

A.D. 1914

Journal of Proceedings

— OF THE —

FOURTH SESSION

— OF THE —

Synod of the Diocese of Algoma.

Together with the Constitution,  
Canons, Etc.



BRITISH WHIG PUBLISHING CO.  
Kingston, Ontario.



### Prayer for the Synod of the Diocese.

**A**LMIGHTY 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.



# DIOCESE OF ALGOMA

---

## MEETING OF THE FOURTH SYNOD—1914

---

DEAR SIR,—

The fourth regular meeting of the Synod of the Diocese of Algoma is hereby summoned to meet at Sault Ste. Marie, Ontario, on Wednesday, June 10th, 1914.

The proceedings of the Synod will begin on that day at 10 o'clock, a.m., with a celebration of Holy Communion in the pro-Cathedral of St. Luke, where all services in connection with the Synod, if not otherwise announced, will be held. The sermon at this service will be preached by the Bishop of Niagara.

The Services during the Session will be:—8 a.m.—Holy Communion, daily: 9.30 a.m.—Morning Prayer, daily: 5.30 p.m.—Evening Prayer, daily.

### THE BUSINESS SESSIONS

of the Synod will be held in St. Luke's Hall and will begin immediately after the opening service on Wednesday, June 10th.

### ORGANIZATION

The Bishop will appoint scrutineers to report upon the credentials of lay delegates.

The Bishop will provide a list of the clergy of the Diocese from which the roll will be called.

The election of Secretaries of Synod—Clerical and Lay.

After organization the Synod will adjourn until 2.30 p.m., at which hour the Bishop will deliver his charge.

The Business Sessions will be held daily during the Synod from 10 a.m. to 5.30 p.m. The special business on Thursday, June 11th, at 2.30 p.m., will be the election of delegates to the General and Provincial Synods, of the members of the Executive Committee, of members of the Board of Management of the M. S. C. C., the nomination and appointment of Rural Deans, etc.

### THE EXECUTIVE COMMITTEE

will meet at 8 p.m., on Tuesday, June 9th, 1914, in St. Luke's Hall. Every member is expected to be present.

### A MISSIONARY MEETING

will be held on the evening of Wednesday, June 10th, 1914, at 8 o'clock in St. Luke's Hall.

Yours Faithfully,

CHARLES PIERCY,

Secretary of Executive Committee.

N. B.—Hospitality will be provided for all delegates, both clerical and lay, if they desire it. You are hereby requested to send word to Mr. C. V. Plummer, Sault Ste. Marie, Ontario, not later than June 1st, whether you desire such hospitality or not. Mail matter may be addressed in care of St. Luke's Hall. There will be no reduced fares. Delegates will therefore purchase the regular return tickets.

[OVER]



## AGENDA

---

- 1.—Daily Routine as per Constitution.
- 2.—Confirmation of Canon 19—on Rural Deans.
- 3.—Confirmation of Canon 20—on Graveyards.
- 4.—Confirmation of Amendment to Article 4 of the Constitution.
- 5.—Reports of Committees to be presented and considered:
  - a.—The Executive Committee.
  - b.—The Committee on Relation of Indian Homes to the Synod.
  - c.—The Sunday School Committee.
  - d.—The Editor of "The Algoma Missionary News."
- 6.—Memorial from the Rural Deaneries of Muskoka and Parry Sound:

"That the united Deaneries of Muskoka and Parry Sound respectfully memorialize the Synod of Algoma to make provision or give authority for the closing of the financial year in each parish or mission in the diocese on the 30th day of April."
- 7.—Memorial from the Rural Deaneries of Muskoka and Parry Sound:

"That the united Deaneries of Muskoka and Parry Sound memorialize the Synod of Algoma, that, looking to the greater efficiency of the office of Rural Deans, \$50.00 per annum be paid to the Rural Deans from the Diocesan Expense Fund for expenses in their annual visits, and that on the occasion of such visits the offerings, if any, be sent to the Diocesan Treasurer for this purpose."
- 8.—By Rev. Canon Piercy—Canon No. 21—On Indian Homes:—

### CANON XXI.—ON INDIAN HOMES.

- I. The existing Indian Homes Committee shall be and hereby is disbanded.
- II. A Committee of Algoma Indian Homes shall be elected at each ordinary session of the Synod of Algoma to serve during the interval between one Synod and another and to report in due course as provided for in section.
- III. This Committee shall consist of ten members, five clerical and five lay, two of each order being nominated by the Bishop and the remaining three of each order elected by the Synod, together with the Bishop of the Diocese, and if he be a member of the Synod the Principal of the Homes, the Bishop being chairman. Five shall be a quorum.
- IV. Meetings of the Committee shall be held at least quarterly at Sault Ste. Marie, if possible at the time of the quarterly meetings of the Executive Committee. But meetings may be called for sufficient cause by the chairman at any convenient time.
- V. The Committee shall be responsible to the Synod for the management of the Homes; it shall deal in all necessary matters with the Department of Indian Affairs, under the formal agreement passed between the Indian Superintendent and the Bishop of Algoma; and it shall report its decisions and operations semi-annually to the Executive Committee of the Synod and also in full to each Session of Synod.
- VI. The management of the Homes shall include the (1) maintenance of grounds, buildings and inmates, the carrying on of the curriculum under the formal Agreement referred to in clause 5; discipline; the engaging and paying of officers and workers, and generally all matters affecting the efficiency and progress of the work, and the physical, moral and spiritual well-being and happiness of the inmates. (2) Subject to the approval of the Bishop of the Diocese, the maintenance and ordering of religious worship and the systematic and effective teaching of the Christian Faith in all its fullness according to the doctrines, principles, and order of the Church of England in Canada.



CANON XXII.—ON DEACONESSES

Section I.—Women of devout character and approved fitness, being unmarried or widows, may be set apart by the Bishop of this Diocese for the work of a Deaconess or Sister according to such form as shall be authorized by the Bishop.

Section II.—The duties proper to a Deaconess or Sister are declared to be the care of our Lord's poor and sick, the education of the young, the religious instruction of the neglected, and the work of moral reformation.

Section III.—No woman shall be set apart for the work of Deaconess or Sister until she be twenty-five years of age, unless the Bishop for special reasons shall deem it expedient to admit candidates at an earlier age, the age of admission in no case to be less than twenty-one years; it being further provided, that no woman shall be so set apart until she shall have laid before the Bishop testimonials certifying (a) that she is a communicant in good standing in the Church; (b) that she possesses such characteristics as in the judgment of the persons testifying fit her for at least one of the branches of duty above defined. Such testimonials shall be signed by one presbyter of this Church and by five lay communicants of the same, of whom two shall be men and three women. The Bishop shall also satisfy himself that the applicant has had an adequate preparation for her work, both technical and religious, which preparation shall have covered the period of at least one year: A Deaconess or Sister may be set apart for a term of years or for life.

Section IV.—No Deaconess or Sister shall work officially in this Diocese without the express authority in writing of the Bishop of this Diocese.

Section V.—A Deaconess or Sister, not being set apart for life, may at any time resign her office to the ecclesiastical authority from which she received it; but no Deaconess or Sister having once given up her commission shall be re-appointed, unless in the judgment of the Bishop such resignation was for weighty cause.

Section VI.—A Deaconess or Sister may be transferred from this Diocese to another by letters dimissory upon request of the Bishop of the diocese to which she is transferred.

Section VII.—The constitution and rules for the home-government of any community of Deaconesses shall have the sanction of the Bishop of this Diocese, and shall be in harmony with the usages of this Church, and the principles of the Book of Common Prayer.

Section VIII.—No Manual of Devotion shall be used unless it be sanctioned by the Bishop.

Section IX.—No Deaconess shall be sent to a Parish or Mission without the consent of the Incumbent of the Parish or Mission.

NOTICES OF MOTION

By Rev. Canon Piercy—That Article 1 of the Constitution be amended to read as follows:—

“The Synod shall consist of the Bishop, and any coadjutor or Assistant Bishop, of the Diocese, the clergy thereof being duly qualified, the Chancellor of the same, and the lay-delegates to be elected as hereinafter provided.”

By Rev. Canon Piercy—“In order that the offerings for the Diocesan Mission Fund taken up in all our Parishes and Missions on the First Sunday in Lent may be more generally recognized as an obligation of prime importance and the sum total received be increased. *Be it Resolved*,—That it shall be the duty of the Executive Committee annually to apportion to each Parish and Mission such a sum to be raised by such parish or mission as in the judgment of the Executive Committee is a fair proportion of the sum total required from the Diocese for the Diocesan Mission Fund.”

By Rev. R. C. Bartels—“That in view of the proposed remodelling of the Public and High School systems of the Province of Ontario by the Department of Education, this Synod desires to place itself on record with the Committees on Religious Instruction of the Provincial Synod and other bodies the urgency of providing some portion of each school-day session to the teaching of Bible History, only on which religious instruction is based, by (a) authorized text books or primers and charts of Old and New Testament History, and (b) memorizing selected passages of Holy Scripture.”

By Rev. Canon Piercy—That in Canon 6—“Of the Mission Fund”—such amendments shall be made to paragraphs 6 and 8 that are necessary to secure an increase of \$50.00 annually in the scale of the stipends of Missionaries.

By Rev. Canon Piercy—That the following clause be added to paragraph 8 of Canon 6:—“and not less than \$550.00 per annum for a Missionary in Deacon's Orders.”

By Rev. Canon Hedley—That the following clause be added to Canon 13:—“One-fifth of the qualified members shall constitute a quorum.”

By Rev. Canon Hedley—“That the Canon on Reciprocity in Beneficiary Funds be put into operation between Algoma and the various Dioceses which are willing to extend such reciprocity, and that the Executive Committee be instructed to execute the necessary agreements.”



8  
16

4 gal = 1 gal  
2 gal = 1 pt  
4 pts = 1 bush

AGENDA

- 1.—Daily Routine as per Constitution.
- 2.—Confirmation of Canon 19—on Rural Deans.
- 3.—Confirmation of Canon 20—on Graveyards.
- 4.—Confirmation of Amendment to Article 4 of the Constitution.
- 5.—Reports of Committees to be presented and considered:
  - a.—The Executive Committee.
  - b.—The Committee on Relation of Indian Homes to the Synod.
  - c.—The Sunday School Committee.
  - d.—The Editor of "The Algoma Missionary News."
- 6.—Memorial from the Rural Deaneries of Muskoka and Parry Sound:

"That the united Deaneries of Muskoka and Parry Sound respectfully memorialize the Synod of Algoma to make provision or give authority for the closing of the financial year in each parish or mission in the diocese on the 30th day of April."
- 7.—Memorial from the Rural Deaneries of Muskoka and Parry Sound:

"That the united Deaneries of Muskoka and Parry Sound memorialize the Synod of Algoma, that, looking to the greater efficiency of the office of Rural Deans, \$50.00 per annum be paid to the Rural Deans from the Diocesan Expense Fund for expenses in their annual visits, and that on the occasion of such visits the offerings, if any, be sent to the Diocesan Treasurer for this purpose."
- 8.—By Rev. Canon Piercy—Canon No. 21—On Indian Homes:—

CANON XXI.—ON INDIAN HOMES.

  - I. The existing Indian Homes Committee shall be and hereby is disbanded.
  - II. A Committee of Algoma Indian Homes shall be elected at each ordinary session of the Synod of Algoma to serve during the interval between one Synod and another and to report in due course as provided for in section.
  - III. This Committee shall consist of ten members, five clerical and five lay, two of each order being nominated by the Bishop and the remaining three of each order elected by the Synod, together with the Bishop of the Diocese, and if he be a member of the Synod the Principal of the Homes, the Bishop being chairman. Five shall be a quorum.
  - IV. Meetings of the Committee shall be held at least quarterly at Sault Ste. Marie, if possible at the time of the quarterly meetings of the Executive Committee. But meetings may be called for sufficient cause by the chairman at any convenient time.
  - V. The Committee shall be responsible to the Synod for the management of the Homes; it shall deal in all necessary matters with the Department of Indian Affairs, under the formal agreement passed between the Indian Superintendent and the Bishop of Algoma; and it shall report its decisions and operations semi-annually to the Executive Committee of the Synod and also in full to each Session of Synod.
  - VI. The management of the Homes shall include the (1) maintenance of grounds, buildings and inmates, the carrying on of the curriculum under the formal Agreement referred to in clause 5; discipline; the engaging and paying of officers and workers, and generally all matters affecting the efficiency and progress of the work, and the physical, moral and spiritual well-being and happiness of the inmates. (2) Subject to the approval of the Bishop of the Diocese, the maintenance and ordering of religious worship and the systematic and effective teaching of the Christian Faith in all its fullness according to the doctrines, principles, and order of the Church of England in Canada.



THE INCORPORATED SYNOD  
OF THE  
CHURCH OF ENGLAND  
IN THE  
MISSIONARY DIOCESE OF ALGOMA.

---

Journal of Proceedings

OF THE  
FOURTH SESSION

Held in the Town of Sault Ste. Marie, Ontario, from June 10th  
to June 12th, inclusive, A.D., 1914.

---

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 .....	(On leave)
"	JAMES BOYDELL, M.A. ....	Sudbury
"	CHARLES PIERCY .....	Sturgeon Falls
"	A. H. ALLMAN, B.Sc. ....	Burk's Falls
"	W. A. J. BURT, L. Th. ....	Port William
"	C. W. HEDLEY, M.A. ....	Port Arthur
"	E. J. HARPER, M.A. ....	Huntsville

## EXAMINING CHAPLAIN.

The Rev. C. W. BALFOUR, M.A., North Bay.

## RURAL DEANS.

The Rev.	W. H. JOHNSON, M.A. ....	Algoma
"	A. W. HAZLEHURST .....	Muskoka
"	CANON PIERCY .....	Nipissing
"	CANON ALLMAN, B.Sc. ....	Parry Sound
"	CANON HEDLEY, M.A. ....	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.

MR. A. CYRIL BOYCE, D.C.L., K.C. .... Sault Ste. Marie, Ontario.

## HONORARY TREASURER OF INVESTED FUNDS.

MR. J. A. WORRELL, K.C. .... Toronto, Ontario

## TREASURER OF THE SYNOD.

MR. HARRY PLUMMER .....

## EDITOR OF "THE ALGOMA MISSIONARY NEWS."

REV. CANON PIERCY .....

## HONORARY INSURANCE OFFICER.

MR. C. V. PLUMMER .....

## HONORARY REGISTRAR.

MR. ANDREW ELLIOTT .....

## AUDITOR.

MR. EDGAR T. READ .....



THE EXECUTIVE COMMITTEE.

The RIGHT REV. THE BISHOP, *Chairman.*

Ven. ARCHDEACON GILLMOR,	}	Mr. C. V. PLUMMER, Hon. Lay Sec.	}
Rev. CANON BOYDELL, Bp's. Com's'y		Mr. H. PLUMMER, Treas of Synod	
Rev. CANON PIERCY, Hon. Cler. Sec.		Mr. A. C. BOYCE, K.C., Chancellor	
	Ex-officio	Mr. A. Elliot, Hon. Registrar	Ex-officio
Rev. CANON HEDLEY.		Mr. W. J. THOMPSON.	
Rev. C. W. BALFOUR.		Dr. ARTHUR.	
Rev. F. H. HINCKS.		Mr. D. L. HILL.	
Rev. J. TATE.		Mr. W. J. ARD.	
Rev. R. A. COWLING.		Mr. P. H. B. DAWSON.	
Rev. W. H. JOHNSON.		His Honor JUDGE HEWSON.	

Mr. W. F. LANGWORTHY.

MEMBERS OF THE BOARD OF MANAGEMENT OF THE M. S. C. C.

Ven. ARCHDEACON GILLMOR.	Mr. F. H. KEEFER.
Rev. CANON PIERCY.	Mr. H. PLUMMER.

DELEGATES TO THE GENERAL SYNOD.

Ven. ARCHDEACON GILLMOR.	Mr. CHANCELLOR BOYCE.
Rev. CANON BURT.	Mr. C. V. PLUMMER.
Rev. CANON HEDLEY.	Mr. D. L. HILL.
Rev. C. W. BALFOUR.	Mr. W. J. ARD.
Rev. CANON HARPER.	Mr. H. PLUMMER.
Rev. CANON PIERCY.	Mr. W. E. BIGWOOD.

SUBSTITUTES.

Rev. F. H. HINCKS.	His Honor JUDGE HEWSON.
Rev. R. A. COWLING.	Mr. P. H. B. DAWSON.
Rev. CANON ALLMAN.	Mr. W. H. POMEROY.
Rev. A. W. HAZELHURST.	Mr. W. J. THOMPSON.
Rev. W. H. JOHNSON.	Mr. W. F. SMITH.
Rev. CANON BOYDELL.	Mr. W. F. LANGWORTHY.

DELEGATES TO PROVINCIAL SYNOD.

Ven. ARCHDEACON GILLMOR.	Mr. C. V. PLUMMER.
Rev. C. W. BALFOUR.	Mr. CHANCELLOR BOYCE.
Rev. CANON BURT.	His Honor JUDGE HEWSON.
Rev. CANON HARPER.	Mr. W. J. THOMPSON.
Rev. CANON HEDLEY.	Mr. W. J. ARD.
Rev. CANON ALLMAN.	Mr. W. H. POMEROY.
Rev. A. W. HAZLEHURST.	Mr. P. H. B. DAWSON.

SUBSTITUTES.

Rev. R. A. COWLING.	Mr. J. J. WELLS.
Rev. F. H. HINCKS.	Mr. JAMES SINTON.
Rev. W. H. JOHNSON.	Mr. E. A. WHITTEN.
Rev. D. A. JOHNSTON.	Mr. PAUL A. COBBORD.
Rev. J. LEIGH.	Mr. H. PLUMMER.
Rev. A. T. LOWE.	Dr. ARTHUR.
Rev. CANON PIERCY.	Mr. W. F. LANGWORTHY.

THE BISHOP'S COMMISSARIES IN ENGLAND.

Rev. W. G. WOOLSEY, M.A., St. Alban's Vicarage, Bedford Park, Chiswick.
Rev. L. C. STREATFEILD, M.A., Dallington Vicarage, Northampton.



## INDIAN HOMES COMMITTEE.

The RIGHT REV. THE BISHOP OF ALGOMA, *Chairman.*

Ven. ARCHDEACON GILLMOR.	Mr. W. J. THOMPSON.
Rev. W. H. JOHNSON.	Mr. H. PLUMMER.
Rev. S. H. FERRIS.	Mr. A. O. DAVIES.
Rev. W. H. TRICKETT.	His Honor JUDGE HEWSON.

## SUNDAY SCHOOL COMMITTEE.

Rev. F. H. HINCKS.	Mr. D. L. HILL.
Rev. C. W. BALFOUR.	Mr. A. O. DAVIES.
Rev. R. C. BARTELS.	Mr. E. A. WHITTEN.

## REPRESENTATIVES ON THE S. S. COMMISSION.

Rev. C. W. BALFOUR.	Mr. D. L. HILL.
Rev. F. H. HINCKS.	Mr. E. A. WHITTEN.

## COMMITTEE ON HOLY ORDERS.

The RIGHT REV. THE BISHOP OF ALGOMA, *Chairman.*

Ven. ARCHDEACON GILLMOR.	Rev. CANON ALLMAN.
Rev. CANON BURT.	Rev. C. W. BALFOUR.

## COMMITTEE ON CHURCH PROPERTIES.

The RIGHT REV. THE BISHOP OF ALGOMA, *Chairman.*

Rev. CANON PIERCY.	Mr. J. J. WELLS.
Rev. CANON HEDLEY.	Mr. W. J. THOMPSON.
Rev. H. A. SIMS.	Mr. C. V. PLUMMER.
Mr. W. J. ARD.	Mr. P. H. B. DAWSON.

REPRESENTATIVES OF THE DIOCESE OF ALGOMA ON THE COUNCIL OF  
TRINITY COLLEGE, TORONTO. ONT.

Ven. ARCHDEACON GILLMOR.	Rev. CANON PIERCY.
Rev. CANON BOYDELL.	Rev. C. W. HEDLEY.

ASSOCIATION IN ENGLAND FOR UNION IN PRAYER AND WORK WITH  
THE CHURCH IN ALGOMA.*President*—The BISHOP OF ALGOMA.

## HON. CENTRAL OFFICERS.

- Organizing Secretary*—Rev. F. HALL, Dingley Rectory, Market Harborough.  
*Central Secretary*—Miss EDA GREEN, 1a Sheffield Terrace, Kensington, W.  
*Assistant Central Secretary*—Miss JOY, 51 Palace Court, Bayswater, W.  
*Central Treasurer*—A. C. MARTIN, Esq., 13 Sheffield Terrace, Kensington, W.  
*Secretary for Unattached Associates*—Miss L. ROOPER, Sunnyside, Lillington Leamington.  
*Registrar for Periodicals*—Mrs. ORR, Whitemoor, Burdon Lane, Cheam, Surrey.  
*Dorcas Secretary*—Miss RUSSELL, 48 Palace Gardens Terrace, Kensington.  
*Secretary for Church Embroidery*—Mrs. QUINTON, Blindwell, King's Teign-ton, Newton Abbot.  
*Scholarship Secretary*—Mrs. L. C. STREATFEILD, Dallington Vicarage, Northampton.  
*Bankers*—Messrs. DRUMMOND, 45 Charing Cross, London, W.C.

**THE CLERGY AND LAY DELEGATES OF THE FOURTH  
SYNOD OF THE MISSIONARY DIOCESE OF  
ALGOMA, 1914.**

Parish or Mission.	Incumbent.	Lay Delegate.
Aspdin . . . . .	‡(Vacant).	C. Miles.
Allensville . . . . .		F. Forde (s)
Lancelot . . . . .		
Baysville . . . . .	Rev. A. W. Hazlehurst, R.D., Baysville, Ont.	
Dorset . . . . .	*Rev. A. J. Oakley, B.A., (Durham), Mil- ford Bay P.O., Ont.	*W. J. Dyas.
Beaumaris . . . . .	Rev. G. G. Harper-Reade, (d), Blind River, Ont.	Alf. Dennis (s)
Blind River . . . . .		
Algoma . . . . .		
Spragge . . . . .		
Cutler . . . . .		
Spanish . . . . .		
Bracebridge . . . . .	Rev. F. H. Hincks, M.A., (Trinity, Tor.), Bracebridge, Ont.	Ernest A. Whitten.
Bruce Mines . . . . .	Rev. S. F. Yeomans, Bruce Mines.	A. C. Salmon (s)
Desbarats . . . . .		F. Ingram.
Rydal Bank . . . . .		John Leacock (s)
Burk's Falls . . . . .	Rev. Canon Allman, B.Sc., (Central Univ., Indiana), R.D., Burk's Falls, Ont.	
Byng Inlet . . . . .	Rev. W. S. Weary, Byng Inlet, Ont.	*W. E. Bigwood.
Callander . . . . .	‡(Vacant).	— Graswell.
Charlton . . . . .	(Vacant).	Dr. Shaw.
Dack . . . . .		H. Jerois (s)
Thorneloe . . . . .		
Haeslip . . . . .		
Cobalt . . . . .	Rev. J. Leigh, Cobalt.	
Coniston . . . . .	‡(Vacant).	*R. J. Jemmett.
Biscotasing . . . . .		R. P. Rogers (s)
Cartier . . . . .		
Coppercliff . . . . .	Rev. D. A. Johnston, Coppercliff, Ont.	*J. M. Morris.
Depot Harbour . . . . .	*Rev. C. E. Emerson, Depot Harbour, Ont.	F. J. Wilson.
Echo Bay . . . . .	(Vacant).	*S. Holdenby.
Sylvan Valley . . . . .		G. Holdenby (s)
Elk Lake . . . . .	Rev. H. E. Pelletier, Elk Lake, Ont.	
Cain . . . . .		
Emsdale . . . . .	*Rev. Jethro Norman, Emsdale, Ont.	
Kearney . . . . .		
Sprucedale . . . . .		
Sand Lake . . . . .		
Englehart . . . . .	*Rev. O. L. Jull, (d), Englehart.	*David Kerrigan.
Krugerdorp . . . . .		†Wm. P. Griffiths (s)
Falkenburg . . . . .	Rev. J. E. Graham, Falkenburg, Ont.	A. C. Boyce, K.C.
Beatrice . . . . .		
Ufford . . . . .		
Franklin . . . . .	(Vacant).	
Fox Point . . . . .		
Grassmere . . . . .		
Quinn's . . . . .		
Fort William . . . . .	Rev. Canon Burt, L.Th. (Trinity, Tor.), Fort William, Ont.	*G. H. Coo.
St. Luke's . . . . .	(Vacant).	L. S. Dear (s)
Fort William . . . . .	Rev. R. C. Bartles, M.A. (Queen's), Fort William, Ont.	P. H. B. Dawson
St. Paul's . . . . .		J. J. Wells (s)
Fort William West . . . . .	*Rev. A. A. Adams, St. Thomas, Fort William West, Ont.	
Garden River (Indian) . . . . .	Rev. S. H. Ferris, Garden River.	W. J. Pine.
Gore Bay . . . . .	Rev. H. F. Hutton, Gore Bay, Ont.	Henry Pine (s)
Kagawong . . . . .		Judge Hewson.
Gravenhurst . . . . .	Rev. J. B. Lindsell, Gravenhurst.	Wm. Buck (s)
Northwood . . . . .		*Dudley L. Hill.
Haileybury . . . . .	*Rev. J. C. Popey, Haileybury, Ont.	A. Ditchbarn (s)
Huntsville . . . . .	Rev. Canon Harper, M.A. (Bishop's Coll., Lennoxville, Que.), Huntsville, Ont.	*P. A. Cobbord.
Hymers . . . . .	(Vacant).	J. H. Black (s)
South Gillies . . . . .		L. H. Ware.
		R. J. Hutchison (s)



*The Clergy and Lay Delegates of the Fourth Synod of the  
Missionary Diocese of Algoma, 1914—Continued.*

Parish or Mission.	Incumbent.	Lay Delegate.
Korah . . . . .	Rev. W. H. Hunter, Korah.	*John Coulter.
Goulais Bay . . . . .		J. W. Simpson (s)
Latchford . . . . .	(Vacant).	
Temagami . . . . .		
Little Current . . . . .	Rev. C. C. Simpson, Little Current, Ont.	*C. R. Atkinson.
Sucker Creek . . . . .		
Green Bush . . . . .		
Maganatawan . . . . .	‡(Vacant).	J. Rousell.
Dunchurch . . . . .		
Midlothian . . . . .		
Manitowaning . . . . .	Rev. R. Haines, Manitowaning.	
Hilly Grove . . . . .		
The Slash . . . . .		
Massey . . . . .	Rev. T. H. Young, Massey, Ont.	
Walford . . . . .		
Spanish River (Indian)		
Michipicoten . . . . .	(Vacant).	
Helen Mine . . . . .		
Wawa . . . . .		
Murillo . . . . .	Rev. R. A. Fleming (d), Murillo, Ont.	*F. H. Keefer.
Slate River . . . . .		A. J. Boreham (s)
Muskoka Station . . . . .	‡(Vacant).	
New Liskeard . . . . .	Rev. H. A. Sims, New Liskeard, Ont.	*A. A. Cole.
Hudson . . . . .		— Anderson (s)
Harley . . . . .		
Nipigon . . . . .	Rev. P. F. Bull, Nipigon, Ont.	*J. J. Wells.
Dorien . . . . .		
Ningewenenang (Indian)		
Nipissing . . . . .	‡(Vacant).	
Restoule . . . . .		
North Bay . . . . .	Rev. C. W. Balfour, M.A. (Bishop's Coll., Lennoxville, Que.), North Bay, Ont.	Jas. Sinton.
North Cobalt . . . . .	(Vacant).	*Dr. Creasor.
Novar . . . . .	*Rev. L. Sinclair, Novar, Ont.	‡G. G. Ware (s)
Ilfacombe . . . . .		
Ravenscliffe . . . . .		
Stanleydale . . . . .		
Parkinson . . . . .	‡(Vacant).	Walter F. Smith.
Dean Lake . . . . .		H. Marshall (s)
Parry Sound . . . . .	Rev. R. A. Cowling, M.A. (Bishop's Coll., Lennoxville, Que.), Parry Sound.	W. H. Pomeroy.
Port Arthur . . . . .	Rev. Canon Hedley, M.A. (Trinity Coll., Toronto), Port Arthur, Ont.	E. J. Vincent (s)
	*Rev. F. G. Sherring, Port Arthur.	*W. F. Langworthy.
	‡(Vacant).	John Manning.
Port Carling . . . . .		Michael Woods.
Port Sandford . . . . .		
Gregory . . . . .		
Port Sydney . . . . .	Rev. A. T. Lowe, Port Sydney.	*A. S. Smith.
Newholme . . . . .		G. C. Butcher (s)
Powassan . . . . .	Rev. P. A. Paris, Powassan.	*D. Selwood.
Trout Creek . . . . .		
Chisholm . . . . .		
Providence Bay . . . . .	(Vacant).	
Rousseau . . . . .	Rev. Canon Frost, Rosseau.	
Ullswater . . . . .		
Windermere . . . . .		
Cardwell . . . . .		
Sault Ste. Marie . . . . .	(Vacant).	W. J. Thompson.
St. Luke's . . . . .	Rev. P. J. K. Law, Sault Ste. Marie, Ont.	C. F. Farwell (s)
Sault Ste. Marie . . . . .	Rev. W. H. Johnson, M.A., (Oxon.), Sault Ste. Marie, Ont.	A. O. Davies.
St. John's . . . . .		G. Houston (s)
Sault Ste. Marie . . . . .	Rev. B. P. Fuller, Principal, Sault Ste. Marie, Ont.	
Indian Homes . . . . .		
Seguin and Broadbent . . . . .	‡(Vacant).	
Seguin Falls . . . . .		
Broadbent . . . . .		
Schreiber . . . . .	Rev. E. H. C. Stephenson, M.A. (Oxon.), Schreiber, Ont.	*P. Riggs.
Rosspport . . . . .		
Jackfish . . . . .		
Shegueindah . . . . .	Rev. W. H. Trickett, Shegueindah, Ont.	
St. Andrew's . . . . .		
St. Peter's . . . . .		
Whitefish . . . . .		
Bidwell . . . . .		

*The Clergy and Lay Delegates of the Fourth Synod of the  
Missionary Diocese of Algoma, 1914—Continued.*

Parish or Mission.	Incumbent.	Lay Delegate.
Sheshwegwaning . . . . .	‡(Vacant)	
Silver Water . . . . .	(Vacant).	W. C. Dunn.
Meldrum Bay . . . . .		Wm. Priddle (s)
St. Joseph's Island . . . . .	Rev. E. G. Heaven, Marksville, Ont.	John Campbell Sr.
Marksville . . . . .		Humphrey Young (s)
Jocelyn . . . . .		
Richard's Landing . . . . .		
Sturgeon Falls . . . . .	Rev. Canon Piercy, Sturgeon Falls, Ont.	C. V. Plummer
Cache Bay . . . . .		W. F. B. Cadman (s)
Sudbury . . . . .	Rev. Canon Boydell, M.A. (Bishop's Coll., Lennoxville, Que.), Sudbury, Ont.	*Dr. R. H. Arthur.
	Rev. F. W. Colloton (d), Sudbury, Ont.)	‡James Purvis (s)
Sundridge . . . . .	Rev. E. F. Pinnington, Sundridge.	W. J. Ard.
South River . . . . .		— Burns (s)
Eagle Lake . . . . .		
Thessalon . . . . .	Rev. J. Tate, Thessalon.	T. G. Wigg.
		C. F. Rothera (s)
Torrance . . . . .	Rev. E. Montizambert (d), Torrance.	
Mortimer's Point . . . . .		
Uffington . . . . .	Rev. Joseph Waring, Uffington.	H. Plummer.
Purbrook . . . . .		
Vankoughnet . . . . .		
Webbwood . . . . .	Rev. G. H. Phillips, Webbwood.	*M. Cloughley.
Nairn . . . . .		
Espanola . . . . .		
White River . . . . .	‡(Vacant).	James Templeton.
Missanabie . . . . .		John Boyd (s)

On leave—Rev. Canon Young, Rev. A. P. Banks.

\*Absent.

‡Substitute took delegate's seat.

‡Has a lay missionary.

(s) Substitute delegate.

LAY MISSIONARIES.

Mr. A. Cooper . . . . .	North Bay	Mr. H. Peeling . . . . .	Callander
Mr. W. C. Dunn . . . . .	Sheshwegwaning	Mr. W. F. Smith . . . . .	Parkinson
Mr. A. P. Griffith . . . . .	Thornloe	Mr. Jas. Templeton . . . . .	White River
Mr. W. A. Hankinson . . . . .	Latchford, etc.	Mr. J. Vokey . . . . .	Biscotasing
Mr. W. J. Howes . . . . .	Steelton	Mr. H. G. Watts . . . . .	Nipissing
Mr. C. Miles . . . . .	Aspdin		



# JOURNAL OF PROCEEDINGS

OF THE

## FOURTH SYNOD

OF THE

### MISSIONARY DIOCESE OF ALGOMA.

FIRST DAY—WEDNESDAY, JUNE 10th, 1914.

#### OPENING SERVICE.

The Fourth Synod of the Missionary Diocese of Algoma assembled at Sault Ste. Marie, Ontario, on Wednesday, June 10th, 1914, and was opened with a celebration of Holy Communion in the pro-Cathedral of St. Luke's at 10 o'clock a.m. The Bishop was the celebrant, assisted by the Ven. the Archdeacon of Algoma and the Rev. G. Bird. The preacher was the Right Rev. W. Clark, D.D., Bishop of Niagara.

#### ORGANIZATION FOR BUSINESS.

At the conclusion of the service in the pro-Cathedral the members of the Synod assembled in the adjacent parish hall. The Bishop took the chair and said prayers.

The Bishop appointed Rev. R. A. Cowling and Rev. R. C. Bartels as scrutineers of the certificates of lay delegates to the Synod.

The Clerical Secretary, having received from the Bishop a list of the clergy entitled to sit in Synod, called the roll of clergy, when forty-three answered to their names. They were: Ven. Archdeacon Gillmor, D.D.; Rev. Canon Frost, Rev. Canon Boydell, M.A.; Rev. Canon Piercy, Rev. Canon Allman, B.Sc.; Rev. Canon Burt, L.Th.; Rev. Canon Hedley, M.A.; Rev. Canon Harper, M.A.; Rev. C. W. Balfour, M.A.; Rev. R. C. Bartels, M.A.; Rev. P. F. Bull, Rev. F. W. Colloton, L.Th.; Rev. R. A. Cowling, M.A.; Rev. S. H. Ferris, Rev. B. P. Fuller, Rev. J. E. Graham, Rev. R. Haines, Rev. G. G. Harper-Read, Rev. A. W. Hazlehurst, Rev. E. G. Heaven, Rev. F. H. Hincks, M.A.; Rev. W. H. Hunter, Rev. H. F. Hutton, Rev. W. H. Johnson, M.A.; Rev. D. A. Johnston, Rev. P. J. K. Law, Rev. J. B. Lindsell, Rev. J. Leigh, Rev. A. T. Lowe, Rev. E. Montizambert, Rev. P. A. Paris, Rev. H. E. Pelletier, Rev. G. H. Phillips, Rev. E. F. Pinnington, Rev. H. A. Sims, Rev. C. C. Simpson, Rev. E. H. C. Stephenson, M.A.; Rev. J. Tate, Rev. W. H. Trickett, Rev. J. Waring, Rev. W. S. Weary, Rev. S. F. Yeomans, Rev. T. H. Young.

NOTE.—Services during the Session of Synod:—Week days: Holy Communion at 7.30 a.m.; Matins at 9.30 a.m.; Evensong at 5.30 p.m.



The Treasurer of Synod reported the following parishes and missions in arrears to the Diocesan Expense Fund, viz.: Korah, Victoria Mines, Michipicoten, Silverwater, Little Current, Muskoka, Novar, New Liskeard, Burk's Falls, Depot Harbour, and Rosseau.

The scrutineers of the certificates of lay delegates reported the following present: Messrs. A. C. Boyce (Chancellor), Falkenburg; H. Plummer (Treasurer of Synod), Uffington; C. V. Plummer (Lay Secretary), Sturgeon Falls; W. F. Smith, Parkinson; J. Sinton, North Bay; W. H. Pomeroy, Parry Sound; E. A. Whitten, Bracebridge; J. Templeton, White River; F. Ingram, Bruce Mines; L. H. Ware, Huntsville; W. P. Griffiths (substitute), Englehart; James Purvis (substitute), Sudbury; James Rousell, Maganatawan; His Honor Judge Hewson, Gore Bay; C. Miles, Aspdim; J. Campbell, St. Joseph's Island; P. H. B. Dawson (St. Paul's), Fort William; W. C. Dunn, Silverwater; W. J. Pine, Garden River; and W. J. Thompson (St. Luke's), Sault Ste. Marie.

Subsequently other lay delegates were reported in the persons of Dr. Shaw, Callander; F. G. Wigg, Thessalon; G. G. Ware (substitute), North Cobalt; W. J. Ard, South River; M. Woods, Port Carling; and A. O. Davies (St. John's), Sault Ste. Marie.

#### ELECTION OF SECRETARIES.

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

Moved by Mr. H. Plummer, seconded by Rev. Canon Hedley,

That Rev. Canon Piercy be re-elected Hon. Clerical Secretary.—Carried.

Moved by Ven. Archdeacon Gillmor, seconded by Mr. A. C. Boyce,

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

The request of Rev. C. W. Balfour for the suspension of rules was agreed to in order that he might present the following resolution:

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

In order that the proceedings of this Synod might be duly reported in our Church and, if necessary, in the local press, I would move that the Rev. W. H. Johnson be appointed Synod press reporter, with Rev. F. W. Colloton as assistant.—Carried.

The Synod then adjourned for luncheon.

The Synod re-assembled at 2.30 p.m. The hall was filled, not only with the members of the Synod, but also with a large attendance of the members of the Diocesan Woman's Auxiliary which was holding its annual meeting concurrently with the sittings of the Synod, and with other members of the Church, in order that all might hear



## THE BISHOP'S CHARGE.

The Bishop delivered his Charge, which is printed here in full:  
*Reverend Brethren and Brethren of the Laity:—*

In the Name of the Lord I bid you a hearty welcome to the Fourth Synod of the Diocese of Algoma; and I pray that the Divine Spirit may in all things direct and rule our hearts as we address ourselves to the important tasks which lie before us.

I count it a privilege to welcome, as I now do very heartily, an old friend in the person of the Right Rev. Dr. Clark, Lord Bishop of Niagara. I venture to speak for the Synod as well as for myself in assuring His Lordship that we are most grateful for his kindness in coming amongst us to-day, and that we thank him warmly for the wise and helpful words which he addressed to us this morning.

It is also with sincere satisfaction that I recognize, and welcome, the presence on this occasion of the Diocesan Woman's Auxiliary. In the name of the Synod I offer to them our heartfelt thanks for their noble work on behalf of the Diocese. I only hope that their splendid example of devotion and self-sacrifice may be an inspiration to us.

In this connection I rejoice also to offer a most cordial welcome from myself and from this Synod to one who has come across the ocean to see our work and to show her deep interest in it. I am convinced we are one in assuring the Central Secretary of the English Algoma Association that her presence among us at this time is deeply appreciated by us all.

Since last we met, three years ago, it has pleased Almighty God to remove from our midst not a few of our devoted laymen for whom we mourn with heartfelt sorrow, but do not grieve as "those who have no hope," believing that they have passed to a closer experience of the Divine goodness and to higher opportunities of service.

Among our clergy one has been visited with serious illness, and one has been removed by death. For nearly the whole of the Triennium the Rev. Canon Young has been disabled by a nervous malady; and he is now seeking in absolute rest the benefits which medical treatment was powerless to give. I pray most earnestly that he may soon regain his wonted health and that he may be granted yet some years of useful service. On the 12th of August, 1912, the Rev. Willam Henry French, Honorary Canon of Algoma, after a life of singular missionary energy, in the ripeness of years and of labors, passed to his well-earned rest. Born in England, and ordained in the Diocese of Toronto, Canon French gave the last twenty years of his life to the Diocese of Algoma. He died characteristically "in harness," and in full possession of his mental and spiritual powers. A Christian warrior whose face was ever towards the foe he was yet, to those who knew him best, a gentle soul finding his fullest happiness in making others happy.

Apart from these two cases our clergy have been practically immune from serious illness and from visitations of the Angel of Death. And we may well count this no ordinary blessing, for it has secured to us an almost unbroken continuity of service; and has averted from us the miseries entailed upon the family of the worker when no adequate provision has been made for the day of need.

On May 18th, 1912, the Diocese lost a sincere friend by the death of one of my English Commissaries, the Rev. Canon Wallace, of Clifton, Bristol. A man of marked culture, singular charm of manner, and great simplicity of character. To know him was to admire and love him. His devoted interest in Algoma and his personal kindness to myself made me feel that in a double sense I have lost a friend.

I have been fortunate enough to secure for the position thus left vacant the Rev. L. C. Streatfeild, of Dallington, Northampton. To him and to my other Commissary, the Rev. W. G. Woolsey, of St. Alban's, Acton Green, I am indebted for important service during the past three years.



During the same period of time, by the good hand of my God upon me, I have been enabled to discharge without break the various duties of my office. I have visited annually each Parish and Mission in the Diocese, and have paid many additional visits for special purposes to the chief centres. I have also discharged various duties to the Church at large beyond the limits of the Diocese. In the performance of these tasks I have travelled, in the aggregate, some 30,000 miles, i.e., some 10,000 miles a year. I have delivered 530 sermons and addresses; baptized 13 adults and 58 children; confirmed 1,303 persons, of whom 296 were over 25 years of age; celebrated Holy Communion 176 times; consecrated 4 churches and 3 cemeteries; admitted 13 candidates to the Diaconate and 15 to the Priesthood. I have assisted at the consecrations of the Right Rev. W. R. Clark as Bishop of Niagara, and the Right Rev. Edward J. Bidwell as Bishop of Kingston and Coadjutor Bishop of Ontario.

I have attended the meetings of the Board of Management of the M. S. C. C. twice each year. I have taken part in various missionary campaigns in Ottawa and Montreal; and in the last named place have taken a Day of Intercession for Missions. I have taken Quiet Days at St. John's, Sault Ste. Marie, and at St. John's Cathedral, Winnipeg, and have preached at the opening of the Synod of Rupert's Land. I have preached the Convocation sermon on the occasion of the Diamond Jubilee of Bishop's College, Lennoxville. I have also preached at the Annual Meetings of the Woman's Auxiliary in Ottawa, in Toronto, and in our own Diocese, at Haileybury. I have attended the General Synod in London, Ont., the Provincial Synod of Canada in Montreal, Que., and the first and second sessions of the Provincial Synod of Ontario in Montreal and Toronto respectively. I have attended meetings of the Central Committee for the Revision of the Prayer Book in Quebec, St. Catharines, and Toronto, and Summer Schools in connection with the Missionary Prayer and Study Union, in Ottawa and St. Catharines.

I have transferred the Rev. C. W. Balfour from the Parish of Huntsville to the Parish of North Bay; the Rev. H. Bruce from the Mission of Elk Lake to the Mission of White River and Missanabie, and from there to the Mission of North Cobalt; the Rev. Canon Burt from the Associated Missions in Muskoka to a similar work on the Manitoulin Island, and from thence to the Parish of St. Luke's, Fort William; the Rev. E. J. Harper from the Parish of Haileybury to the Parish of Huntsville; the Rev. D. A. Johnston from the Parish of Byng Inlet to the Mission of Copper Cliff; the Rev. J. B. Lindsall from the Mission of New Liskeard to the Parish of Gravenhurst; the Rev. Jethro Norman from the Mission of Oliver to the Mission of Emsdale; the Rev. E. F. Pinnington from the Mission of Englehart to the Mission of Sundridge; the Rev. Jos. Waring from the Mission of Falkenburg to the Mission of Uffington; the Rev. W. S. Weary from the charge of St. Ausgarius', Port Arthur, to the Mission of Bruce Mines, and subsequently to the Parish of Byng Inlet.

Having made them Deacons and, in due course, admitted them to the Priesthood, I have appointed the Rev. R. C. Bartels to serve as Deacon at St. John's, North Bay, and, subsequently, as Priest at St. Paul's, Fort William; the Rev. Percy F. Bull to the Mission of Magnetawan and, subsequently, to the Mission of Nepigon; the Rev. Percival Mayes to the Parish of Gravenhurst; the Rev. H. E. Pelletier to the Mission of Elk Lake; the Rev. F. G. Sherring to serve as Deacon and, subsequently, as Priest, at St. John's, Port Arthur, under the Rev. Canon Hedley; the Rev. T. H. Young to the Mission of Massey; the Rev. H. A. Sims to the Mission of Silver Water and, subsequently, to the Mission of New Liskeard; the Rev. G. H. Phillips to the Mission of Webbwood; the Rev. C. E. Emerson to the Mission of Sequin and Broadbent and, subsequently, to the Mission of Depot Harbor; the Rev. J. C. Graham to the Mission of Victoria Mine, and, subsequently, to the Mission of Falkenburg; the Rev. P. J. K. Law to serve as Deacon at St. Luke's Pro-Cathedral, Sault Ste. Marie, and in parts adjacent; the Rev. Percy A. Paris to the Mission of Powassan. Having made them Deacons, I have ap-

pointed the Rev. S. F. Yeomans to the Mission of Bruce Mines; the Rev. Eric Montizambert to the Mission of Torrance; the Rev. G. G. Harper-Read to the Mission of Blind River; and the Rev. F. W. Colloton to temporary work in Cobalt.

I have received from the Diocese of Calgary the Rev. G. C. Heaven, Deacon, and, having priested him, have appointed him to the Mission of St. Joseph's Island; I have received the Rev. H. F. Hutton from the Diocese of Huron and have appointed him to the Mission of Gore Bay; the Rev. J. C. Popey (for some time locum tenens at Fort William and Schreiber), from the Diocese of London, and have appointed him to the Parish of Haileybury; the Rev. E. H. C. Stephenson from the Diocese of Bath and Wells, and after placing for a time at Temagami, have appointed him to the Mission of Schreiber; the Rev. W. H. Trickett from the Diocese of Athabasca, and, after placing him for a time at Magnetawan, have appointed him to the Mission of Sheguiandah.

I have transferred the Rev. S. M. Rankin to the Diocese of Worcester; the Rev. L. A. Todd to the Diocese of Columbia; the Rev. L. A. Trotter to the Diocese of Toronto; the Rev. W. A. Phillips to the Diocese of Huron; the Rev. E. M. Rowland to the Diocese of Niagara; the Rev. T. O. Curiss to the Diocese of Toronto; the Rev. C. E. Hewitt to the Diocese of Aberdeen; the Rev. H. C. Dunn to the Diocese of Quebec; the Rev. T. B. Holland to the Diocese of Huron; the Rev. Percival Mayes to the Diocese of Niagara; the Rev. T. N. Munford to the Diocese of Exeter; the Rev. G. Prewer to the Diocese of Moosonee; the Rev. H. G. King to the Diocese of New Westminster; the Rev. H. A. Brooke to the Diocese of Toronto; the Rev. H. Bruce to the Diocese of Niagara; the Rev. P. W. P. Calhoun to the Diocese of Huron.

The Rev. A. G. E. Westmacott, of the Diocese of Toronto, who served for some years as locum tenens at Depot Harbor, and the Rev. A. G. A. Rainier, of the Diocese of Calgary, who served in the same capacity at Schreiber, have removed from the Diocese. The Rev. A. A. Adams, of the Diocese of Keewatin, has served as locum tenens at St. Thomas', Fort Williams West, since 1911.

The Rev. A. P. Banks, for the sake of his wife's health, and the Rev. Canon Young, for the benefit of his own, have been granted prolonged leaves of absence from the Diocese.

Twelve laymen are working in the Diocese at present as paid Readers or Catechists. Their names are as follows: James Templeton, A. P. Griffiths, Walter T. Smith, Joseph Vokey, Henry Peeling, W. J. Howes, W. C. Dunn, Algernon Cooper, Charles Miles, Archibald Hankerson, F. W. Clayton, H. G. Watts. All but the last named are in training with a view to Holy Orders. We have also two students in training at Bishop's College, Lennoxville: H. Cocks and Edw. H. Baker, who, with various other students, are employed in our mission fields during the long vacations.

It has been permitted us, in the Providence of God, chiefly through the indefatigable labours and devotion of the Principal, the Rev. B. P. Fuller, to see our Indian Homes at last free from debt and placed upon a sound and satisfactory footing. We owe much to the many friends who have been raised up to help us in times of dire necessity, among whom the Woman's Auxiliary holds a foremost place. To Mr. Fuller and his family we owe a debt which is simply beyond words.

I feel it only right to acknowledge the invaluable services of our devoted Archdeacon, who, during the period which has elapsed since our last meeting, has served as General Missionary Agent, filled many vacancies, and acted in my behalf in various emergencies, to my unspeakable relief and comfort. I hope it may be possible for the Synod to make his present position permanent. I also desire to acknowledge the great debt which I owe to all the diocesan officials for their unflinching support and consideration, and the clergy at large for their loyal devotion. Without such support and encouragement it would have been hard indeed to accomplish the tasks allotted me.



After due consideration and careful weighing of the claims of our senior and leading clergy I appointed the Rev. C. W. Hedley, of Port Arthur to the vacancy in our list of Honorary Canons caused by the death of the Rev. Canon French; and I now appoint the Rev. E. J. Harper, of Huntsville, to be Honorary Canon in place of the Rev. Canon Brooke, who has resigned.

On the occasion of the Diamond Jubilee, last Summer, the University of Bishop's College, Lennoxville, conferred upon our Chancellor the degree of Doctor of Civil Law—*honoris causa*. In honoring our Chancellor, whom we now address as Dr. Boyce, the University recognized appropriately his personal merits, and conferred a gratifying honor upon the Diocese he represents.

FINANCES.

The last statement of our Honorary Treasurer, Dr. J. A. Worrell, to whom we owe an ever-increasing debt of gratitude, shows an aggregate of invested funds amounting to \$172,316.29. Comparing these figures with those presented to the last Synod we find a total increase of \$14,540.65. This increase we find distributed among the four Endowment Funds as follows:

Episcopal Endowment Fund . . . . .	\$ 517 65
Bishop Sullivan Sustentation Fund . . . . .	4,570 25
Widows and Orphans' Fund . . . . .	983 12
Superannuation Fund . . . . .	8,469 63
Total . . . . .	\$14,540 65

The two Funds which show the greatest increase are the Bishop Sullivan Sustentation Fund, and the Clergy Superannuation Fund. This is as it should be. The Sustentation Fund represents the provision being made for the stipends of missionaries in our poorer fields when we can no longer legitimately claim the generous help of our Missionary Societies. It is not too much to call this Fund the great hope of the future. For there are places in the Diocese where the Church's work must always need assistance, being apparently doomed to perpetual poverty. And the Superannuation Fund represents the provision being made for the needs of those who, having given their lives to our work, find themselves helpless and dependent in their old age or infirmity. It is hardly possible to conceive a claim more just than that of the Superannuation Fund. For lack of an adequate pension fund our men, as they grow older, are driven to choose between two alternatives. Either they must face the dreadful pinch of poverty in their declining years, or they must seek in another diocese the provision which ours has failed to make. We need hardly wonder that since our last Synod 14 clergymen have left us. Nor can we ever know how many good men have been prevented from coming to us by the utter inadequacy of the funds at our disposal.

It is a noteworthy comment upon our attitudes towards these matters that the increase of our Superannuation Fund is due almost exclusively to the discriminating zeal of our friends of the English Algoma Association. This is part of the immense and evergrowing debt which we owe to them. It is well that we should ponder these things. The Scriptures themselves remind us that "the labourer is worthy of his hire," and they say very emphatic things about those who keep back from the worker that which is his due. What should be said of a Church, which, letting its servants live upon a pittance barely sufficient to keep body and soul together, leaves them to starve when the day of their usefulness is over? If our English friends feel these matters so keenly that they devote themselves to the task of completing this fund, we should be ashamed to be inactive and apathetic in regard to it.

Much the same might be said of the Widows' and Orphans' Fund, which, though available for present use, is absolutely inadequate for prospective needs. But I spare you.

Of the Episcopal Endowment Fund I rejoice to be able to speak more hopefully. Already its growth, and the improved conditions of its invest-

ments, have made it more approximately adequate. And our Honorary Treasurer, having been interviewed on the subject by representatives of our Executive Committee, assures us that the addition of two or three thousand dollars to the capital of the Fund would enable him at an early date to provide the required income in full. If I urge upon you the importance of taking steps at once to raise this comparatively small sum I feel sure you will understand that it is not my own advantage that I have in view but the interests of my successor in office and of the Diocese at large.

There are two other Endowment Funds, not in the hands of the Honorary Treasurer, and not invested, which, though small, are important: the "Algoma Divinity Students' Loan Fund" and the "Church and Parsonage Loan Fund." Of the first it is not too much to say that it has proved a real boon and blessing to the Diocese. It has enabled us, year by year, to keep under training in college from two to four students who, without such aid, would have been unable to prepare for Holy Orders. What this means to a Diocese whose resources in men and means are as meagre as ours may easily be realized. This Fund has been practically doubled by the generous help of the English Association. The other Fund, though too small at present to make its usefulness widely felt, has also been exceedingly helpful. It should be ten times as large as it is to meet existing needs. In a young and struggling mission the difficulty of obtaining loans at reasonable rates for building purposes often presents an insuperable barrier to progress. Here lies the value of this Fund. It lends its money, at merely nominal rates of interest, in the crisis of a mission's need, and often turns the impossible into the possible to the saving of our cause. Already, small as it is, the Fund has helped in the erection of four churches and one parsonage. What it might do were it larger may easily be imagined.

The great feature of these Funds is the fact that they lend their money instead of giving it. It may not be repaid for years; yet eventually it comes back and is available again, and yet again, in a veritable circle of blessing.

Another small Endowment Fund has been established for the maintenance of the splendid See House. On such an edifice, as the years pass by, the cost of repairs must be heavy. Already the Diocese has felt the strain. The capital sum of this new Fund is ridiculously small. It is only \$287. But I hope it will grow.

#### CURRENT FINANCES.

I rejoice to be able to congratulate the Synod on the fact that as a Diocese we are now free from debt. This does not mean that there is no debt in the Diocese of Algoma. There is indeed no overdraft standing against any of our diocesan funds. But not a few of our parishes and missions, in order to keep pace with growth, have been obliged to incur indebtedness in the erection of adequate buildings. Sudbury, for example, a parish where enterprise and caution go uniformly hand in hand, in the erection of its beautiful and appropriate church, of which the Diocese may be proud, has been obliged to have recourse to a mortgage. This is perfectly legitimate, and in such a case as this it is often necessary. The total amount of indebtedness incurred in this way, and at present resting upon the various parishes and missions of the Diocese, is \$93,374.66. Whether, in their building ventures, any of our congregations have in any degree exceeded the limits of a wise moderation, and incurred indebtedness so unjustifiably large as to hamper them in the proper discharge of their missionary and diocesan obligations I do not presume to decide. What I do think it right and necessary to remind you of is the fact that every parish and mission has missionary and diocesan obligations, and that to yield to the spirit of parochialism, and consider only the needs, wishes, and ambitions of our own congregations, is to rob the Church at large of its due, is to imperil the prospects of our diocese, and to postpone the date of our independence.



May I invite your attention to the following significant figures and to a few thoughts based upon them:

	1911-12	1912-13	1913-14
The total amount raised in Algoma for all purposes in the past 3 years has been . . . . .	\$80,989 07	\$81,080 69	\$89,110 51
For objects outside the Diocese including the M.S.C.C. apportionment (which amounted in the 3 years respectively to \$3,127.20, \$3,466.94, and \$3,605.70) . . . . .	4,174 19	3,838 75	4,430 79
For church buildings and repairs . . . . .	14,487 95	21,181 79	15,332 57
For our Diocesan missions . . . . .	1,588 01	1,139 68	1,362 09

Through causes better known to the business men of the Synod than to myself, and, no doubt, for the ultimate good of our land, the Dominion of Canada has suffered from slight financial depression during the year or two just past. General business has felt the pinch of it. There has been considerable falling off in real estate transactions and in the development of mining, agricultural and industrial resources. All interests belonging peculiarly to these new westerly regions have suffered a rather decided check. It is only natural that the Church should feel the effects of this abatement of prosperity. It has felt it. We may, in view of all this, derive no small comfort and encouragement from the fact that year by year there has been a decided increase in our total contributions. Our people are still contributing at the rate of some \$4 each towards the work of the Church.

Those who should know best seem to be unanimous in the opinion that the depression alluded to is only temporary and that the business of the Dominion is really in a sound condition. The fact to which I allude confirms this view; for the Church is usually among the first sufferers when things are radically wrong. It also suggests another thought. If in time of monetary stringency our people can go on giving as liberally as before, were they giving before as liberally as they should have done, and may we not look for a larger measure of liberality still when times improve?

But there is one feature of the returns I have given you to which I wish to call your special attention, viz., the smallness of the offerings made to Diocesan Missions as compared with other contributions.

In a recent circular I called the attention of the Diocese to the fact that our annual collections for Diocesan Missions, instead of increasing, had fallen off seriously during the past few years. The figures I have quoted give us food for thought. Only 1 1-3 per cent. of our total contributions were given to our Diocesan Mission Fund. We gave to outside mission work more than three times as much as we gave to our own. I do not begrudge one cent of our outside contributions. It has been a real sorrow to me that year by year we have fallen short of our apportionment to the Missionary Society. But I think that more is due to our Diocesan Missions. Last year we received for our Mission Fund from M.S.C.C. \$7,848.74; from C. & C.C.S. \$1,768.81; from S.P.G. \$3,263.48; from other Canadian Dioceses \$319.22; and from our English Association \$4,235.68—in all \$17,435.93. Whi'e our own Diocese gave only \$1,362.09! There is, to say the least, a lack of proportion in this. We gave to our own Mission Fund only rather more than one-third of what the English Association gave, and only one-fourteenth part of the total income of the Fund!

I know well how many objects compete with our Mission Fund for diocesan support. Yet the supreme importance of the Fund, as that on which

our missionaries depend for their stipends, compels me to hope that we shall do our best to develop this branch of our liberality. It cannot be long before the English Societies will begin in earnest to reduce their grants. One Society, the C. & C. C. S., has begun already. And although the S. P. G. has been good enough to suspend its rule of reduction in our favour for a season, yet it can hardly defer action much longer. As for our English Association, it were simply injustice to go on accepting its large gifts and to fail in our efforts to do our best for ourselves. Since then, both duty and wisdom point to the practice and cultivation of self-help, we may well consider at this Synod whether the day has not arrived for us to lay an apportionment on our Parishes and Missions for our Diocesan Mission Fund just as we do for the M. S. C. C.

I should dearly love to accomplish one thing before I lay down the reins of Algoma, and it is this, to make the Diocese independent of missionary aid. The figures quoted above show how far we are from it at present. Yet it might be brought about slowly, but surely, I am persuaded if we would accept and act upon one principle, namely, that the wealthy and prosperous centres consent to bear the brunt of the burden. Deliberately and of set purpose; calculating the cost and facing it; cutting down personal and parochial extravagance, the rich, progressive centres must espouse the cause of the poor and non-progressive ones, undertaking a large part of the burden of their support if what I so much desire is to be brought about. Not merely up to, but far beyond, the limit of what might be deemed their duty, as an act of self-devotion, they must do this! Will they do this?

One thing I fear hinders. It is not the high cost of living; nor the ever-multiplying, and quite legitimate, demands of social life, nor yet the costly buildings which our rapid development renders essential. It is something else which works behind all these and takes advantage of them. It is an adverse spirit, enthroned in the inner citadel of self, demanding luxury, claiming the indulgence of selfish tastes, clamouring for the gratification of worldly ambitions. A special peril confronts those who leap out of the straitness of pioneer life into the possession of independent, not say abounding, means. By a process of reaction they swing from one extreme to the other. They are tempted to form expensive habits, to regard luxuries as necessities, to think the best that is going their due. These fashions establish themselves in the community. They penetrate and dominate all ranks of society. They affect the life of the Church. The spirit of ambitious luxury finds ready and forceful pleas to justify its demands. "Fine buildings are necessary because others have them." "If we lag behind people will pass our doors to enter finer and more commodious buildings." "A large and costly church is a good advertisement." So we are taught to argue. And there is a good deal in such pleas. We cannot lightly put them aside and disregard them. But there is one thing we can and should do, and that is we should realize that there is a limit beyond which, for the sake of others, we should not go. To find that limit, and courageously to refuse to be carried beyond it by any argument whatsoever when missionary obligations are at stake, such surely is the special duty of Church people in our new and prosperous centres. And this I fear is what hinders. We do not think of the nooks and corners where no building and no worship are possible. Realizing that no structure can be too splendid and no adornment too lavish to do honour to Him, Whose glory fills the Universe, we do not remember that, after all, the greatest honour we can do to Him is to curb our ambitions, and to control our desires, when there is the slightest danger of our imperilling, by over-lavish expenditure, our missionary or diocesan obligations.

And yet, after all, if we did but see things in their true perspective there might be no need to impoverish the dignity and beauty of God's House in order to extend His cause. If the spirit of ambitious self-seeking could be finally exorcised we should probably be able to go unspeakably farther, both in church building and in missionary enterprise, than we are wont to do. "Comparisons," I know, "are odious," and yet at times they are helpful. In



two of our larger towns where our parishes last year, with much effort, raised about \$200 each for missions, two non-Episcopal bodies, after building places of worship far more costly than ours, raised, with apparent ease, for similar missionary objects, the sum of \$1,000 each. Let us be humble enough to learn the truth from any quarter. My conviction is that if we would we might, not now, perhaps, but in the comparatively near future, face, without shrinking the tremendous problem of diocesan independence.

CONDITION OF THE DIOCESE.

	1911-12	1912-13	1913-14	
Population of the Diocese..	139,784	143,085	150,935	
Church population . . . . .	19,666	20,781	22,300	
Communicants . . . . .	5,720	5,824	6,215	
Sunday School pupils . . . . .	3,976	4,075	4,731	
Confirmed . . . . .	390	371	502	1,303
Baptized . . . . .	981	967	1,068	3,016
Parishes and Missions . . . . .	63	64	66	
Clergy . . . . .	52	54	54	
Catechists and Readers . . . . .	12	12	12	
Churches . . . . .	119	121	123	
Parsonages . . . . .	45	47	49	

The first fact that strikes us in connection with these figures is this, that there has been steady progress along the main lines of diocesan activity. Not only do the total contributions during the past year exceed those of three years ago by over \$8,000, but there has been a substantial increase in the Church population and in the numbers of Sunday scholars, of communicants, and of those confirmed and baptized, during the triennium. I am particularly pleased with the increase in the numbers of Sunday scholars and persons confirmed, because in former years I have found cause for grave anxiety in the returns rendered. I trust it may be the beginning of a great revival of activity in our work among the young. And I find further cause for satisfaction in the increased number of baptisms, which indicates an increase of material for Sunday Schools and Confirmation Classes to work upon.

But looking more closely at the figures quoted one might be disposed to question whether conditions have changed very materially after all. The number of Clergy and Lay Readers remains practically what it was. The number of Parishes and Missions has hardly changed appreciably. The same is true respecting the number of Churches and Parsonages. Whatever may have been accomplished there does not appear to have been any great expansion of agencies at work or any marked extension of the field under cultivation. It is well, as we ponder these things, that we should lay these two facts side by side. The machinery has not increased, but the work done has been greater. The field has not extended, but the fruits have multiplied.

Obviously there has been progress which figures do not reveal. We are emerging from the experimental stage of our development, the stage in which men pour in like a tide to see what they can find or make for themselves in new fields of enterprise. The country is becoming known to the outside world. Railways, new and old, are opening it more completely each year that passes. The Algoma Central now carries us in comfort through the picturesque but broken country north of the Sault. The Algoma Eastern has linked the lovely but lonely Manitoulin Island with the outer world. The glamour of mystery is departing. We are growing each year more like older Canada. There remain, indeed, vast stretches of unexplored wilderness within our borders; but large tracts of our country are beginning to be thoroughly understood and appraised. If over large areas our missions have failed to make progress, or have even retrograded, in other directions our work has gone forward with remarkable strides. The inrush of mining speculators may have slackened around Cobalt and elsewhere, but mining has settled down into a steady and profitable business. In short, the country and

Diocese are taking permanent shape. The strong centres of the future, and the permanent lines of settlement, are beginning to reveal themselves. Our work may not appear to have increased materially in bulk, but it has certainly established itself more firmly on its foundations, and become intensified.

If then we bear in mind the condition of the business world, and the fact that caution, in making financial ventures, has been the order of the day, we shall surely realize that remarkable progress has been made "all along the line."

In confirmation of this view I would like to call your attention to the increase of population in five of our chief centres, as shown by a comparison of the census figures of three years ago with the returns made by our clergy this year:

	1911	1914
Fort William . . . . .	16,499	24,000
Port Arthur . . . . .	11,220	18,000
Sault St. Marie (including Steelton) . . . . .	14,900	19,571
Sudbury . . . . .	4,150	6,000
North Bay . . . . .	7,737	11,242

This remarkable development of our industrial centres in a period of comparative depression, while it has not appreciably multiplied our charges, has given strength and solidity to our cause. We may surely cherish the hope that these vigorous and permanent populations will rise to their opportunity and responsibility and supply the Diocese with a backbone of Churchliness and financial vigour. If in days of monetary depression they can make such strides, how will they progress, and what may they not do for the Church, when the day of prosperity returns!

I have spoken of the Census of 1911-12. It is not a recent publication. Nor is it perhaps, for our purposes, an entirely satisfactory guide. Yet we may find parts of it, especially Vol. 11, which deals with the religions of our people, both useful and suggestive. It lifts into painful prominence our unhappy divisions. It shows the motley character of our population. And it tells us what place we occupy numerically in the list of religious bodies.

Out of a total diocesan population of 182,389 the returns give us 30,288, that is, roughly, 16 per cent. They give the Methodists about the same, the Presbyterians 20 per cent., and the Roman Catholics 34 per cent.; thus accounting for 86 per cent. The remaining 14 per cent. is divided amongst a variety of smaller bodies, some of them bearing fantastic names, and not a few heathen. The large percentage of the Roman Catholics is doubtless, in part, due to the presence among us of large numbers of foreigners from Central and Southern Europe. It is not easy to assign a cause for the comparatively low position held by the Historic Church of England. Certainly we should not be contented with it. In this resolve we should be encouraged by the fact that in the Dominion as a whole the Church of England, according to the Census, made greater progress in the past decade than any other body of Christians.

But I wish you to go a step farther with me. Compare these Census Returns with our Clergy Statistics, and you will find further reason to be dissatisfied. The clergy this Easter report only 22,300 Church of England people, 7,988 fewer than the Census takers gave us three years ago. Is there a decrease in our numbers? Assuredly not. But our clergy have not been able to cover the field! Scattered about in out-of-the-way places, where our missionaries cannot reach them, nearly 8,000 members of our flock make a pathetic appeal to us to-day. Sheep without a shepherd, they were faithful enough three years ago, when the Census enumerator visited them to answer "Anglican" to his enquiries. Are they loyal to-day, and how long may we hope that they will remain so?



## THE NEED OF MEN.

This brings us to a difficulty which has grown acute of late. Among the causes which have held us back a large place must be given to our lack of men. A brave young worker in an outlying region where the country is being rapidly settled, and largely with English Churchpeople, addressed me recently in pathetic terms. "Bishop," he wrote, "I am doing my best to cover the ground and to hold the people, but what can be expected where there are six Non-Conformist workers in the field I cover alone"! In a measure our lack of men is due to the nature of our work and our lack of means. Our people are scattered thinly over wide areas or are settled alone in remote corners of the land. They are, in many cases, poor. To gather them at all for worship is difficult. To organize missions among them is hardly possible. The only method practicable, that of the travelling missionary, is beyond our means. The disparity between cost and results condemns it. But the difficulty is not wholly financial. A certain type of man might be secured perhaps if we had money to pay him. But it is not easy to get and keep men of the right sort. It were better surely to send no one at all than to send men of the wrong sort to these fields.

I have reason to be profoundly thankful to the men who have served in this Diocese of Algoma for so many years with little to encourage them and the smallest of meagre stipends. There are heroes among them for whom no honour could be too great. It will be a shame to us if we let this Synod pass without legislating in some way for an increase of their paltry incomes. It is no small part of their deserving, that instead of clamouring long ago for what was due them they have kept on, steadily and silently, suffering, in some cases, a veritable martyrdom of poverty. But we have not enough such men. They are rare. Men who seek their own advancement are not attracted by our work, or, if they come to us, they do not stay. Nor, to tell the entire truth, do we specially wish them to stay. For only they who are willing to work in any place, at any cost to themselves, for the honour of Christ and the spread of His Church, only they who for Christ's sake love the souls that He has bought by His blood, are really suited to undertake such work as ours. And such men are not the ordinary type. They are found at intervals only. We have to wait and pray for them, leaving our work, for the time, in the hands of God. Hence, in our poorer regions—for it is of these I am speaking, and it is in these we feel the pinch—we are handicapped by lack of workers. "Men; men," is our cry; "men of the right sort, no other. Give us men."

If this Synod can devise some effective means whereby our own young men can be reached and moved to consider the claims and blessedness of the Sacred Ministry, and to offer themselves in larger numbers for its work, it will have conferred an unspeakable blessing upon the Diocese, as, indeed, upon the Church at large.

## THE TRAINING OF MEN.

And so we come to a subject which causes every Bishop much anxious and prayerful thought. It is not enough that men should offer themselves for the Sacred Ministry, and that the Bishop should be satisfied as to their call and character. They must be thoroughly trained. Lack of proper preparation I am persuaded is behind many of our serious failures. The practice of placing inexperienced and untrained men in charge of missions is full of peril, both to the man and to the Church. We know it well, and yet the temptation is sometimes almost overwhelming to accept a good man, whom God appears to have called to the Holy Office, and to send him forth, handicapped by lack of training and experience, rather than leave needy fields untilled and risk the loss of the man.

But how are men to be trained? It is a question both of facilities and means. One might think that facilities are abundant in the Canadian Church; and so, in a sense, they are. Scattered over the wide Dominion there are no less than ten Divinity Colleges; whereas one well-equipped institution, or,

at the most, two, might well be deemed entirely adequate. So many competing Colleges, one would think, might foster a sectional spirit and imperil that oneness of thought and feeling which is so valuable an asset in the life of a national Church. And yet in practice one must admit that the multiplication of Colleges seems to be inevitable. The land is wide. The distance from its extremities to any given centre must be great. The expense involved in travelling to and from would be to many a young man a serious problem. And with the width and variety of the country there must of necessity exist a corresponding variety of view and feeling. And, after all, the training of men for the Ministry is largely a diocesan matter. Each Bishop is responsible for the men he ordains. In the years of their training he feels it important to keep his eye upon them and, as often as possible, to come into touch with them. No Bishop can fail to feel all these considerations keenly. I have felt them. Time and again I have been compelled to admit men to Holy Orders without being fully satisfied that their training had been adequate. There was no alternative but to lose the men. Toronto, the nearest College centre, was nearly 500 miles away. Winnipeg, on the other hand, was more than 600 miles. Money was not forthcoming. What could I do? Confronted by promising candidates, but possessing neither facilities nor means to give them collegiate training, I followed the line of least resist: let them prepare in private, and ordained them.

I have often longed for a preliminary Hall or Hostel here at Sault St. Marie, not to antagonize existing institutions, but to prepare men to enter the regular College, or at least to give them, should the regular College be impossible, a modicum of systematic training that they might not be sent out to their spheres of labour without the advantage of some slight technical preparation. But the idea is only a vision. I know well how many things oppose its realization. I present it to you merely as a vision. In doing so I appeal to you for help, not only in arousing young men to seek the Ministry, but in the arduous work of their preparation. If a committee of the right sort could be appointed and clothed with authority to act with me in all matters relating to the admission and preparation of men for Holy Orders, it would lighten a burden the weight of which often presses very heavily.

#### OUR SUNDAY SCHOOLS.

I am disposed to think that the state and efficiency of our Sunday Schools has a close relationship to what we have been considering. It is surely in our Sunday Schools, if anywhere (after the sacred sphere of home life), that we may hope to lift the thoughts and aspirations of our young men towards the work of the Ministry of God's Church. And yet I am persuaded that this should be done not by urging boys indiscriminately to take up the sacred calling, but by letting the influence of the school produce a proper sensitiveness of conscience that they whom God calls may hear His voice.

I believe that a very real and effective work is being done in our Sunday Schools. I believe also that vast possibilities of improvement exist and that they centre largely round the person and work of the teacher, but most of all upon the spirit of the clergyman. The old order of the Church, never cancelled, directing children to be brought to the clergyman to be catechised, enshrines this truth that, whatever other agencies exist, the clergyman, after the parents, is the person responsible for a child's religious training.

Let me name a few things which I desire to see more commonly in our Sunday Schools. I desire first and foremost an aim, and that aim the building up of Christian life and character. With this in view, I desire system, not merely system in the process, but as the end of Sunday School teaching. I desire the production in the child of the life of system—the ordered life prescribed by the Church.

I desire to have children taught not only to *know* their Bible, but to *live* it. I desire this done in the most, if not the only, effective way I know of, the way of the Church—the way of Baptism, of Confirmation, after thorough training, and of the Sacramental life. To this end I desire the co-ordination



of the Bible and the Prayer Book. I desire the Bible interpreted by the Prayer Book, and applied to daily life by the Prayer Book system of daily prayer and Bible reading. I desire Bible truth summed up in the Creeds, made practical in the Commandments, and brought home to the heart and life by the Prayer Book services.

I desire the Bible principle of forgiveness brought into daily life by the Prayer Book system of absolutions; the Bible principle of grace made real by the sacramental life of the Church; the Bible principle of peace brought home through the Church's disciplinary rules, pointing ever to the Cross of Christ and the Perfect Peace that lies beyond.

As I go about the Diocese among the Sunday Schools I find much to be thankful for as a result of our Sunday School Commission's work. I find also much left to look for in the directions I have indicated. In proportion as the Commission, and the other organizations of our Church help us to realize what is lacking, producing in young souls a sensitiveness to God's voice, a consciousness of His presence and a realization of their responsibility to Him, we may indeed be thankful for them in this day of withering worldliness and soul-searing sin. For the rising generation is always the hope of the future in Church and in State. I believe the Commission proposes to add a Field Secretary to its staff. This means increased expense to every diocese. It is well we should face the issue. A Field Secretary, inspired by right ideals, if he could visit all our Schools at regular intervals, would doubtless leave a blessing behind him. I am disposed to think that, in the long run, a diocesan agent will prove to be the only effective solution of the Sunday School problem.

#### THE REVISED PRAYER BOOK.

The Revision Committee entrusted by the General Synod with the task of preparing a revised Book of Common Prayer for use in the Canadian Church has practically finished its labours. The draft book has yet to be presented to the General Synod for its acceptance. On being accepted there, I presume, it will be in like manner presented to the Provincial and Diocesan Synods. And its acceptance must be finally confirmed by another General Synod. Some years must, therefore, elapse before the book can come into use. But, in the meantime, it will become known. And I feel sure that, while most people, as they study it, will find some things in it to criticize, if not to regret, yet the majority will agree that the Prayer Book has been greatly enriched and that the revision on the whole has been carried out on thoroughly conservative lines.

#### RURAL DEANS.

And now I come to two or three practical matters upon which I desire to say a few words. The first of these is the work of the Rural Deans.

Owing the great expenditure of time, effort and money involved in travelling in this unwieldy diocese, rural-decanal supervision has always been attended with difficulty. Yet the office of Rural Dean is of such great importance that we shall be doing wrong if we slacken our efforts to make it really effective for good.

To inspect all Church properties and require them to be kept up; to see that proper registers and service books are kept according to our canon; to enquire as to the payment of clerical stipends; to judge and advise respecting local quotas towards stipends; to require in each Parish and Mission an up-to-date inventory of properties belonging to the Church; to obtain and tabulate Easter statistics for the Bishop's use; and each Easter to make a full report to the Bishop,—such are the duties of the Rural Deans.

And the work is needed most where it is most difficult to do it, in the poor and out-of-the-way places.

I owe an immense and growing debt to the brethren who, with no other reward than an approving conscience, have given themselves faithfully to this work. It would be nothing short of injustice to require them to supplement their labours by paying their own expenses. I know our Canon does not

expect them to do this; but lays the burden upon the places visited. But there are places where the Rural Dean must either pay his own expenses or leave the Missions unvisited. We can hardly wonder, therefore, that, despite the efforts of the Rural Deans, cases exist where registers are not properly kept and precious record books of historical value have been irrecoverably lost.

May I make a few suggestions arising largely out of the admirable reports of our Rural Deans:

1. A saving of time and labour would be effected by the provision of tabulated forms for parochial returns.

2. Every Parish and Mission should make provision for the safe-keeping of its record books, altar vessels, linen, etc. In larger places a safe would be best. In others, a cupboard, or, at the least, a tin box, which could be easily carried out in case of fire.

3. The Rural Dean's visitations are not mere formalities, but matters of obligation. The Rural Dean is required to visit each Parish and Mission once a year. He does not wait to be invited. His office is the means whereby in the sphere of temporalities provision is made for that inspection, which even as a matter of business, is essential.

4. It follows that in nominating men for the position the clergy should choose not merely the favorite, but the man who, by reason of personal qualifications and advantages of position, is best fitted to do the work.

5. As to expenses, our Canon is good as far as it goes. This is evidenced by the fact that one Deanery, Nipissing, has not only paid its way, but sent a surplus of \$2.31 to the Treasurer. But it is not enough. Places visited should pay expenses if they can. But in some cases they cannot. Perhaps the best plan would be to give the Executive Committee, when necessary, power to supplement the offerings of the Rural Deanery.

#### CHURCH PROPERTIES.

Another matter of practical importance is that of our diocesan properties. By an Act of Incorporation passed by the Provincial Legislature the Synod of the Diocese holds all Church properties within our limits. These properties have increased greatly in number and value during the past few years. Most of them are held in trust for particular Parishes and Missions. Some are the properties of the Diocese itself. For lack of proper offices and officers the deeds have been kept in the custody of the Bishop at the See House. It is not a satisfactory plan, though it has advantages. The Bishop lacks the time and the technical knowledge required for the work. As a result, the records are incomplete and rather disorderly. It is time things were put right, even at some cost.

Another phase of the subject is the acquisition of sites. There are many places in the Diocese where sites for Church purposes should be secured before prices become prohibitive. Port Arthur has given a splendid lead. By the enthusiastic devotion of a leading layman the noblest building site in the town has been secured for Church purposes. It seems to me it would be folly for us to delay much longer here in the Sault. Ought we not to act as a Diocese here and elsewhere and secure suitable sites in growing places with a view to future contingencies?

There remains still a third phase of the subject. I am quite convinced and determined that our true policy is not to part with property in thriving centres. It is a time to buy, not to sell. Yet we may well consider whether we are rightly discharging our trust by doing nothing. We should not be less keen for the Church than we are for ourselves. It is possible the Diocese might utilize certain of its properties so as to bring in a revenue. It might even be wise for us to borrow money and build a few houses which we could rent with profit. It is, of course, a question for business men. But it seems to me a question worth considering. Certainly we should ask ourselves whether we are rightly discharging our duty as trustees.

To consider all these phases of the subject I recommend the appointment of a strong and suitable Committee.



I should be remiss if I did not urge you to consider the incalculable debt we owe to the great English Societies, the S.P.G., the C. & C.S., and the S.P.C.K. It is a poor sort of thanks that does not go beyond words. Something practical surely we might do, and should do, each year by way of contributions to express our gratitude. To them and to our own organizations, the Algoma Association in England, and the Woman's Auxiliary and the M. S. C. C. in Canada, you will at least extend your formal and hearty acknowledgements.

May I, before I close, call your attention to a few matters of moment to the Church at large.

SOCIAL QUESTIONS AND THE CHURCH.

The individualism of the Gospel is as old as Christianity itself. "Christianity created the very idea of personality." "To it we owe our understanding of the value of a single soul. It taught us the importance of seeking the one lost sheep until we find it, though the rest of the flock in the meanwhile might be left alone. It has been pointed out by many that "our Lord's primary method of working was intensely individual. He attacked no institutions. He advocated no drastic political or social reforms. He discouraged all revolutionary projects. He concentrated His attention on the training and enlightenment of a small band of selected disciples," whom, in due time, "He organized into a definite Society." This Society went forth at His bidding to do for others what He had done for them. "The Church, so far as she is true to her original intention, is, therefore primarily and essentially the training school of individual character." Her great function is to mould individuals and send them forth ready "to spend and be spent in the service of God and their fellow-men."

But of late it has been brought home to us with all the force of a new discovery that the Gospel is as truly social as it is individual; and, after the manner of newly-discovered or re-discovered truths, the socialism of the Gospel has taken strong hold upon the imaginations of men. We have become intensely alive to social ills. The awful evils of the drink traffic, the miseries of slum life, the moral perils which confront our youth, the enormities of the white slave traffic, the tyranny of trusts, the abuses of capital and labor, have shocked the conscience of the enlightened Christian and presented to us an appeal it is not possible to resist. It is not unnatural that we should come to think that here must be the great purpose of the Church; that to antagonize and abolish such evils, to sweep them off the face of society, to make them impossible for all time to come, the Lord must have organized His great Society, the Church.

From an extreme view of the Gospel's individualism we thus pass over to an extreme view of its socialism. We come to think the Church intended to become a social force. We demand that it throw itself into every movement for the emancipation of the poor, the reform of society, the revolutionizing of the social world. And so we have our institutional churches, our councils of social reform, our clubs and classes, and guilds, and endless parochial machinery, for righting all wrongs and smoothing all inequalities in the world around us. Our faith in legislation grows large. We adopt political methods. We devise economic schemes. And we think of Christ as a Social Reformer Who, had He lived our life to-day would have been in the forefront of the battle to secure all those righteous ends over which, with their competing schemes and imperfect wisdom, our politicians disagree and wrangle.

My brethren, let us be careful.

Of two things at least we may be certain. Christ did assuredly "inaugurate the greatest social movement the world has ever seen." And we cannot doubt that He expects each Christian man and woman to have a conscience and to obey it in respect to the great moral and social problems of the day. But whether we have any right to assume that,

were He here in the flesh He would work, or that He wishes His Church to work along the lines of so-called socialistic reform, is another matter.

I am jealous for the Church's spiritual character. In this new land there is no small danger of depraving her to the level of a mere worldly agency. There is no doubt that the Gospel is the fountain head of the principles of Freedom, Brotherhood, and Equality of opportunity for all. Yet it is surely significant that with slavery, tyranny and oppression all around Him our Lord never openly antagonized these evils, but treated them as a doctor treats the symptoms of a malady. He prescribed for them the panacea of His Gospel, that great and all-availing remedy for every human ill.

It may undoubtedly at times become the duty of the Church to take a side in political conflicts. It must at times be right and necessary to seek the protection of legislative acts. But surely the one great purpose of the Church is not to give itself to strife and controversy, but to fashion individual life and character on the principles and pattern of her Lord, and so to fill each soul with the Spirit of Christ, that it will become a leavening influence in the world whereby in time will be formed that Christian public opinion without which legislative action must be unavailing and efforts at reform vain.

We live in times of great impatience. We are impatient to have all wrongs righted. It is a noble impatience which urges us to look over the field of the world and set ourselves against all inequality and every injustice which still lifts its head about us. Women are impatient to secure the adjusting of the conditions of life which still bear hardly upon them. Their yearning for justice is right. Their impatience is often justified. But sometimes it is unwise and wrong. We can have none but words of condemnation for those who in the name of right commit outrageous wrongs.

In a former charge I dealt with St. Paul's view of the position of women in our Churches, deprecating their being made leaders of divine worship by being arrayed in official robes. I am of the same opinion still. I feel sure that the great principles of St. Paul's action and advice are right to-day as they were right of old.

I am convinced that the Gospel gives to women as high a sphere as to man, and demands for her like consideration and the same measure of justice. Let us approach these questions in the Spirit of the Gospel and our way will open before us. In the light of the Gospel woman's sphere and man's, different yet complementary, will both be made plain. And in due time the Gospel prescription, if it be applied unflinchingly, will right all wrongs and cure all evils.

#### LOYALTY TO TRADITION.

I am convinced that in these days of independent thought there is no small danger of underestimating the authority of the Church's witness. Men find it easy to despise the heritage of faith and practice handed down to them from the beginning and, for shadowy present gains, to cast away the precious treasures of the past.

Consider what the Church is: a living, intelligent creation of God. Into the body fashioned and prepared by Christ the Blessed Spirit entered as the Breath of Life at Pentecost. The Church thus formed is no fortuitous concourse of human atoms, but a living body held together by the spirit of life as the atoms of dust which form our human body are held together by the power of ordinary life. And, by virtue of this indwelling Spirit, she has a mind of her own, which is not merely the aggregate wisdom of her members but their wisdom amplified, corrected, irradiated from above. This is a mystery just as human instinct or intuition is a mystery—but it is a reality.

Now this mind of the Church is expressed in the form of tradition which is more or less clear and perfect as the Church is true to her calling. Schism and sin impair and distort it. It was clearest and most authoritative in Apostolic days because the Apostles and their co-workers were so truly conformed to the mind of their Master and because they had a special illumination of the Holy Ghost.



My brethren, we do not begin to realize as we should do the value of Apostolic tradition. With the plausible idea of making the words and example of Christ the sole criterion of thought and action we belittle the witness which the Church bears to Christ; we undervalue the Apostolic tradition which speaks for Christ. This attitude of mind I am persuaded is largely responsible for what is happening around us. Since it is not like Baptism and the Supper of our Lord in having Christ's definite command behind it, Confirmation is regarded by many as an ordinance of no very special obligation. It is proper to use it. It is helpful. But it must not be made a *sine qua non*, a necessary link in the chain of Sacramental rites. It rests upon the authority of the Apostles and the tradition of the Church; that is all.

That is all! But surely that ought to be more than enough to command our most loyal obedience!

Think of it: Our Lord's own specially selected and trained Apostles, who had been instructed by their Master Himself concerning the Kingdom of God, and commissioned by Him to establish it, who, moreover, had been specially inspired by the Holy Spirit for their task, instituted and employed among other agencies, this Ordinance of the Laying on of Hands as a means of invoking and conveying upon the newly-baptized the gift of the Holy Ghost. The unbroken history of the rite leads us back to the inspired record of the acts of these inspired Apostles. Surely then they who explain away or belittle this Holy Ordinance are, to say the least, assuming a grave responsibility. No courteous consideration for those outside the pale of the Historic Church, and no desire to make the pathway of reunion smooth and easy can justify our bartering away or bringing into light esteem this Apostolic Institution which, as an integral part of the framework of the Apostolic Church, may be believed to be in entire accordance with the mind of Christ.

But it is not Confirmation only which is being threatened. Episcopacy itself is challenged. It has become a fashion in certain quarters to believe that modern criticism has weakened, if not overthrown, the case for Episcopal Succession. But in his recent Open Letter on the "Basis of Anglican Fellowship" the Bishop of Oxford, than whom no one has more right to speak, declares: "I totally disagree with those who say that modern historical criticism has tended to weaken the distinctive Catholic position about the Apostolic Succession of the Ministry or the place of the Episcopate. I think its effect has been the opposite." Behind the attitude alluded to no doubt there lies a yearning and sincere desire to find a speedy method of healing the awful divisions of the Christian world. But those who are wise and patient realize that no short cut can be a safe one. And we shall all of us do well to ponder carefully the issues which are at stake.

1. Episcopacy as we know it cannot be relegated to the lumber room of non-essentials unless we first cast aside the authority of Apostolic tradition. Bishop Lightfoot's great name has been used in support of the laxer view of the Ministry. But his position has been sadly misunderstood and misrepresented. He certainly tried to be just even to generosity to those who held a different view, but these words represent his final conclusion: "If the preceding investigation be substantially correct, the threefold ministry can be traced to Apostolic direction; and, short of an express statement, we can possess no better assurance of a Divine appointment, or, at least, a Divine sanction."

What more can we ask? Yet we have more. The latest scholarship, as represented by Cuthbert H. Turner, Fellow of Magdalen College, Oxford, faces the question of the evolution of the ministry out of its earliest into its present form. Quoting 1 Cor. 12: 28: "God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles," and so on, he finds in the Apostles, Prophets and Teachers named by St. Paul the earliest form of the three-fold ministry. He quotes Harnack also as taking this verse to prove that these three orders, Apostles, Prophets and Teachers, the clergy of that primitive age, alone held definite rank in the Church. It was a general missionary ministry he tells us.



Out of this general ministry, as the Church sprang throughout the Roman Empire and became localized, he finds the later ministry developing until, in the second century, it was fully established and localized in the form of Bishops, Priests and Deacons, accepted, practically without dispute, for nearly 1,500 years as an Apostolic heritage.

The exigences of modern sectarianism may drive men in self-defence to question and cavil and to demand a clearer intimation of the Divine mind, but the issue is plain. If we cast Episcopacy aside we are running counter to Apostolic tradition, and to be consistent we must cast away with it many another precious thing that rests upon the same foundation, for example, our Christian Sunday, the Baptism of Infants, and even our New Testament itself.

2. But again Episcopacy, our traditional threefold Ministry, coming by an evolutionary process from the earlier ministry of Apostles, Prophets and Teachers, links us back to Christ. It must be remembered that the only Ministry our Lord Himself established was the Ministry of the Apostles. If that Order died, leaving no successor, then no Ministry remains which can trace itself back to our Lord's appointment. Unless, in some way, our Ministries can trace their descent back to the act of our Lord they have to justify themselves by finding some other satisfactory basis to rest upon.

Again the issue is clear. Either our Ministry comes through the Apostles from Christ, or it is a new thing needing to be specially accredited. We may cast Apostolic tradition to the winds if we will and say that our Lord gave His Commission to the Church at large, leaving it to make any, and as many, ministries as it may choose to make. But we have then no reasonable account to give of Christ's selection, training and commissioning of the Twelve, and of the solemn pledge He gave them that His Presence would be with them to the end of the days. And all ministeries become mere human institutions, shaped and colored by the changing fancies of men.

3. Yet once more, to abandon Episcopacy would be to give up that which is at once the safeguard of the Church's permanence, the pledge of her unity, and the guarantee of her faith.

For if casting aside tradition we give to each group of Christian people the right to set up its own ministry and to order its own teaching there will be no end to the variety of ministries and beliefs which will ensue, and no stopping place at which we may rest and say, this at last is the limit beyond which none may go. Not only may each group of Christians have its own ministry and gospel, but, in the ultimate issue, each Christian may claim the like liberty and become his own minister and his own arbiter of truth, which, of course, would mean that the Church had ceased to exist.

Is this mere theory? We know it is not. We may actually see the process going on before our eyes. We are so used to the divisions of Christendom that they have ceased to convey to our minds the sad truth for which they stand. A brief study of the Census returns should arouse us. We find there a list of 62 religions, 42 being Christian. And the list ends with the significant item, "various sects." A footnote tells us that this item covers 31 smaller bodies, most of them less than 100 in membership, together with 108 other sects each numbering less than 10 adherents. Nor is this all. For the list concludes with this ominous item: "Unspecified," to which unhappy class are assigned no fewer than 43,222 souls.

Discarding the unifying and safeguarding influence of Apostolic tradition, and relying on their own ecclesiastical preferences and interpretations of Holy Scripture, sects divide and sub-divide until, by a law of reaction, many are led to set light store by religion, as a whole, if not absolutely to repudiate and discard it.

And now you will be asking: "Why does the Bishop repeat to us these old and commonplace truths?" I answer not to weary, but to warn you.

For good or for ill the spirit of criticism is abroad in the land. Like fire, it is a good servant but a bad master. We are doubtless indebted to it for many a good turn. At the same time it threatens us with much that is



evil. How real the danger is we may judge not merely by the light esteem in which many to-day hold the ancient institutions of the Church but by the attitude they assume towards certain great verities of the Faith, and, in particular towards the great doctrines of our Lord's miraculous Birth and Resurrection.

And it is not merely the learned world that is affected. The critical spirit has penetrated into every stratum of society. It is all around us in the air. We breath its influence. It makes us ready to question, quick to cavil, prone to doubt. The sane man who makes a healthy use of it may indeed be strengthened in his spiritual life. But he who becomes possessed by it, its slave, to whom no doctrine is sacred, no institution authoritative, no tradition certain, no view trustworthy, no order safe, is surely, to say the least, on his way to spiritual disaster, if not to the utter shipwreck of his soul.

I wish to say with all possible emphasis, in view of these considerations, that it is for us to-day in the old Historic Church of England, a day of testing and a day of opportunity. To hold firmly to the heritage of our fathers, despite all plausible pretexts and temptations or to take short cuts to desired ends and to cast everything into the melting pot of criticism that we may see what will come out. There is our test. But, thank God, it is a day of opportunity, also! "We live," it has been well said, "in times of flux and rapid change." Ideas and principles lately accepted as matters of course are being challenged and discarded. To some it seems as if everything worth having was about to vanish away, as if nothing certain would be left to us, as if the world were drifting on at the mercy of every changing current of thought and opinion towards the breakers and rocks of spiritual disaster and ruin. Here lies our opportunity. The Church of England, linked to the past by her history, her faith, her worship, her ministries reaching back through the changing centuries to the Apostles' days, sometimes threatened, often corrupted, but never dismayed; the Church of England living in the hearts of her people, ministering to them still the old life-giving Word and Sacraments, in the same Order as when Aidan landed on the shores of Lindesfarne, yet manifesting to a new generation in fresh conditions a God-given flexibility and a marvellous power to adapt herself to the needs of the day; the Church of England, the friend of progress, putting no ban on activity of mind, but encouraging her children to think for themselves, above all rejoicing in every change that lifts the life of men nearer to the presence of God; the Church of England, just because she stands so firmly on the foundation of the past, while yet her hands are busied with the duties of the present and her eyes are fixed upon the possibilities of the future, is surely the pledge and promise of all that is best and noblest and most enduring in the life of our nation, if not in the future history of the world." If only she will be careful not to be moved from her position, but to go on calmly with the fire of God's love burning in her heart; if only she will remember that unity, like charity, begins at home, then "she can afford to watch, not indeed without concern, but without panic, the changes of human thought which are taking place around her, the fresh ideas and ideals" of this busy, bustling, outreaching wonderful Twentieth Century.

Brethren, I have done. May "the God of Peace" "make you perfect in every good work to do His will"; may the Lord direct you into the patient waiting for Christ; may the grace of our Lord Jesus Christ be with your Spirit. Amen.

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

That the Bishop's Charge, of vital and absorbing interest, be referred to an able committee to consider the same and report to this Synod.—Carried.

The Bishop handed to the Clerical Secretary, who read the address from the English-Algoma Association to this Missionary

Diocese, conveyed by the hand of Miss E. Eda Green, the Hon. Central Secretary, who was present in the hall.

THE ADDRESS TO THE SYNOD.

"We, the Committee of the Algoma Association wish to take advantage of the opportunity afforded by our Hon. Secretary's visit to you to send by her a hearty message of greeting and goodwill to the Diocese for which we work and whose welfare is so near our hearts.

"As Miss Green hopes to reach Sault Ste Marie at the date of your Diocesan Synod, there could not be a better time than this for conveying to you who labour so devotedly in Algoma the high esteem and sympathy felt for you by us who stay in the home country.

"We would send, first of all, a respectful greeting to your Bishop, nay, *our* Bishop, as we affectionately call him. We would earnestly ask him to come over next year to invigorate us with his presence and counsel. We need once again his fire and enthusiasm to stir us on to fresh zeal and effort. Thus shall we become more ready to share your labours. Thus shall our hearts also be quickened to a greater prayerfulness on your behalf.

"To you all we send our greetings. We often think of you toiling under your severe climatic conditions, in isolation and hardship, in true-hearted loyalty to your Diocese and Bishop.

"We think of you and we pray for you. We pray that your work may be blest, and that, whether you work among men in mines or lumberyards, or whether you minister to scattered homesteads, the Word you speak may not be spoken in vain, but may yield much fruit to your own present joy and still more to the future bliss of yourselves and of your flocks. May He for Whom you work, and Who has preserved you so wonderfully in the past, pour down upon you His rich blessing."

The Bishop acknowledged the address from our friends and co-workers in England, and, forthwith, proceeded to read

AN ADDRESS FROM THE SYNOD TO MISS E. E. GREEN.

both personally and as the representative of the English-Algoma Association. Accompanying the address was a present to Miss E. E. Green of a mounted bear skin.

*"To Miss E. Eda Green, Central Secretary of the English Association for Prayer and Work in Behalf of the Diocese of Algoma:*

"In the name of the Diocesan Synod which we represent we extend to you a most hearty welcome to this See City of Sault Ste. Marie and to this Diocese of Algoma.

"It would not be easy to overstate the debt which the Diocese of Algoma owes to the English Association, and more particularly to you, its Central Secretary. Founded by the Right Reverend Dr. Sullivan, second Bishop of Algoma, in the extremity of his need in 1889; inherited, in a condition of weakness bordering upon suspended animation, some seventeen years ago, by the present Bishop, the Association owes chiefly to you, whom God led to us, its wonderful record of work, and its present condition of efficiency.

"Through all these years you have so devoted your great gifts to the work of the Association that its beneficent influence has been felt in almost every department of our diocesan life.

"Your unflinching tact in dealing with others, your keen insight into the needs of our work, and your singular discrimination in choosing for help the interest most immediately pressing, have carried us through many critical experiences, put new heart into those in authority among us, and done much to transform a forlorn hope into an assured success.

"The Authorities of the Diocese of Algoma, in Synod assembled, avail themselves of the occasion of your presence among them to express to you,



and through you to the Association which you represent, their most grateful acknowledgements. And to you personally they offer the assurance of their sincere regard, their hope that your journeying may be accomplished in safety, and their prayer that you may be kept in health, prosperity and happiness through the years to come."

"GEORGE ALGOMA,  
President."

"CHARLES PIERCY,  
Hon. Clerical Secretary."

"C. V. PLUMMER,  
Hon. Lay Secretary."

Sault Ste. Marie, Ont., June 10th, 1914.

Miss Green made a brief acknowledgement.

#### NOTICES OF MOTION.

The following Notices of Motion were given:  
By Mr. James Purvis (Sudbury)—

That in the best interests of the Diocese it is expedient to amend Canon 13 so as to give the voting franchise to women on the same terms as to men.

By Ven. Archdeacon Gillmor—

That greater and systematic effort be made to induce Canadians to offer themselves for the Sacred Ministry of the Church.

By Rev. J. Leigh—

That the Executive Committee be requested to take such steps as is necessary to the publication, in pamphlet form, of the Charge delivered to this Synod by the Bishop, for circulation among the laymen and laywomen of the Diocese.

By Rev. R. G. Bartels—

That this Synod urge all those in charge of cures within its jurisdiction to avail themselves of the privilege afforded them to impart religious instruction for half an hour a week, after school session, especially in view of the stimulus that may be added by the bonus system of Scripture and moral knowledge advocated by Dr. Seath.

The Bishop appointed the following a

#### COMMITTEE ON THE BISHOP'S CHARGE

Ven. Archdeacon Gillmor, Rev. Canon Piercy, Rev. Canon Hedley, Rev. C. W. Balfour, Mr. W. J. Thompson, and Mr. Chancellor Boyce.

#### GREETINGS FROM TORONTO SYNOD.

The Bishop read a telegram of greeting from the Synod of the Diocese of Toronto, now in session, and appointed Rev. Canon Hedley and Mr. W. J. Ard a committee to draft a reply.

Letters of apology from Rev. J. C. Popey and Rev. Canon Young for absence from Synod were read.

## CIVIC WELCOME.

Mr. T. E. Simpson, the Mayor of the City of Sault Ste. Marie, Ontario, waited on the Synod and extended a hearty welcome to the city on behalf of the City Council.

The Bishop acknowledged the welcome and thanked His Worship the Mayor for attending the Synod session to voice the goodwill of the civic authorities.

## REPORTS PRESENTED.

The Treasurer of Synod presented his report and also the report of the Hon. Treasurer of Invested Funds, and gave notice that he would in due course move the adoption of the same.

The Clerical Secretary read the report of the Committee on Indian Homes matters appointed by the last Synod, and gave notice that, at the proper time, he would move its adoption.

The Clerical Secretary read the report of Trinity College, Toronto.

## CONFIRMATION OF CANON 19.

The next order of business was the Confirmation of Canon 19—on Rural Deans :

Moved by Rev. Canon Piercy, seconded by Mr. C. V. Plummer, That Canon 19 be considered clause by clause.—Carried.

On motions made by the same mover and seconder Clauses 1, 2, 3, 4, 5, and 6 were adopted.

When Clause 7 was reached Rev. Canon Piercy asked that consideration of it be deferred until after the report of the Committee on the Bishop's Charge was presented.—Agreed to.

Moved by His Honor Judge Hewson, seconded by Rev. F. H. Hincks,

That Clause 6 of the Canon on Rural Deans be re-considered.—Carried unanimously.

Moved by His Honor Judge Hewson, seconded by Rev. F. H. Hincks,

That Clause 6 of the Canon on Rural Deans be considered in conjunction with memorial numbered 6 on the agenda paper.—Carried.

The Synod adjourned at 5.30 p.m.

---

The usual Diocesan Missionary Meeting was held at 8 o'clock p.m. in St. Luke's Hall. The Bishop presided. The speakers were the Right Rev. the Bishop of Niagara, Rev. H. A. Sims and Rev. P. F. Bull.



**SECOND DAY—THURSDAY, JUNE 11th, 1914.**

The Bishop took the chair at 10.30 a.m. and said prayers.

The minutes of the proceedings of the 10th inst. were read and confirmed.

A letter of apology for absence from Synod was read from Rev. C. E. Emerson.

REPORTS PRESENTED.

The Ven. the Archdeacon presented and read the report of the Committee on the Bishop's Charge and gave notice that he would move its adoption.

Rev. Canon Piercy presented and read the report of the Executive Committee and gave notice that, in due course, he would move its adoption.

VISITOR WELCOMED.

The Bishop asked for a suspension of the rules of order to permit him, on behalf of the Synod, to welcome a visitor in the person of Rev. G. Bird, vicar of Danby, Yorkshire, England.

Rev. G. Bird briefly acknowledged the courtesy extended to him and expressed his pleasure at being able to see something of the Church at work in Algoma.

The Bishop announced that Rev. R. A. Hiltz, M.A., General Secretary of the Sunday School Commission desired to address the Synod and that the most suitable hour would be after the "Elections," which were the first order of business for the afternoon.

REPORTS PRESENTED.

The Archdeacon presented the report of the St. Andrew's Brotherhood, when it was

Moved by Rev. Canon Harper, seconded by Rev. A. W. Hazlehurst,

That, in view of the importance of much awaiting discussion, the report of the St. Andrew's Brotherhood be deferred till the House is ready for the discussion of said report.—Carried.

Rev. F. H. Hincks presented and read the report of the Sunday School Committee (including the report of the Treasurer of the Committee) and gave notice that he would move the adoption of the same.

THE SYNOD'S THANKS TO THE BISHOP OF NIAGARA.

On motion of Rev. Canon Piercy the rules of order were suspended to permit the introduction of the motion following:

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

That the members of this Synod beg to express to His Lordship the Bishop of Niagara their deep appreciation of his exceeding kindness in giving them, at no little inconvenience to himself, the great pleasure of his presence among them and the benefit of his most helpful and inspiring sermon and missionary address.—Carried.

The Bishop formally tendered the thanks of the Synod to the Bishop of Niagara, who, in a pleasing speech of acknowledgement, expressed his pleasure at being able to render any service to the Diocese of Algoma or to its Bishop.

A letter of greeting from the Diocesan Branch of the W.A., now in session in the city, was read.

The Insurance Officer made a verbal report.

Rev. B. P. Fuller, Principal of the Indian Homes, made a verbal report. [Subsequently a printed report was circulated to the members of the Synod.]

The Bishop left the chair, which was taken by the Ven. the Archdeacon of Algoma.

It being 12 o'clock noon, mid-day prayers for missions were said.

#### CANON 19—CONSIDERATION CONTINUED.

The House resumed the consideration of the confirmation of Canon 19—on Rural Deans—Clause 6 in conjunction with item 6 on the agenda paper being under discussion.

On motion of Rev. Canon Piercy, seconded by Mr. C. V. Plummer, Clauses 6 and 8 of Canon 19 were adopted.

Rev. C. W. Balfour asked for the suspension of the rules to permit him to introduce an additional clause to Canon 19. The Synod, not being unanimous, Mr. Balfour's request was not granted.

The Synod adjourned at 12.30 p.m.

The Synod reassembled for business at 2.30 p.m., the Bishop being in the chair.

#### ELECTIONS.

In accordance with Canon 4, elections were the order of the day.

The Bishop appointed Rev. C. W. Balfour and Rev. J. Leigh as scrutineers of the lay vote and Messrs. G. G. Ware and James Purvis to be the scrutineers of the clerical vote.

Ballots were distributed and the elections proceeded with. The reports of the scrutineers gave the results as follows:—

#### GENERAL SYNOD.

Clerical Delegates.—Ven. Archdeacon Gillmor, D.D.; Rev. Canon Burt, L.Th.; Rev. Canon Hedley, M.A.; Rev. C. W. Balfour, M.A.; Rev. Canon Harper, M.A.; Rev. Canon Piercy.

Lay Delegates.—Mr. Chancellor Boyce, D.C.L., K.C., M.P.; Mr. C. V. Plummer, Mr. D. L. Hill, Mr. W. J. Ard, Mr. H. Plummer, Mr. W. E. Bigwood.

Clerical Substitutes.—Rev. F. H. Hincks, M.A.; Rev. R. A. Cowling, M.A.; Rev. Canon Allman, B.Sc.; Rev. A. W. Hazlehurst, Rev. W. H. Johnson, M.A.; Rev. Canon Boydell.

Lay Substitutes.—His Honor Judge Hewson, Mr. P. H. B. Dawson, Mr. W. H. Pomeroy, Mr. W. J. Thompson, Mr. W. F. Smith, Mr. W. F. Langworthy.



## PROVINCIAL SYNOD.

Clerical Delegates.—Ven. Archdeacon Gillmor, D.D.; Rev. C. W. Balfour, M.A.; Rev. Canon Burt, L.Th.; Rev. Canon Harper, M.A.; Rev. Canon Hedley, M.A.; Rev. Canon Allman, B.Sc.; Rev. A. W. Hazlehurst.

Lay Delegates.—Mr. C. V. Plummer, Mr. Chancellor Boyce, D.C.L., K.C., M.P.; His Honor Judge Hewson, Mr. W. J. Thompson, Mr. W. J. Ard, Mr. W. H. Pomeroy, Mr. P. H. B. Dawson.

Clerical Substitutes.—Rev. R. A. Cowling, M.A.; Rev. F. H. Hincks, M.A.; Rev. W. H. Johnson, M.A.; Rev. D. A. Johnston, Rev. J. Leigh, Rev. A. T. Lowe, Rev. Canon Piercy.

Lay Substitutes.—Mr. J. J. Wells, Mr. James Sinton, Mr. E. A. Whitten, Mr. Paul A. Cobbord, Mr. H. Plummer, Dr. Arthur, Mr. W. F. Langworthy.

## RURAL DEANS.

The several rural deaneries made nominations for Rural Deans. The Bishop made his appointments as follows:

Rural Deanery of Algoma.—Rev. W. H. Johnson.

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

Rural Deanery of Nipissing.—Rev. Canon Piercy.

Rural Deanery of Parry Sound.—Rev. Canon Allman.

Rural Deanery of Thunder Bay.—Rev. Canon Hedley.

## THE EXECUTIVE COMMITTEE.

In addition to the ex-officio members of this Committee the Bishop appoints six members and the Synod elects seven members (vide Con. Art. 16).

The Bishop appointed: Rev. Canon Hedley, Rev. J. Tate, Rev. W. H. Johnson, Mr. W. J. Thompson, Dr. Arthur, and Mr. P. H. B. Dawson.

The Synod by ballot elected: Rev. F. H. Hincks, Rev. R. A. Cowling, Rev. C. W. Balfour, Mr. D. L. Hill, Mr. W. J. Ard, Mr. W. F. Langworthy, His Honor Judge Hewson.

## GENERAL SECRETARY S. S. COMMISSION ADDRESSES SYNOD.

The General Secretary of the S. S. Commission, Rev. R. A. Hiltz, M.A., addressed the Synod, giving information concerning the work of the S. S. Commission.

At 5.30 p.m. the Synod adjourned until 8 o'clock, at which hour it re-assembled for an evening session. The first business was the completion of the appointments for the ensuing triennium.

## BOARD OF MANAGEMENT OF THE M. S. C. C.

Moved by Rev. Canon Hedley, seconded by Rev. F. H. Hincks, That Ven. Archdeacon Gillmor, Rev. Canon Piercy, Mr. H. Plummer and Mr. F. H. Keefer be elected representatives of the Diocese of Algoma on the Board of Management of the Missionary Society of the Canadian Church.—Carried.

## S. S. COMMITTEE.

Moved by Rev. Canon Piercy, seconded by Mr. Chancellor Boyce.

That Rev. F. H. Hincks, Rev. C. W. Balfour, Rev. R. C. Bartels, and Messrs. D. L. Hill, A. O. Davies and E. A. Whitten be elected as the Sunday School Committee of the Diocese.—Carried.

## AUDITOR.

Moved by Mr. C. V. Plummer, seconded by Mr. W. J. Thompson,

That Mr. Edgar T. Read, Sault Ste. Marie, be appointed Auditor.—Carried.

## CANON 20—ON GRAVEYARDS—CONFIRMED.

The next business was the Confirmation of Canon 20—on Graveyards.

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

That Canon 20—on Graveyards—be considered as a whole.—Carried.

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

That Canon 20—on Graveyards—be confirmed.—Carried.

## CANON 21—ON SUNDAY SCHOOLS—CONFIRMED.

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

That Canon 21—on Sunday Schools—be confirmed.—Carried.

## AMENDMENT TO ARTICLE 4 OF CONSTITUTION CONFIRMED.

Moved by Rev. Canon Hedley, seconded by Rev. John Leigh,

That amendment to Article 4 of the Constitution, as passed in 1911, be confirmed.—Carried.

## CONSIDERATION OF REPORT OF COMMITTEE ON BISHOP'S CHARGE.

Moved by Ven. Archdeacon Gillmor, seconded by Rev. W. S. Weary,

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

On motion of the Archdeacon and Rev. W. S. Weary the clauses of the report were severally adopted, with the exception of paragraph 2 of Clause 1, which, on motion of Rev. R. A. Cowling, seconded by Rev. J. Leigh, was amended by the deletion of the words "in larger centres," and of paragraph 7, which was referred back to the Committee.



ADOPTION OF EXECUTIVE COMMITTEE'S REPORT.

The report of the Executive Committee was next considered. It was

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

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

On motion of the same mover and seconder the clauses were all severally adopted, after which it was

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

That the report of the Executive Committee as a whole be adopted.—Carried. [See Appendix.]

It being 10 o'clock p.m., the Synod adjourned.

---

**THIRD DAY—FRIDAY, JUNE 12th, 1914.**

The Bishop took the chair at 10.30 a.m. and said prayers.

It was agreed that the reading of the minutes of yesterday be deferred to enable other business to come before the Synod.

MESSAGE TO DIOCESAN W. A.

On the motion of Rev. C. W. Balfour the rules of order were suspended to permit the introduction of the motion following:

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

That the Synod of the Diocese of Algoma, now in session, reciprocates the message of goodwill received from the Woman's Auxiliary of the Diocese, in conference at this time in this city, and desires to assure the Auxiliary of its earnest appreciation of the manifold good works of its Branches throughout the Diocese and its heartfelt prayer for continued success upon all their devoted labours.—Carried.

ELECTION OF TREASURER OF SYNOD.

The Clerical Secretary (Canon Piercy) reported that the Executive Committee had met and nominated Mr. H. Plummer to the Synod as Treasurer.

The rules of order were again suspended in order that this report of the Executive Committee might be considered, when it was

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

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

DIOCESAN REPRESENTATIVES ON S. S. COMMISSION.

Rev. F. H. Hincks, for the Sunday School Committee, reported that the S. S. Committee had nominated as representatives on the S. S. Commission: Rev. C. W. Balfour, Rev. F. H. Hincks, and Mr. Dudley L. Hill and Mr. E. A. Whitten. The Committee had also appointed Rev. F. H. Hincks, Secretary, and Rev. C. W. Balfour, Treasurer.

Moved by Rev. F. H. Hincks, seconded by Rev. Canon Harper,  
That the report of the S. S. Committee be adopted.—Carried.

“A. M. N.” REPORT.

Rev. Canon Piercy presented and read his report as Editor of  
the “A. M. News,” and gave notice that he would move its adoption.

INDIAN HOMES—NEW CANON ADOPTED.

The report of the Committee on Indian Homes was next considered clause by clause, on motion of Rev. Canon Piercy, seconded by Chancellor Boyce. The report included the proposed new Canon 22, as printed on the agenda paper.

A preamble was substituted for Clause 1, thus making Clause 2 to be Clause 1 and other clauses in sequence.

Clause 2 was amended by changes making it read as follows:

“This Committee shall consist of the Bishop and the Principal of the Homes (if he be a member of the Synod), and eight others, two of each order being nominated by the Bishop and the remaining two of each order being elected by the Synod, the Bishop being Chairman. Five shall be a quorum.”

Clauses 3 and 4 were adopted as read.

Clause 5 was amended by the omission, in line 1, of the words “maintenance of inmates.”

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

That the report of the Committee on Indian Homes as a whole, as amended, be adopted.—Carried unanimously.

CONSIDERATION OF REPORTS.

Moved by Rev. Canon Piercy, seconded by Mr. C. V. Plummer,  
That the report of the Editor of the “A. M. N.” be adopted.—Carried. [See Appendix.]

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

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

All the clauses were adopted with the exception of those referring to Teacher Training books, the principle of apportionment, and the reference to “Churchmanship,” which were referred back to the Committee for further consideration.

CANON 19—ON RURAL DEANS—CONFIRMED.

Moved by Rev. Canon Piercy, seconded by Rev. Canon Allman,  
That Clause 7 of Canon 19—on Rural Deans—be taken up and considered with item 7 on the agenda paper.—Carried.

Moved by Rev. Canon Piercy, seconded by Rev. Canon Allman,  
That Clause 7 of Canon 19 be confirmed.—Carried.

Moved by Rev. Canon Piercy, seconded by Mr. C. V. Plummer,  
That Canon 19—on Rural Deans— be confirmed as a whole.—Carried unanimously.



It being 12 o'clock, noon, the Synod knelt to say the mid-day prayers for missions.

MOTIONS.

The next order of business was the consideration of motions, notice of which had been given on the convening circular.

ARTICLE OF CONSTITUTION AMENDED.

By Rev. Canon Piercy—That Article 1 of the Constitution be amended to read as follows:

“The Synod shall consist of the Bishop, and any Coadjutor or Assistant Bishop, of the Diocese, the clergy thereof being duly qualified, the Chancellor of the same, and the lay delegates to be elected as hereinafter provided.”

This motion was seconded by Rev. Canon Allman and carried unanimously.

APPORTIONMENT FOR DIOCESAN MISSION FUND.

By Rev. Canon Piercy—“In order that the offerings for the Diocesan Mission Fund taken up in all our Parishes and Missions on the First Sunday in Lent may be more generally recognized as an obligation of prime importance and the sum total received be increased, Be it resolved—That it shall be the duty of the Executive Committee annually to apportion to each Parish and Mission such a sum to be raised by such Parish or Mission as in the judgment of the Executive Committee is a fair proportion of the sum total required from the Diocese for the Diocesan Mission Fund.”

This motion was seconded by Rev. Canon Allman. It was agreed to amend the motion by the insertion of the words: “on the basis of the M.S.C.C. apportionment” after the word “apportion” and before the words “to each parish and mission.”

As amended the motion was carried unanimously.

The Synod adjourned at 12.30 p.m.

On re-assembling at 2.30 p.m. Rev. R. C. Bartels requested that the consideration of the motion standing in his name be deferred in order that the two following ones might be dealt with. The Synod consented.

Therefore, the motion following came up:

AMENDMENT TO CANON 6 ADOPTED.

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

That Clause 8 of Canon 6 be amended to read as follows:

“The scale of stipends shall be as follows, provided the state of the Mission Fund admits of it, viz., not less than \$650 per annum for the first five years' service as priest in the diocese; not less than \$750 after five years' service in the diocese; not less than \$800 after ten years' service in the diocese; not less than \$850 after fifteen years' service in the diocese; and not less than \$550 per annum for a missionary in Deacon's Orders.”—Carried unanimously.

Moved by Rev. Canon Piercy, seconded by Ven. Archdeacon Gilmour,

That the mover be permitted to withdraw from the Synod his notice to amend Paragraph 6 of Canon 6.—Carried.

Following the order on the agenda paper came the notice of motion

By Rev. Canon Hedley—That the following clause be added to Canon 13:—"One-fifth of the qualified members shall constitute a quorum."

Failing to obtain a seconder, the subject dropped.

In accordance with notice came the following motion

By Rev. Canon Hedley—"That the Canon on Reciprocity in Beneficiary Funds be put into operation between Algoma and the various Dioceses which are willing to extend such reciprocity, and that the Executive Committee be instructed to execute the necessary agreements."

The motion was seconded by Rev. Canon Burt and adopted.

NEW CANON—ON DEACONESSES—ENACTED.

The proposed new Canon 23—on Deaconesses— was next taken up.

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

That the Canon on Deaconesses be considered clause by clause.—Carried.

The several clauses were duly adopted by the Synod, after which it was

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

That the Canon on Deaconesses be adopted as a whole.—Carried unanimously.

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

That the rules of order be suspended.—Carried.

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

That Canon Piercy be paid the sum of \$50 in connection with his "A. M. N." work and also the sum of \$100 for extra expenses and expenditures as Secretary of the Diocese.—Carried.

REPORT OF COMMITTEE ON BISHOP'S CHARGE ADOPTED.

Ven. Archdeacon Gillmor again reported on behalf of the Committee on the Bishop's Charge, pointing out the slight changes made consistent with the wish of the Synod. It was then

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

That the report of the Committee on the Bishop's Charge, as amended, be adopted.—Carried. [See Appendix.]



OTHER REPORTS.

Mr. H. Plummer, Treasurer of Synod, presented his report and also the report of the Hon. Treasurer of Invested Funds, together with Auditors' certificates.

Moved by Mr. H. Plummer, seconded by Chancellor Boyce,  
That the reports of the Treasurers be adopted,—Carried.

Moved by the Ven. Archdeacon Gillmor, seconded by Rev. Canon Piercy,

That the report of the University of Trinity College be received.  
Carried.

ST. ANDREW'S BROTHERHOOD.

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

That the Secretaries write and thank Mr. Stenhouse for the report of the state of the Brotherhood in the Diocese of Algoma and that the Synod earnestly desires every effort to be made to increase the number of Chapters of the Brotherhood in the Diocese and would be glad of the help of the Executive Committee of the Dominion Council of the Brotherhood.—Carried.

S. S. COMMITTEE REPORT ADOPTED.

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

That the report of the Committee on Sunday Schools be adopted as a whole.—Carried. [See Appendix.]

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

Moved by Rev. R. C. Bartels, seconded by Rev. E. H. C. Stephenson,

That in view of the proposed remodelling of the Public and High School systems of the Province of Ontario by the Department of Education, this Synod desires to place itself on record with the Committees on Religious Instruction of the Provincial Synod and other bodies, the urgency of providing some portion of each school-day session to the teaching of Bible History, only on which religious instruction is based, by (a) authorized text books or primers and charts of Old and New Testament History, and (b) memorizing selected passages of Holy Scripture; but that the Synod looks for the final solution only in granting definite instruction during school hours in the parents' religion.—Carried.

The notice of motion, given at the first day's session, by Rev. R. C. Bartels, was withdrawn by consent.

Moved by Ven. Archdeacon Gillmor, seconded by Rev. C. W. Balfour,

That greater and systematic effort be made to induce Canadians to offer themselves for the Sacred Ministry of the Church.—Carried.

## OFFICERS APPOINTED.

Moved by Chancellor Boyce, seconded by Mr. P. H. B. Dawson,  
That Mr. Andrew Elliot be appointed Hon. Registrar and Mr.  
C. V. Plummer be appointed Insurance Officer.—Carried.

## PROCEEDINGS, ETC., TO BE PRINTED.

Moved by Mr. James Sinton, seconded by Rev. C. W. Balfour,  
That the Executive Committee of the Synod be instructed to  
have the records of this Synod, together with the Constitution and  
Canons, printed, and that copies of the same be distributed to the  
members of this Synod and a copy sent to each mission and parish.—  
Carried.

## THANKS.

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

That the heartfelt thanks of this Synod be extended to the  
various societies in recognition of the great assistance rendered by  
them towards the needs of this Diocese. The societies referred to  
are the S.P.G., the S.P.C.K., the C. & C.C.S., and the M.S.C.C.—  
Carried.

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

That the members of the Synod of the Diocese of Algoma, now  
in session assembled, desire to express to their brethren of the  
English Association the great pleasure it has been to them to receive  
by the hands of Miss Green their most kind greetings and to assure  
the Association of their very deep and grateful sense of the great  
assistance given to this Diocese in the hour of its need, as well as  
the inspiration which fellowship and prayers of the Association have  
been to Algoma clergy, and pray that God's best blessing may rest  
upon the ladies and all members of the Association.—Carried.

Moved by Mr. H. Plummer, seconded by Rev. R. C. Bartels,

That a hearty vote of thanks be tendered to the Diocesan W.A.  
for the excellent and untiring efforts on behalf of the work of the  
Diocese, and that a copy of this resolution be sent to the Secretary  
of the W.A.—Carried.

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

That a hearty vote of thanks be tendered to the Hospitality  
Committee and the members of the W.A. for the gracious and  
thoughtful way in which the members of this Synod were enter-  
tained.—Carried.

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

That this Synod tenders a hearty vote of thanks to the Clerical  
and Lay Secretaries for their untiring work during the session of the  
present Synod.—Carried.



EDITOR "A. M. N."

Moved by Rev. Canon Frost, seconded by Chancellor Boyce,  
That the Rev. Canon Piercy be continued in office as Editor of  
"The A. M. News."

Moved in amendment by Rev. C. W. Balfour, seconded by Rev.  
R. C. Bartels,

That Rev. W. H. Johnson, of St. John's Parish, Sault Ste.  
Marie, be Editor of "The A. M. News."

Moved in amendment to the amendment by Rev. Canon Balfour,  
seconded by Rev. Canon Allman,

That the appointment of Editor of "The A. M. News" be left  
to the Executive Committee and that in the meantime the present  
Editor be requested to continue his work.

The original motion and amendment were withdrawn with con-  
sent, and Canon Hedley's motion was carried.

THANKS OF SYNOD TO THE BISHOP.

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

That the warmest thanks of this Synod be tendered to the  
Bishop of the Diocese for the invaluable charge delivered on the day  
of opening and also for his lordship's able and impartial conduct in  
the chair.—Carried standing.

The Synod adjourned at 5.30 p.m.

COMMITTEE ON HOLY ORDERS.

On re-assembling at 9 p.m., the Bishop appointed the following  
as a Committee on Holy Orders:

The Right Rev. the Bishop, the Ven. Archdeacon, Rev. Canon  
Burt, Rev. Canon Allman, and Rev. C. W. Balfour.

COMMITTEE ON CHURCH PROPERTY.

The Bishop next appointed a Committee on Church Property,  
which is composed of:

The Right Rev. the Bishop, Rev. Canon Piercy, Rev. Canon  
Hedley, Rev. H. A. Sims, Mr. W. J. Ard, Mr. J. J. Wells, Mr. W. J.  
Thompson, Mr. C. V. Plummer, and Mr. P. H. B. Dawson.

COMMITTEE ON INDIAN HOMES.

The Bishop announced his appointees on the Indian Homes  
Committee, viz.,

The Ven. the Archdeacon, Rev. W. H. Johnson, Mr. W. J.  
Thompson, and Mr. H. Plummer,  
and the Synod, by ballot, elected Rev. S. H. Ferris, Rev. W. H.  
Trickett, Mr. A. O. Davies, and His Honor Judge Hewson.

## CONFIRMATION OF MINUTES.

The minutes of the proceedings of Synod on June 11th and 12th were then read and confirmed.

## SCHEDULE OF ENACTMENTS.

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

- 1.—Election of Clerical and Lay Secretaries.
- 2.—Election of Delegates—General Synod.
- 3.—Election of Delegates—Provincial Synod.
- 4.—Election of Executive Committee.
- 5.—Appointment of Rural Deans.
- 6.—Election of Members of Board of Management of M.S.C.C.
- 7.—Committee on Sunday Schools.
- 8.—Appointment of Auditor.
- 9.—Confirmation of Canon on Graveyards.
- 10.—Confirmation of Canon on Rural Deans.
- 11.—Confirmation of Canon on Sunday Schools.
- 12.—Confirmation of Amendment to Art. 4 of the Constitution.
- 13.—Election of Treasurer of Synod.
- 14.—Address to English Algoma Association.
- 15.—Appointed Representatives on S. S. Commission.
- 16.—New Canon on Indian Homes.
- 17.—New Canon on Deaconesses.
- 18.—Adopted report of Committee on Bishop's Charge.
- 19.—Adopted the report of Executive Committee.
- 20.—Amendment to Art. 7 of the Constitution.
- 21.—Resolution re Apportionment of Diocesan Mission Fund.
- 22.—Amendment to Canon 6.
- 23.—Appointment of Committee on Holy Orders.
- 24.—Appointment of Committee on Church Properties.
- 25.—Elected Hon. Registrar.
- 26.—Elected Insurance Officer.
- 27.—Appointed Committee on Indian Homes.

## PROROGATION.

The Bishop then declared the Synod prorogued and pronounced the Benediction.



## APPENDIX.

### REPORT OF THE EXECUTIVE COMMITTEE TO THE FOURTH SYNOD OF THE DIOCESE OF ALGOMA, 1914.

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

Since appointment by the Third regular Synod of the Diocese of Algoma your Executive Committee has had twenty-eight meetings.

#### MATTERS REFERRED TO THE COMMITTEE BY THE SYNOD.

Your Committee considered the appointment of a General Diocesan Missionary Agent, as directed by the Synod. It was deemed that the day had not arrived for the appointment of such an agent for the Diocese as a whole, but a partial experiment was made for one year by the appointment of Rev. Canon Burt to supervise the missionary work on the Manitoulin Island.

In this connection it is also reported that on the expiration of the period during which the stipend of the Archdeacon of Algoma for exploring new fields for missionary enterprise had been paid by our friends of the English-Algoma Association, your Committee carefully reviewed the circumstances existing, and, in view of the itinerating work always to be done consequent upon vacancies in parishes and missions, decided upon the following action: (a) That the Bishop be requested to appoint the Archdeacon of Algoma to be supernumary missionary, at a stipend of not less than \$1,000 per annum, to serve vacant parishes and missions at the Bishop's discretion. (b) That the customary payment on account of stipend in each parish or mission served by the Archdeacon be sent to the Treasurer direct.

Concerning special collections, referred to your Committee by the Synod for action: 1. Ash Wednesday was substituted for the Feast of the Circumcision in the interests of the S.P.C.K.; 2. It was held not to be desirable to substitute a Sunday for the days when special offerings were made for the three English Societies, viz., the S.P.C.K., the S.P.G., and the C. & C.C.S.

In accordance with resolutions adopted by the last Synod 1,000 copies of the Bishop's Charge (1911) were printed and circulated throughout the Diocese, and the Journal of Proceedings of the Third Synod of Algoma was printed, copies being sent to every clergyman and lay missionary, and other copies for the vestries' use.

#### NEW RULE OF COMMITTEE.

Your Committee has decided that all mortgages shall be made in triplicate and that one copy of each be retained by the diocese. Of this rule is sought the confirmation of the Synod.

#### DIOCESAN EXPENSE FUND.

Your Committee has with much care carried out the assessment for the Diocesan Expense Fund on the basis established by the last Synod.

#### THE MISSION FUND.

Your Committee, acting as a Mission Board, has, with the Bishop, annually revised the grants from the Mission Fund.

Each year steps have been taken to promote an interest in this our own Mission Fund in every parish and mission of the Diocese. In view of the fact that offerings from within the Diocese were decreasing, your Committee in January last requested the Bishop to issue a pastoral letter urging the claims of this Fund upon our people.

## TITLES OF LANDS RECEIVED.

Temagami—Lots 192 and 193, Township of Temagami—purchased for a church site.

South Gillies—For a church site.

Byng Inlet—A gift for a cemetery.

Nipigon—North 100 acres mining location 1 P, and north 99 acres, mining location 6 P, both in the Township of Ledger, and 80 acres north half, mining location 7 F, in the Township of Gorham—in all 279 acres, reserving five per cent. per roads. These deeds represent properties forfeited by non-payment of taxes and represent only surface rights, mineral rights having been lost in the transaction.

New Liskeard—Lots 9 and 10 east side of Mary street, purchased for a church site.

Muskoka Village—Lot 37 east High street, a gift for a church site.

Restoute—A gift from Mr. Ratz for a church site.

Byng Inlet—a gift from Graves, Bigwood & Co. for a church site.

Port Carling—Purchase of a lot for a church site.

Providence Bay—A gift of land by Mr. Mutchmore for a church site.

Krugerdorp—Purchase of a lot for a church site.

Espanola—Lease of a lot for 99 years at nominal rental for a church site.

## SALES.

Your Committee gave consent to the sale of the following Church properties:

1.—House on a lot near the parsonage at Emsdale—proceeds to be applied to necessary repairs to church and parsonage at Emsdale, subject to the repayment to the Diocese of any moneys granted by the Diocese towards the purchase of said house.

2.—In Uffington—20 acres for \$40.00 in the interest of the original donor.

3.—Transfer of property in Seguin back to Mr. Bannan, the original donor.

4.—Church and land at Port Carling—proceeds to go towards the erection of a church on a site adjoining the parsonage.

5.—St. Ansgarius' Church, Port Arthur, for \$6,500.00—agreement with local authorities being that balance of money, after payment of debts, be kept for the purchase of a new site elsewhere in the parish.

6.—One-third of an acre at Nipigon to the C. N. Railway for \$100.00.

7.—Lots 24 and 25 in the Highland sub-division, Sault Ste. Marie, Ont., on condition that the money received be applied towards the payment of the debt on St. Stephen's Hall. This property was not sold, no satisfactory offer being received.

8.—One year's extension of time to cut timber in the Township of Ledger for the sum of \$200.00.

## OTHER TRANSFERS OF PROPERTY, ETC.

A quit claim deed on property on Bay street, Sault Ste. Marie, Ont., conveyed by Bishop Fauquier to T. Reynolds.

Exchange of quit claim deeds with C. P. R. to correct errors in description of church lot at Sturgeon Falls.

A quit claim deed on property on Queen street, Sault Ste. Marie, Ont., to T. Reynolds.

## NON-CONSENTS.

Your Committee refused consent to sell certain lands at Kearney and Nipigon.

Also an application to cut pulp wood on Church property at Garden River.



Also an application to use a sum of money given by the Diocesan W.A. for a parsonage at Fort William West to make a payment on a plot of land at Fort William.

An application affecting Church property of St. Paul's, Fort William, could not be considered.

MORTGAGES.

Applications have been made for mortgages on Church property and consent given in the following instances:

Timagami—On Church . . . . .	\$ 700 00
Sucker Creek—On Church . . . . .	300 00
Thessalon—On Church . . . . .	2,500 00
Massey—On Parsonage . . . . .	1,500 00
Sheguindah—On Parsonage . . . . .	940 00
Sudbury—On Church and Parsonage . . . . .	11,000 00

Consent was also given to an extension of time—2 years from January, 1913—for the re-payment of a loan towards new church at Thessalon, and to a lease for 4 years, from 1st May, 1914, of Church land at Echo Bay.

CHURCH AND PARSONAGE FUND GRANTS.

Beaumaris—Parsonage . . . . .	\$ 50 00
Burk's Falls—Parsonage . . . . .	25 00
Mortimers' Point—New Church . . . . .	100 00
Muskoka Village—New Church . . . . .	75 00
Bear Island—New Church . . . . .	75 00
Krugerdorp—New Church . . . . .	75 00
Restoule—New Church . . . . .	75 00
Missanabie—Improvements to Parsonage . . . . .	25 00
Port Carling—New Church . . . . .	100 00
Thessalon—New Church . . . . .	100 00
Thessalon—New Church (additional) . . . . .	100 00
Massey—New Parsonage . . . . .	75 00
Krugerdorp—New Church (additional) . . . . .	75 00
Saulte Ste Marie—Towards completion of St. Stephen's Hall . . . . .	25 00
Sturgeon Falls—Towards completion of Church . . . . .	30 00
Beatrice—New Church . . . . .	100 00
Restoule—New Church (additional) . . . . .	50 00
Schreiber—For a New Church . . . . .	200 00

[In two instalments—\$100.00 when needed and \$100.00 when all other moneys are paid.]

DIVINITY STUDENTS' LOAN FUND.

Your Committee received applications for loans from this Fund and they have been responded to in the manner following:

*Mr. R. Roberts . . . . .	\$150 per annum for 3 years
Mr. E. Montizambert . . . . .	\$150 per annum for 1 year
Mr. H. E. Pelletier . . . . .	\$150 per annum for 1 year
Mr. B. V. Atkinson . . . . .	\$150 per annum for 3 years
Mr. O. Jull . . . . .	\$100 per annum for 2 years
Mr. H. F. C. Cocks . . . . .	\$150 per annum for 3 years
Mr. F. H. Baker . . . . .	\$120 per annum for 3 years
Mr. R. H. Fleming . . . . .	\$200
Mr. A. R. Merrix . . . . .	\$150 per annum for 3 years

[\*Mr. Roberts discontinued his course and returned all moneys advanced to him.]

MINOR GRANTS.

Under circumstances of a non-usual character and in response to applications for assistance your Committee made small grants of money from their limited resources as under:

Rev. S. H. Ferris, for education of child . . . . .	\$ 50 00
[An additional \$50.00 if needed]	
Rev. Canon Burt, towards expense moving . . . . .	25 00
Rev. Canon Young, bonus . . . . .	10 00
Rev. E. Rowland, part re-payment of moneys expended on parsonage . . . . .	50 00
Rev. W. H. Johnson, bonus . . . . .	100 00
Rev. C. E. Emerson, refund . . . . .	25 00
Mr. Gilbert, expenses, Bear Island . . . . .	10 00
Rev. J. Tate, illness of self and family . . . . .	50 00
Mrs. Clark, widow of the late Rev. C. R. Clark, Foote's Bay, for education of child . . . . .	50 00
Rev. P. F. Bull, part expenses moving . . . . .	60 00
Rev. F. H. Ferris, expenses re Sheshegwaning . . . . .	18 00
Rev. S. Yeomans, part expense moving . . . . .	20 00
Rev. E. G. Heaven, moving expenses . . . . .	20 00
Mr. W. M. Duncan, hon. lay reader, expenses serving Aspdin . . . . .	50 00
Rev. J. E. Graham, bonus on account of loss by fire . . . . .	50 00
Rev. Canon Young, bonus . . . . .	50 00
Rev. Canon Allman, loan . . . . .	100 00
Mr. W. M. Duncan, hon. lay reader, expenses . . . . .	25 00
Mr. L. E. L'Estrange, paid lay reader's expenses travelling two missions . . . . .	6 65
Rev. H. A. Sims, bonus to assist cost moving . . . . .	25 00
Rev. P. J. K. Law, bonus on account of illness . . . . .	25 00
Mr. W. J. Howes, bonus . . . . .	31 25

Recognizing the much increased work laid upon the Treasurer of Synod and as a mark of appreciation of his long and loyal services and of his kindly consideration and patience, your Committee added \$100 per annum to the salary paid to him. It is now only \$300. This action of the Committee we feel will be heartily endorsed by the Synod.

Though it will, without doubt, come before the Synod in other ways, yet your Committee desires to acknowledge gratefully the generous gifts of our friends in England to the Fund for the Superannuation of the Clergy.

The Bishop and his co-workers on the Manitoulin Island are to be congratulated upon the success that has attended the Church's venture of faith at Sheshegwaning. Very readily was the Committee to finance the work of the school pending the decision of the Department of Indian Affairs to take it over in the usual way, which it did.

Your Committee, taking advantage of the visit to us of Miss E. E. Green, the Secretary of the English-Algoma Association, have prepared an address to be presented at this Synod to Miss Green as the representatives of our co-workers and benefactors in England, as well as our tribute to one whose services to Algoma cannot in words be adequately expressed.

A resolution was adopted by the Committee to the effect that steps be taken to secure greater returns for the invested funds of the Diocese.

The experience of your Executive Committee, together with its desire to wisely help onward the activities of the Church in this Missionary Diocese of Algoma, as well as to hold up our important Diocesan interests, must urge:

1.—That all missions must promptly forward local quota certificates. So far reluctance to withhold the grant from the Mission Fund has stayed the Committee's hand.

2.—That it is beyond the power of any mission station to change the sum demanded of it as a local quota to stipend without consultation with and assent of the Committee.

3.—That in no case can the Committee make up deficit in stipend caused by failure of congregations to pay the sums promised.

4.—That the stipend quota is based locally upon a resolution of vestry. It is not a churchwardens' guarantee.



5.—That in making grants towards the erection of churches or parsonages, or consenting to mortgages for such purposes, the Committee is bound to take care of the interests of both diocese and parish or mission. Therefore, conditions are often necessary. It is not in the interests of a parish or mission that it should be burdened with an excessive debt, which not only cripples the Church locally but stands in the way of a congregation doing its fair share to support Diocesan interests and the Church's general missionary work.

All of which is respectfully submitted,

(Signed) CHARLES PIERCY,

*Secretary of Executive Com.*

June 9th, 1914.

#### REPORT OF COMMITTEE ON THE BISHOP'S CHARGE.

On reading over and studying your Lordship's Charge, your Committee are filled with thankfulness to Almighty God that your Lordship is able to carry on, in health and strength, labours so manifold, and with such great success, and we offer your Lordship our heartiest congratulations.

These are some matters dealt with in the Charge which we think might be brought to a practical issue at this session of the Synod, and to this end your Committee makes the following suggestions:

1.—We recommend that the stipend of the Archdeacon be paid from the Mission Fund, in order that he may be free to continue his valuable work as General Missionary Agent, etc., and, when acting as *locum tenens*, that the parish or mission he is serving be required to pay its clerical dues into the fund.

2.—We feel that the general increase in finances is very gratifying. With regard to the needs of the Diocesan Mission Fund we commend the motion by Canon Piercy on the agenda paper in this connection. We recommend that an every-member-canvas be urged upon all parishes and missions, with the use of the duplex envelopes. The Episcopal Endowment Fund; We think the completion of this fund might be made the object of a special canvas, and we suggest that the Archdeacon be commissioned, as soon as possible, to undertake such canvas.

3.—We commend to the Synod Your Lordship's words with regard to an increase of missionary stipends, in connection with which there is a notice of motion on the agenda paper. We think the increase of such stipends would be a fitting and popular basis for an every-member-canvas and would justify an apportionment for the Diocesan Mission Fund.

4.—We beg to recommend, in accordance with Your Lordship's suggestion, the appointment of a committee to act in conjunction with your Lordship in the admission and preparation of candidates for Holy Orders, and also to look into the whole question of a Diocesan Hostel, and we trust that your Lordship's vision of such a needed institution may speedily become a reality.

5.—We think the Rural Deans should be relied upon to carry out their duties under the new Canon more effectively, and that under such circumstances the financial problem would solve itself.

6.—Your Lordship recommends the appointment of a Committee to look into the various phases of the question of acquisition of lands, etc. We recognize that this is a complex and difficult question, but of such importance that it demands the earnest and immediate attention of, especially, our best laymen. And we recommend the appointment of such a committee.

7.—Your Lordship's weighty deliverance on questions of interest to the Church at large appears to us of such value, and so timely, that it should receive the widest possible circulation, and we recommend that it be sent to the Church papers for publication and also that the Secretaries be instructed, if possible, to have the Charge printed separately for general distribution.

(Signed) GOWAN GILLMOR,

*Chairman.*

## REPORT OF THE INDIAN HOMES COMMITTEE.

The Committee entrusted for many years past with the care and management of the Algoma Indian Homes (known as the Shingwauk and Wawanosh) having agreed by resolution to resign, such resignation taking effect automatically when due provision has been made, by the Synod of the Diocese, for carrying on the work, this Synod enacts the following Canon on Indian Homes:

1. A Committee for the management of the Algoma Indian Homes shall be elected at each ordinary session of the Synod of Algoma to serve during the interval between one Synod and another, and to report in due course, as provided for in Section 4.

2. This Committee shall consist of the Bishop of the Diocese, the Principal of the Homes (if he be a member of the Synod), and eight others, four of whom shall be chosen from the clergy and four from the laity. Two of each order shall be appointed by the Bishop and the remaining four shall be elected by the Synod. Five shall be a quorum.

3. Meetings of the Committee shall be held at least quarterly at Sault Ste. Marie, if possible at the time of the quarterly meetings of the Executive Committee. But meetings may be called for sufficient cause by the Chairman at any convenient time.

4. The Committee shall be responsible to the Synod for the management of the Homes; it shall deal in all necessary matters with the Department of Indian Affairs, under the formal agreement passed between the Indian Superintendent and the Bishop of Algoma; and it shall report its decisions and operations semi-annually to the Executive Committee of the Synod and also in full to each session of Synod.

5. The management of the Homes shall include: (1) The care of the grounds, the upkeep of the buildings, the carrying on of the curriculum under the formal agreement referred to in Clause 4, discipline, the engaging and paying of officers and workers, and generally all matters affecting the efficiency and progress of the work, and the physical, moral and spiritual well-being and happiness of the inmates. (2) Subject to the approval of the Bishop of the Diocese, the maintenance and ordering of religious worship, and the systematic and effective teaching of the Christian Faith in all its fulness, according to the doctrines, principles, and order of the Church of England in Canada.

## REPORT OF THE SUNDAY SCHOOL COMMITTEE.

Your committee was appointed at the third session of Synod in June, 1911, and consisted then of the following members: The Right Rev. the Lord Bishop, Rev. C. W. Balfour, Rev. T. N. Munford, Rev. F. H. Hincks, and Messrs. T. J. Foster, J. B. Way, and T. Harris. Of these Rev. T. Munford and Mr. T. Harris have since left the Diocese.

Owing to the distances between the members and difficulty in getting even a small number of them together, your Committee has met only once during the triennium.

The General Secretary of the S. S. Commission visited some of the principal parishes in the Diocese in September, 1912, spending a day each at Fort William, Sault Ste. Marie and Sudbury. Later in the year he also went to North Bay. Successful meetings were held at all these points.

Your Committee was represented by one or both clerical delegates at most of the semi-annual meetings of the Commission. We have been in favor of the principle of using, as far as possible, books written by Churchmen as text books for teachers' examinations.

The S. S. Commission has recommended that the amount to be raised by each diocese for Sunday School work be apportioned among the parishes and missions in the same way as the M.S.C.C. apportionments. Your Committee do not believe that the time is ripe for such a plan in this diocese.



Your Secretary sent out from time to time to all the clergy and lay Missionaries in the Diocese copies of leaflets published by the Commission. Twelve pieces on various subjects have been issued during the past year.

Only one or two of our teachers have yet availed themselves of the Summer Schools held annually at different points for the study of Missions and of Sunday School methods.

Only a very few from Algoma, so far, have written on the annual examinations for teachers and scholars, though the number seems to be gradually increasing. Since the inauguration of the teachers' examinations sixteen teachers have secured complete or partial certificates. These represent the parishes of Port Arthur, Parry Sound, Bracebridge, Gravenhurst, Schreiber and Byng Inlet. In Advent, 1911, only eight scholars wrote; in 1912 there were six; and last Advent there were twenty-two, seven of whom were from Coppercliff, five from Bracebridge, and ten from Gravenhurst.

Children's Day seems to be generally observed in some way throughout the Diocese.

The official Sunday School magazine, "Our Empire," is used in most of the larger parishes and missions, but we were not able to find out the exact number of copies subscribed for.

In order to obtain information as to the condition and progress of our Sunday Schools the Commission asks annually for a detailed report from each Diocese. Your Secretary has sent out the forms to be filled in for each Sunday School regularly, but so far it has proved impossible to get returns from more than about half of our Schools. This makes our diocesan report practically useless. From the year 1913 from sixty-two parishes and missions, with eighty-eight schools, twenty-nine stations, with thirty-four schools, were reported. Nor were the delinquents among the smaller missions only, but some were our largest and most important parishes. The cause of this may have been unintentional neglect in some cases, but may be taken as evidence of a lack of sympathy with the work of the Commission. This is due, we believe, to a number of causes: First, to the feeling on the part of some that the S. S. C. is of little, if any, practical help to most of our Algoma Sunday Schools. Its publications, its suggested methods, its plans for the proper management of schools, may be all very well for well-established parishes, but for small mission stations, where often it is next to impossible to find teachers at all, it is of no value. Secondly, it is felt by a few at least that the Commission is too narrow in its scope. It makes provision for only one type of school. It authorizes and approves of only one series of lessons, a series which to some of our clergy does not appeal as being the best, and is not suitable for a number of our schools. It does not take into consideration at all the Church's method of catechizing, which, in some form, has been carried on in many parishes in England with great success. Certainly, whether for these reasons or for others, there does not seem to be the interest in the Commission's work which it deserves.

And yet there are few of our schools that could not be greatly improved. We would therefore urge clergy and laity to keep more closely in touch with the Commission. We would suggest the formation of a Sunday School organization in each deanery and the holding of an annual conference in connection with one of the deanery meetings. A travelling secretary or inspector for the diocese would also be a great help, but unfortunately we cannot afford that yet.

The S. S. Commission has already done a great deal for our Canadian Church Sunday Schools. We should surely do all that we can to co-operate with it and to derive from it all the benefits possible.

We all recognize the importance of the Sunday School. Let us leave no stone unturned to make it a more effective agent in the training of our children to become true and loyal Churchmen, and so in extending God's Kingdom.

All of which is respectfully submitted.

(Signed) F. H. HINCKS.

Secretary.

	1911-12	1912-13	1913-14	1914
Balance from previous year.	\$ 15 28	\$ 23 41	\$ 5 44	\$ 16 45
Sunday School offerings (taken up chiefly on third Sunday in October) . . . . .	115 09	126 51	170 86	.....
Bank interest . . . . .	64	1 22	35	20
General expenses . . . . .	7 60	5 70	10 20	.....
Amount asked from Diocese for S. S. Commission . . . . .	137 50	151 25	250 00	.....
Amount given . . . . .	100 00	140 00	150 00	.....

(Signed) C. WILFRED BALFOUR,

*Treasurer.*

## REPORT OF THE EDITOR OF "THE ALGOMA MISSIONARY NEWS.

*My Lord:*

In making my report of "The A. M. N."—a part of our diocesan machinery—I beg to say:

That our circulation is shrinking, due to several causes. Since the organization of the M.S.C.C. we have loyally lived up to the understanding that we should not solicit support in Canada beyond the boundaries of the Diocese. Hence losses by death, change of residence, etc., make for this shrinkage without hope of recovery. Some parishes in the Diocese, in the interests of their local work have established parochial magazines. Necessarily this makes for decrease in the local support of "The A. M. N.," which cannot fill the requirements of local parochial interests.

I believe the time has come for a review of the whole subject of the publication of our paper. Its style and make-up, as well as circulation and income, should be carefully considered. In order that this may be done with due care I recommend that the matter be referred to the Executive Committee with power to act.

All of which is respectfully submitted.

(Signed) CHARLES PIERCY,

*Editor and Manager.*



REPORT OF THE TREASURER OF SYNOD. ....

BALANCE SHEET, 31st DECEMBER, 1913.

DR.

Bank of Commerce:	
Current Account . . . . .	\$ 7,291 44
Savings Bank, General . . . . .	1,541 87
Students Loan . . . . .	4,043 72
Church and Parsonage Loan . . . . .	327 34
Investments . . . . .	169,449 78
Expense Account . . . . .	50
M.S.C.C. Apportionment Account . . . . .	408 84
	\$ 183,063 49

CR.

Episcopal Endowment . . . . .	\$ 62,101 60
Bishop Sullivan's Memorial Sustentation Fund . . . . .	68,852 62
Episcopal Income . . . . .	583 11
Foreign Missions . . . . .	6 80
Widows' and Orphans' Fund . . . . .	25,437 33
Superannuation Fund . . . . .	15,924 74
Church and Parsonage Fund . . . . .	515 06
Special Purposes Fund . . . . .	3,989 68
Mission Fund . . . . .	785 09
Students' Loan Fund . . . . .	4,043 72
Church and Parsonage Loan Fund . . . . .	327 34
Rev. Sir Piele Thompson Fund . . . . .	496 40
	\$ 183,063 49

I certify that I have audited the Treasurer's accounts for the Diocese of Algoma for the year ending December 31st, 1913, and find same correct as shown by the books.

I did not examine the Investment accounts, these being in the hands of the Hon. Treasurer in Toronto.

(Signed) P. H. B. DAWSON,  
F. C. A.,

Per Edward Walton.

February 2nd, 1914.

RECEIPTS AND SOURCES.

	December 31st, 1913.
Diocese of Algoma . . . . .	\$ 8,387 53
" " Quebec . . . . .	216 37
" " Ottawa . . . . .	1 50
" " Ontario . . . . .	30
" " Niagara . . . . .	34 00
" " Huron . . . . .	40 33
" " Hamilton . . . . .	20 00
" " Toronto . . . . .	400 67
	\$ 9,278 20
English Association . . . . .	11,556 17
Edinburgh Council . . . . .	72 68
Bishop Sullivan Sustentation Fund Income . . . . .	2,718 52
Episcopal Endowment Income . . . . .	2,728 36
Col. and Cont'l Church Society . . . . .	1,768 81
S. P. G. . . . .	4,021 43
S. P. C. K. . . . .	193 60
Widows' and Orphans' Income . . . . .	625 00
English Individuals . . . . .	155 77
W. A. of Canada . . . . .	440 00

M. S. C. C. ....	7,848 74	
Interest, Savings Bank Account .....	171 35	
Legacy to Bishop Sullivan Fund .....	160 00	
Indian Homes—All Sources .....	1,803 59	
		\$ 43,542 92

## RECEIPTS AND DISBURSEMENTS.

	Receipts	Disb'sem'ts
Expense Account .....	\$ 1,425 47	\$ 1,092 55
Episcopal Endowment .....	143 90	
Bishop Sullivan Memorial Sustentation Fund .....	2,645 45	
Episcopal Income .....	2,728 36	3,260 00
Domestic Missions .....	259 80	259 80
Foreign Missions .....	435 21	426 90
M.S.C.C. Apportionment .....	2,657 18	3,066 02
Widows' and Orphans' Fund .....	1,138 10	677 90
Superannuation Fund .....	7,221 60	18 05
Church and Parsonage Fund .....	997 96	492 00
Indian Homes Fund .....	1,803 59	2,137 31
Special Purposes Fund .....	2,876 18	2,830 75
Mission Fund .....	21,516 54	20,505 19
Students' Loan Fund .....	409 02	595 00
Church and Parsonage Loan Fund .....	962 06	650 00
Rev. Sir Piele Thompson Fund .....		194 14
Investments .....		7,764 62
	\$ 47,220 42	\$ 43,970 23
Bank of Commerce:		
Current Account .....	\$ 42,492 02	\$ 40,092 73
General Savings Bank .....	45 22	
Students' Loan Account .....	693 62	200 00
Church and Parsonage Loan Account .....	312 06	
	\$ 43,542 92	\$ 40,292 73
Transfers .....	3,677 50	3,677 50
	\$ 47,220 42	\$ 43,970 23

## MISSION FUND.

Dec. 31st, 1913.

RECEIPTS.		
Diocese of Algoma .....	\$ 1,362 09	
" " Quebec .....	56 72	
" " Toronto .....	250 00	
" " Ottawa .....	12 50	
		\$ 1,681 31
Income, Bishop Sullivan Fund .....	\$ 2,718 52	
M.S.C.C. ....	7,848 74	
C. & C.C.S. ....	1,768 81	
S.P.G. ....	3,263 48	
English Association .....	4,235 68	
		\$ 21,516 54
DISBURSEMENTS.		
Stipends .....	\$ 17,990 82	
5% com. on income B.S.M.S. ....	137 30	
Transfers to other accounts .....	2,377 07	
Balance at debit, 31st Dec., 1912 .....	226 26	
		\$ 20,731 45
Balance at credit, 31st Dec., 1913 .....		\$ 785 09



CHURCH AND PARSONAGE FUND.

RECEIPTS.

	Dec. 31st, 1913.	
Balance, 31st Dec., 1912 . . . . .	\$	\$ 9 10
Diocese of Ottawa . . . . .	40 00	
Niagara W.A. . . . .	34 00	
Huron W.A. . . . .	1 00	
J. Elliott . . . . .	20 00	
A Member of St. Matthew's, Quebec . . . . .	100 00	
Magpie Mine Guild . . . . .	22 00	
Miss Burden . . . . .	5 00	
L. Bowen . . . . .	1 00	
Huron W.A. . . . .	39 33	
Edinburgh Council . . . . .	72 68	
Lecture, Rev. E. H. C. Stephenson . . . . .	6 10	
C. O. Scull . . . . .	25 00	
St. Monica's S. S. . . . .	40 20	
St. Francis' Deanery . . . . .	53 65	
Mrs. Martin . . . . .	20 00	
Rent, Missanabie parsonage . . . . .	3 00	
Transfer from General Fund . . . . .	500 00	
Miss Edgill . . . . .	5 00	
Rev. J. Francis . . . . .	10 00	
	\$	997 96

DISBURSEMENTS.

Thessalon . . . . .	\$ 100 00	
Restoule . . . . .	75 00	
Latchford . . . . .	12 00	
Fort Carling . . . . .	100 00	
Massey . . . . .	75 00	
St. Stephen's, Bruce Hill . . . . .	25 00	
Sturgeon Falls . . . . .	30 00	
Krugerdorf . . . . .	75 00	
	\$	492 00
Balance at credit, 31st Dec., 1913 . . . . .	\$	515 96

ALGOMA DIVINITY STUDENTS' LOAN FUND.

RECEIPTS.

	Dec. 31st, 1913.	
Balance 31st Dec., 1912 . . . . .	\$	\$ 4,229 70
Rev. F. G. Sherring . . . . .	50 00	
Rev. H. Bruce . . . . .	33 33	
Rev. R. Haines . . . . .	100 00	
Rev. E. F. Pinnington . . . . .	100 00	
Accrued interest to 31st Dec., 1913 . . . . .	125 69	
	\$	409 02

\$ 4,638 72

DISBURSEMENTS.

R. H. Fleming . . . . .	\$ 150 00	
Rev. P. A. Paris . . . . .	75 00	
O. L. Jull . . . . .	100 00	
E. H. Baker . . . . .	120 00	
H. Cocks . . . . .	150 00	
	\$	595 00
Balance at credit, 31st Dec., 1913 . . . . .	\$	4,043 72

## CHURCH AND PARSONAGE LOAN FUND.

## RECEIPTS.

		Dec. 31st, 1913.
Balance, 31st Dec., 1913 .....	\$	\$ 15 28
Desbarats Church . . . . .		96 12
Money received to loan .....		650 00
Muskoka Station acc. loan .....		50 00
Nipigon parsonage loan .....		145 50
Muskoka Station loan .....		20 00
Interest, Savings Bank .....		1 44
		<hr/>
	\$	962 06
		<hr/>
	\$	977 34

## DISBURSEMENTS.

Loan to Steelton site . . . . .	\$	650 00
		<hr/>
	\$	650 00
Balance at credit, 31st Dec., 1913 .....		\$ 327 34

## WIDOWS' AND ORPHANS' FUND.

## RECEIPTS.

		Dec. 31st, 1913.
Balance 31st Dec., 1912 .....	\$	\$ 24,977 13
From Clergy . . . . .		102 50
Income from Hon. Treas. . . . .		625 00
Accrued interest to 31st Dec. 1912 .....		410 60
		<hr/>
	\$	1,138 10
		<hr/>
	\$	26,115 23

## DISBURSEMENTS.

Mrs. Llwyd . . . . .	\$	150 00
Mrs. Chowne . . . . .		150 00
Mrs. Sullivan . . . . .		125 00
Mrs. Ulbricht . . . . .		100 00
Mrs. Pardoe . . . . .		100 00
5% Com. on income .....		52 90
		<hr/>
	\$	677 90
Balance, 31st Dec., 1913 .....		\$ 25,437 33

## SUPERANNUATION FUND.

## RECEIPTS.

Balance, 31st Dec., 1912 .....	\$	\$ 8,721 19
From Parishes .....		189 19
English Association . . . . .		6,610 91
Clergy . . . . .		90 00
Accrued interest . . . . .		331 50
		<hr/>
	\$	7,221 60
		<hr/>
	\$	15,942 79

## DISBURSEMENTS.

5% Com. on income . . . . .	\$	18 05
		<hr/>
	\$	18 05
Balance, 31st Dec., 1913 .....		\$ 15,924 74



EXPENSE ACCOUNT.

Dec. 31st, 1913.

RECEIPTS.

Parishes and Missions . . . . .	\$ 840 15	
5% Com. on income trust funds . . . . .	208 25	
Transfer from General Fund . . . . .	377 07	
		\$ 1,425 47

DISBURSEMENTS.

Debit Balance, 31st Dec., 1912 . . . . .	\$ 333 42	
Provincial Synod, 1912 . . . . .	50 00	
Treasurer's salary . . . . .	300 00	
Treasurer's disbursements . . . . .	39 75	
Refund rent paid by St. Luke's Pro-Cathedral . . . . .	6 00	
Treasurer's bond . . . . .	20 00	
Taxes—Bishophurst . . . . .	244 25	
Insurance—Bishophurst . . . . .	43 05	
Taxes—Armstrong lots . . . . .	18 40	
Disbursements, registration and searches . . . . .	3 70	
Bryant Press, A. M. News . . . . .	200 00	
Refund, collection entered twice . . . . .	12 11	
Canon Piercy, travelling . . . . .	89 65	
Canon Piercy, petty disbursements . . . . .	24 34	
Printing and stationery . . . . .	41 30	
		\$ 1,425 97
Balance at debit, 31st Dec., 1913 . . . . .	\$	50

INVESTED FUNDS, JUNE 30th, 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 . . . . .	3,000 00	4 %	120 00
3. Belleville, City of . . . . .	10,000 00	4 %	400 00
4. Belleville, City of . . . . .	2,000 00	4 %	80 00
5. Brantford, City of . . . . .	1,000 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 . . . . .	1,000 00	5 %	50 00
11. Ingersoll, Town of . . . . .	372 17	4 %	14 88
12. Logan, Township of . . . . .	500 00	4 %	20 00
13. Owen Sound, City of . . . . .	1,680 50	5 %	84 00
14. Peel, County of . . . . .	387 18	4½ %	17 42
15. Simcoe, Township of . . . . .	1,404 85	5 %	70 24
16. St. Catharines, City of . . . . .	1,000 00	4 %	40 00
17. St. Catharines, City of . . . . .	500 00	4 %	20 00
18. St. Mary's, Town of . . . . .	400 00	4½ %	18 00
19. Wingham, Town of . . . . .	500 00	4½ %	22 50
20. Cash . . . . .	192 52	3 %	5 77
	<hr/>		<hr/>
	\$ 26,108 30		\$ 1,092 01

## Fourth Synod of the Missionary Diocese of Algoma.

## THE BISHOP SULLIVAN MEMORIAL SUSTENTATION FUND.

	Principal	Rate of Interest	Annual Income
1. Belleville, City of Debentures	\$ 7,000 00	4 %	\$ 280 00
2. Belleville, City of "	5,000 00	4 %	200 00
3. Belleville (Waterworks) "	5,000 00	4 %	200 00
4. Brantford, "	2,000 00	4 %	80 00
5. Brockville "	2,688 28	4 %	107 52
6. Chatham "	2,093 11	5 %	104 65
7. Cobourg "	2,000 00	4 %	80 00
8. Cornwall "	2,078 46	4 %	83 14
9. Goderich "	357 49	4½ %	16 09
10. Ingersoll "	6,000 00	4½ %	270 00
11. Orillia Township "	577 11	5 %	28 85
12. Owen Sound "	4,485 24	5 %	224 26
13. Port Hope "	1,040 27	4½ %	46 81
14. Seaforth "	4,000 00	4 %	160 00
15. Seaforth "	1,200 00	4½ %	54 00
16. St. Catharines "	3,000 00	4 %	120 00
17. St. Catharines "	500 00	4 %	20 00
18. St. Mary's "	600 00	4½ %	27 00
19. Stratford "	3,000 00	4½ %	135 00
20. Tilbury East "	9,902 00	4 %	396 08
21. Tilbury East "	1,834 60	4 %	73 38
22. Strathroy "	1,838 27	5 %	91 91
23. Cash	160 45	3 %	4 81
Premiums:			
Owen Sound	32 00		
	<u>\$ 66,387 28</u>		<u>\$ 2,803 50</u>

## EPISCOPAL ENDOWMENT FUND.

	Principal	Rate of Interest	Annual Income
1. Almonte, Town of Debentures	\$ 2,000 00	4 %	\$ 80 00
2. Cornwall, Town of "	1,500 00	4 %	60 00
3. Dunnville, Town of "	887 31.		
Advanced by W. & O. Fund	116 85.		
4. Goderich, Town of "	770 46	4½ %	34 69
5. Ingersoll, Town of "	1,076 54	5 %	53 82
6. Kerr, Geo. (Harcourt), Mortgage	5,000 00	4 %	200 00
7. London, City of Debentures	10,000 00	5½ %	550 00
8. London, City of "	9,000 00	4½ %	405 00
9. London, City of "	699 36	4½ %	31 48
10. Owen Sound, City of "	300 00	4½ %	12 75
11. Peel, County of "	1,000 00	4½ %	45 00
12. Peterborough, City of "	370 71	4½ %	16 67
13. Port Hope, Town of (No. 1) "	5,000 00	4¾ %	237 50
14. Port Hope, Town of (No. 2) "	1,247 91	4½ %	56 15
15. St. Catharines, City of "	380 66	4½ %	17 12
16. St. Thomas, City of "	10,000 00	4 %	400 00
17. Toronto, Synod of (No. 1) Mortgage	1,854 04	4½ %	83 43
18. Toronto, Synod of (No. 2) "	6,000 00	4 %	240 00
19. Simcoe Debentures	1,800 00	5 %	90 00
20. St. Mary's, Town of "	998 40	5 %	49 92
21. Woodstock, City of "	1,000 00	4½ %	45 00
22. York, Township of "	968 51	4½ %	43 58
23. Cash, Premium Account	\$62.09.		
Principal	30.95.		
	<u>93 04</u>	3 %	<u>2 79</u>
	<u>\$62,059 63</u>		<u>\$2,804 90</u>



## THE SUPERANNUATION FUND.

	Principal	Rate of Interest	Annual Income
1. Arnprior Debentures.....	\$ 500 00	4 %	\$ 20 00
2. Barrie (No. 1) " .....	837 00	5 %	41 85
3. Barrie (No. 2) " .....	3,965 17	4½%	178 43
4. Dunnville " .....	660 00	4½%	29 70
5. Goderich " .....	373 56	4½%	16 81
6. Helson, Margaret Mortgage.....	3,390 00	6½%	214 50
7. Owen Sound Debentures.....	485 23	5 %	24 26
8. Peel " .....	404 58	4½%	18 21
9. Peterborough " .....	1,000 00	3½%	35 00
10. Peterborough " .....	1,000 00	3 %	30 00
11. Port Hope " .....	305 46	4½%	13 75
12. Seaforth " .....	1,200 00	4½%	54 00
13. St. Mary's " .....	1,000 00	4½%	45 00
14. Strathroy " .....	1,286 54	5 %	64 32
15. Cash .....	123 22	3 %	3 69
	<hr/>		<hr/>
	\$16,440 84		\$789 52

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

Toronto, Dec. 31st, 1913.

*THIS IS TO CERTIFY* that Mr. J. A. Worrell, K.C., Honorary Treasurer of the Diocese of Algoma, has produced to me and I have examined all the mortgages and debentures, with interest coupons, subsequent to last gale day respectively attached, set out in the annexed schedule of securities held by him for the following funds of the Diocese of Algoma:

- 1.—Episcopal Endowment Fund.
- 2.—Bishop Sullivan Memorial Sustentation Fund.
- 3.—Widows' and Orphans' Fund.
- 4.—Superannuation Fund.

Except (a) a debenture of the Town of Goderich for \$525.14 held for the Episcopal Endowment Fund, which debenture is stated to have matured and been paid off on the first of April, 1914; and (b) a debenture of the Town of Barrie, for \$87.65, held by him for the Superannuation Fund, which is stated to have matured and been paid off on the seventh of January, 1914, which two debentures will be accounted for in the next half-yearly statement.

The said schedules hereto annexed are dated the 31st of December, 1913, and are initialled by me.

(Signed) DAVID KEMP.

Dated at Toronto this 5th day of June, 1914.



CEASE OF ALGOMA—PAROCHIAL FINANCES FOR THE YEAR ENDING EASTER, 1914.

ACTS IN THE PARISH			FOR OBJECTS OUTSIDE THE PARISH OR MISSION, BUT IN THE DIOCESE.						FOR OBJECTS OUTSIDE THE DIOCESE.						Received from Outside Sources	Total from all Sources
Building or Repairs Parsonage, etc.	Christmas Offering to Clergyman	Other Parochial Objects	Algoma Mission Fund (Clergy Stipends)	Diocesan Expense Fund	Bishop Sullivan Mem. Sus. Fund	Superannuation Fund	Algoma Indian Homes	Other Diocesan Objects	M.S.C.C. Apportionment for Missions.	JEWIS*	Other Extra Diocesan Objects					
									Domestic Ascensiontide	Foreign Epiphany	Sunday School Lent	Other Offerings	Good Friday			
103 36	395 00	25 00	125 00			30 00					300 00	30 00	23 00			5928 60
235 00	11 89	404 91	3 00	41 78					7 83	6 00	11 73	31 15	1 22			2130 11
	3 20								10 00				2 69			98 25
	5 50	46 90	1 80	7 30				9 75	20 25	20 75	4 00		1 00	16 35		461 80
10 20			3 95	16 57	4 10	2 00		14 00	6 90			7 02	3 25		30 00	484 26
	8 26		2 88	2 97		2 40			1 13			87	9 22	1 74	1 53	163 66
				7 90								11 23				89 91
2 50	15 85	85 00		8 60							7 27	25 00				531 46
100 27	28 55	316 71	10 75	14 10		4 00			5 20	7 00	14 27	23 88	3 21	1 57		1101 92
			7 63	3 40					2 70			7 91	55		24 50	134 60
75 00	17 22	6 65	18 87	4 07					42 78		4 35	1 15	2 03			575 00
800 00	20 50	12 00	5 99	8 25					5 41	6 05	6 73	38 40	1 68	3 66	5 00	1448 56
61 00	27 18	5 00	16 95	8 25					2 84	6 55	11 12	15 00	1 10			531 56
	10 60	260 15	4 45	14 90	5 36	3 00					4 25					1492 46
	5 00			1 30												156 53
44 87	27 15	221 10	15 19	10 05		2 70		2 15	9 20	6 77	12 05	35 50	6 63	1 45	25 00	1356 48
	6 20	14 45		7 36				2 95	2 85	1 35	15 69	8 64	1 35			666 86
	25 98	83 15	5 70	7 02		4 99		1 59	9 13	5 28	16 78	18 25	2 71	4 35		765 51
57 00	13 00	4 66	1 15	10 58	45	3 50					7 97	7 25	2 47	3 20		251 74
6 00	10 35		2 95	18 00			2 04		4 45	9 52	6 83		2 70			447 67
13 56	8 46	15 90		3 40					40	1 75		9 50	2 67			221 88
14 50	53 21	962 09	25 00	33 20	10 00	5 00	6 00	112 13	10 00	10 00	37 36	95 00	7 65	76 99		3364 95
227 75	72 51	10 80	75 00	22 55								13 50				973 74
18 50	12 26	70 00	6 40			1 79			2 50	1 30	14 15	18 00				423 78
	16 80	3 75	15 20	9 82	10 00	10 67	2 00	5 50	7 64	5 35	4 10	26 16	4 25	5 35		434 94
				12 41					12 50							81 66
112 35	25 00		3 70	32 25					22 95		45 01		3 80			1277 03
	33 59		75 00	49 00		8 40		15 65	121 50		20 32		15 02	4 70		2111 79
	6 63			4 47					4 65							240 76
7 00		172 95	5 08	7 10		2 00		2 00				50	1 83			2139 31
137 85	19 48		10 00	10 96	9 66				9 77	11 16		34 75		4 64		608 96
	4 00			10 40		3 51									654 00	1210 44
	6 56		6 07			5 02			1 27	2 92	3 02	25 00	1 85		130 82	419 74
34 68	113 63	201 90	27 92	69 20		13 60		326 72	34 86	24 23	30 96	66 00	20 70	16 88		6998 64
	19 92	13 78	18 40	10 60				22 60			11 84	48 10	4 75	17 15	30 00	1041 80
9 84	65 30	514 24	21 31	84 41		2 10		57 45	22 70	26 10	58 27	56 92	6 65	102 13		5784 60
311 78	80 00		6 00	58 45					21 37	20 55	128 74	23 62		2 50		2774 27
175 18	2 30	8 10		3 05				1 53					32		222 31	592 35
216 00	154 53	560 68	16 90	49 50	5 29				9 86	15 00	25 00	90 00	12 00			2883 50
	13 98															213 98
	7 80	24 50	1 50	4 25		7 00				50	3 30	23 45				919 42
	45 61		2 62	14 10						6 60	9 30	19 33	2 15			1002 44
15 00	16 27	215 75	5 20	10 82		4 65	1 82		2 97	2 40	7 26	37 00	2 70	1 05		829 94
	15 80	65 00	333 30	40 50		6 66			1 70			35 00		36 00		1575 40
	9 85	68 10	3 61	10 00	2 09	7 81				5 75	1 67	10 00	70	3 41		325 07
	9 10		2 15	12 99					6 00	3 50	2 00	10 15	85	1 01		220 38
	14 11		14 60	4 07		3 60	8 66	1 80				38 00	1 62			476 46
6 25	16 00	84 25	15 00	10 53		12 77			14 83	13 15	2 65	48 18	2 90	2 40		786 77
12 23	29 02		9 18	9 18		4 57		3 65		10 00	7 00	14 00	2 17	13 00	38 00	422 06
	4 27		2 00	5 96				5 00			1 00				10 00	1062 81
236 62	40 43	290 71	27 50	27 50	2 00	3 50	19 00	171 64	11 00		12 12	94 00	3 06	34 25		2107 78
56 10	21 30	6 00	7 55	13 03					75	8 00	8 16	25 00	2 10	1 15	6 00	813 73
	39 10		4 26	8 27		5 86			6 90	5 76	14 53		97		80 00	686 86
81 66	27 85	75 00	9 60	15 75	3 71			15 00		12 90	45 35	22 50	4 90	5 14		980 11
476 84	16 85	6 06	9 85	7 85							18 66	57 31	4 00	2 28	432 84	1298 51
38 50	29 15	13 70	2 15	13 35							4 35	10 65				876 63
			17 51	7 00					9 04	20 30	11 63	32 79	6 15	19 57		2022 41
	162 80	2133 34	40 40			10 00	10 00		5 36	3 20	60 50	196 00	15 00	224 80	96 95	8119 24
	72 25	469 61	31 76	71 57					15 55	20 60	27 05	37 25	19 10	2 50		3399 44
	205 25		15 09	41 92	20 00	10 00	6 00				33 00	190 00	17 50			8530 34
	31 60	733 46	20 00	21 99		6 85	10 00		10 00	15 00	16 85		5 30	13 40		1825 04
1387 33	548 75	1162 32	195 28	137 13	9 46	41 40		23 75	105 04	46 35	364 59	199 96	41 47	23 11	59 50	15328 68
107 87	82 68	323 36	24 99	53 01	45	11 19	2 04	6 69	25 63	22 92	59 32	69 64	15 86	9 00	25 00	3488 26
531 51	258 50	1235 49	221 45	195 56	29 66	36 39	8 00	135 28	193 18	32 52	123 95	222 41	37 07	91 68	784 82	13508 98
747 48	502 07	1323 20	94 65	293 56	5 29	22 70		408 30	88 79	92 98	267 41	327 42	46 57	138 66	252 31	22211 03
407 86	243 10	804 81	397 27	168 60	7 80	49 42	29 48	197 09	44 15	61 46	101 74	333 83	21 97	97 41	134 00	10287 37
505 34	517 90	3356 17	136 67	163 68	20 00	36 85	26 00		39 95	59 10	172 04	524 09	67 05	262 55	529 79	26071 61
3697 38	2154 00	8205 35	1070 31	1011 54	76 66	197 95	65 52	771 11	496 74	315 33	1089 06	1677 26	229 99	622 41	1785 42	90895 93

3189 09

4430 79



DIOCESE OF ALGOMA—PAROCHIAL FINANCES FOR THE YEAR ENDED

NAME OF PARISH OR MISSION.	CONTRIBUTIONS FOR OBJECTS IN THE PARISH OR MISSION.							FOR OBJECTS OUTSIDE THE PARISH OR MISSION, BUT IN THE DIOCESE.				
	Towards Clergyman's Stipend	Salaries of Other Parish Officers	General Parochial Expenses	Building or Repairs Church	Building or Repairs Parsonage, etc	Christmas Offering to Clergyman	Other Parochial Objects	Algoma Mission Fund (Clergy Stipends)	Diocesan Expense Fund	Bishop Sullivan Mem. Fund	Superannuation Fund	Algoma Indian Homes
<b>Rural Deanery of Algoma:</b>												
Sault Ste. Marie, St. Luke's.	2030 44	1087 00	1509 80	270 00	103 36	395 00	25 00	125 00			30 00	
" " St. John's..	816 50	129 75	197 03	232 32	235 00	11 89	404 91	3 00	41 78			
" " Shingwauk.			57 36	25 00		3 20						
Korah . . . . .	300 00		28 20			5 50	46 90	1 80	7 30			
St. Joseph's Island . . . . .	301 30		47 47	37 50	10 20			3 95	16 57	4 10	2 00	
Garden River . . . . .	107 52		17 14	8 00		8 26		2 88	2 97		2 40	
Echo Bay . . . . .	70 78								7 90			
Bruce Mines . . . . .	271 30		102 94	13 00	2 50	15 85	85 00		8 60			
Thessalon . . . . .	400 00	30 00	113 06	29 35	100 27	28 55	316 71	10 75	14 10		4 00	
Parkinson . . . . .	83 66		4 25					7 63	3 40			
Blind River . . . . .	332 10		70 78			75 00	6 65	18 87	4 07			
Massey . . . . .	250 00	5 00	355 07		800 00	20 50	12 00		5 99			
Webbwood . . . . .	257 30		83 95	5 00	61 00	27 18	5 00	16 95	8 25			
Copper Cliff . . . . .	400 00	24 00	196 31	537 08		10 60	260 15	4 45	14 90	5 36	3 00	
Coneston . . . . .	86 75	4 00	45 23	10 00		5 00			1 30			
<b>Rural Deanery of Manitoulin Island</b>												
Gore Bay . . . . .	360 00	33 00	49 20	494 47	44 87	27 15	221 10	15 19	10 05		2 70	
Silver Water . . . . .	270 00	8 00	60	327 42		6 20	14 45		7 36			
Little Current . . . . .	300 00	30 00	109 75	140 83		25 98	83 15	5 70	7 02		4 99	
Sheguindah . . . . .	115 00	10 00	15 51		57 00	13 00	4 66	1 15	10 58	45	3 50	
Manitowaning . . . . .	281 38	6 50	30 62	66 33	6 00	10 35		2 95	18 00			2 00
<b>Rural Deanery of Muskoka:</b>												
Aspdin . . . . .	163 00		3 20		13 56	8 46	15 90		3 40			
Bracebridge . . . . .	900 00	250 00	361 77	395 05	14 50	53 21	962 09	25 00	33 20	10 00	5 00	6 00
Beaumaris . . . . .	350 00	22 00	88 13	91 50	227 75	72 51	10 80	75 00	22 55			
Baysville . . . . .	233 00	14 00	29 13	2 75	18 50	12 26	70 00	6 40			1 79	
Falkenburg . . . . .	230 61	8 00	52 64	17 10		16 80	3 75	15 20	9 82	10 00	10 67	2 00
Fox Point . . . . .			56 75						12 41			
Gravenhurst . . . . .	747 52	78 00	206 45		112 35	25 00		3 70	32 25			
Huntsville . . . . .	1000 00	283 50	387 43	97 68		33 59		75 00	49 00		8 40	
Novar . . . . .	219 01	6 00				6 63			4 47			
Port Carling . . . . .	307 06	22 50	108 44	1502 85	7 00		172 95	5 08	7 10		2 00	
Port Sydney . . . . .	300 00	13 00	47 69		137 85	19 48		10 00	10 96	9 66		
Torrance . . . . .	94 73		43 80	400 00		4 00			10 40		3 51	
Uffington . . . . .	144 00		75 44	17 77		6 56		6 07			5 02	
<b>Rural Deanery of Nipissing:</b>												
Sudbury . . . . .	1200 00	400 00	371 55	4045 81	34 68	113 63	201 90	27 92	69 20		13 60	
Sturgeon Falls . . . . .	396 86	15 00	115 94	316 86		19 92	13 78	18 40	10 60			
North Bay . . . . .	1449 92	536 57	951 10	1819 59	9 84	65 30	514 24	21 31	84 41		2 10	
Cobalt . . . . .	1531 25	86 25	428 01	75 75	311 78	80 00		6 00	58 45			
North Cobalt . . . . .	143 82		23 70	12 04	175 18	2 30	8 10		3 05			
Haileybury . . . . .	1225 00	56 50	407 27	40 00	216 00	154 53	560 68	16 90	49 50	5 29		
Elk Lake . . . . .	200 00					13 98						
Englehart . . . . .	278 99		127 43	440 70		7 80	24 50	1 50	4 25		7 00	
New Liskeard . . . . .	601 00		115 18	186 55		45 61		2 62	14 10			
<b>Rural Deanery of Parry Sound:</b>												
Burk's Falls . . . . .	337 40		169 65		15 00	16 27	215 75	5 20	10 82		4 65	1 80
Byng Inlet . . . . .	766 60	57 00	33 18	184 66		15 80	65 00	333 30	40 50		6 66	
Broadbent . . . . .	172 72		29 36			9 85	68 10	3 61	10 00	2 09	7 81	
Callander . . . . .	150 00		20 63	2 00		9 10		2 15	12 99			
Depot Harbour . . . . .	325 00	30 00	35 00			14 11		14 60	4 07		3 60	8 00
Emsdale . . . . .	455 00	28 50	39 76	34 60	6 25	16 00	84 25	15 00	10 53		12 77	
Maganatawan . . . . .	200 00		71 03	8 21	12 23	29 02			9 18		4 57	
Nipissing . . . . .	160 00		14 58	860 00		4 27		2 00	5 96			
Parry Sound . . . . .	800 09	140 68	194 55	26 72	236 62	49 43	290 71		27 50	2 00	3 50	19 00
Powassan . . . . .	564 77		67 47	26 35	56 10	21 30	6 00	7 55	13 03			
Rosseau . . . . .	277 00	105 00	59 21	80 00		39 10		4 26	8 27		5 86	
South River . . . . .	425 00	10 00	67 36	158 39	81 66	27 85	75 00	9 60	15 75	3 71		
<b>Rural Deanery of Thunder Bay:</b>												
White River . . . . .	245 00	10 00	75 43	412 38		16 85	6 06	9 85	7 85			
Nipigon . . . . .	266 10		45 37	14 97	476 84	29 15	13 70	2 15	13 35			
Schreiber . . . . .	406 25	35 95	65 25	1352 47	38 50			17 51	7 00			
Port Arthur . . . . .	2916 67	773 29	1224 87	246 06		162 80	2133 34	40 40			10 00	10 00
Fort William, St. Luke's . . . . .	1500 00	411 50	535 21	175 49		72 25	469 61	31 76	71 57		10 00	
Fort William, St. Paul's . . . . .	1710 00	1080 00	4923 17	278 50		205 25		15 09	41 92	20 00	10 00	6 00
Fort William, St. Thomas . . . . .	352 00	152 50	436 09			31 60	733 46	20 00	21 99		6 85	10 00
<b>Summary of Rural Deaneries:</b>												
Algoma . . . . .	5707 65	1279 75	2828 59	1167 25	1387 33	548 75	1162 32	195 28	137 13	9 46	41 40	
Manitoulin Island . . . . .	1326 38	87 50	205 68	1029 05	107 87	82 68	323 36	24 99	53 01	45	11 19	2 00
Muskoka . . . . .	4688 93	697 00	1460 87	2524 70	531 51	258 50	1235 49	221 45	195 56	29 66	36 39	8 00
Nipissing . . . . .	7026 84	1094 32	2540 18	6937 30	747 48	502 07	1323 20	94 65	293 56	5 29	22 70	
Parry Sound . . . . .	4633 49	371 18	801 78	1380 93	407 86	243 10	804 81	397 27	168 60	7 80	49 42	29 40
Thunder Bay . . . . .	7396 02	2463 24	7305 39	2479 87	505 34	517 90	3356 17	136 67	163 68	20 00	36 85	26 00
Totals . . . . .	30779 31	5992 99	15142 49	15519 10	3697 38	2154 00	8205 35	1070 31	1011 54	76 66	197 95	65 50
Grand Totals . . . . .				81490 63					3189 09			



CHURCH OF ALGOMA—GENERAL PAROCHIAL STATISTICS FOR THE YEAR ENDING EASTER, 1914.

No. of Officers	BAPTISMS.			CONFIRMATIONS.			COMMUNICANTS.			Marriages	Burials	Number of Services	Holy Communion Celebrations	VALUE OF			AMOUNT OF DEBT.			AMOUNT OF INSURANCE.		
	Infants	Adults	Total	Male	Female	Total	Male	Female	Total					Church	Parsonage	Hall	Church	Parsonage	Hall	Church	Parsonage	Hall
35	60	7	67	12	18	30	300	335	635	27	26	280	93	10000 00	6500 00	12000 00			4500 00	8800 00	5000 00	5000 00
15	72		72	9	6	15	90	115	205	24	35	180	90	3000 00	2600 00	900 00	300 00	300 00		2350 00	700 00	
4				8	9	17	9	18	27	2	1	83	14	3000 00						825 00		
8	13		13	5	2	7	37	41	78	3	2	115	20	2000 00	800 00					1650 00	500 00	
2	20		20				49	70	119	3	6	132	23	4000 00	700 00					2200 00	600 00	
2	8	1	9	2		2	50	40	90	1	8	137	16	2000 00	2000 00			30 65		800 00	1050 00	
3	1		1				4	9	13			49	5	2000 00						725 00		
5	9	1	10	1	2	3	21	25	46	1		142	4	2000 00	1500 00			450 00		1200 00	1000 00	
5	2		2				14	42	56	3	10	137	36	6000 00	1200 00		3142 56			3500 00	600 00	
5	2		2				3	14	17			71	1	1000 00						650 00		
4	13		13	4	2	5	25	34	59	2	5	114	5	3950 00	2500 00			100 00		2600 00	1500 00	
4	18	2	20	1	3	4	9	18	27	4	3	152	25	2500 00	2500 00			1700 00		1000 00	2000 00	
5	18		18	1	5	6	13	31	44	5	3	140	29	2000 00	800 00					1300 00	400 00	
3	9		9				25	40	65	5	5	182	41	6000 00			900 00			4000 00		
							16	20	36	2	2	107	5	1500 00						1000 00		
12	5		5	4		4	22	47	69	4	4	212	68	950 00	750 00					700 00	500 00	
13	9		9	4	3	7	28	33	61	1	3	249	26	1400 00	500 00					700 00	500 00	
8	10	3	13	4	5	9	37	47	84	5	13	303	90	2757 50	950 00	2000 00	500 00		1000 00	1800 00	900 00	
1	9	4	13	13	6	19	46	45	91	2	7	195	31	1400 00	2500 00			934 00		700 00		
6	13	2	15	2	8	10	9	39	48	1	6	140	21	4000 00	1500 00					1200 00	1000 00	
2	4		4				25	24	49		2	162	10							1700 00		
16	14		14	7	16	23	57	116	173	7	17	252	92	7500 00	2500 00	5200 00	193 00			5000 00	1500 00	2000 00
2	7		7	2	2	4	11	15	26		2	75	13	2500 00	3000 00			150 00		1800 00	1500 00	
5	2		2	1	4	5	21	30	51	2	2	110	20	3200 00	1000 00	550 00				1800 00	500 00	
1	11		11	1	1	1	30	47	77	2	5	151	13	2075 00						1250 00		
9	2		2	4	5	9	30	32	62	1	3	20	3	700 00						700 00		
13	19	3	22	5	10	15	40	63	103	4	5	324	103	4000 00	2000 00					33 00		
4	1		1	1		1	27	31	58	2	4	118	19	5900 00	500 00	200 00			1250 00	6000 00	1050 00	4000 00
4	8		8				26	32	58		9	126	32	1000 00	1800 00		759 00			3450 00	250 00	200 00
7	3		3	3	3	3	18	32	50	1		171	30	3000 00	2000 00			122 36		1800 00	1000 00	
3	1		1	1	1	2	11	21	32		1	86	7	1900 00						600 00		
	5		5				20	30	50	3	3	97	24	2250 00	900 00					1620 00	600 00	
15	47		47	9	14	23	87	125	212	36	18	212	58	30875 00	3000 00		11366 00			20000 00	3000 00	
6	20	1	21	1		1	24	56	80	14	12	168	42	4000 00	1000 00					2525 00	800 00	
22	86	7	93	18	18	36	175	252	427	31	34	241	82	12000 00	5000 00	700 00	3251 00			11300 00	3050 00	
8	60	1	61	7	6	13	63	87	150	30	12	117	49	3200 00	1500 00					3000 00	1000 00	
3	4		4	2	1	3	8	11	19	2	2	75	17	1200 00	700 00			130 00		1000 00		
12	21		21	8	4	12	60	80	140	12	6	628	83	3000 00	4500 00	3000 00		1400 00		3540 00	4000 00	3500 00
	5		5	3	2	5	19	12	31	2	6	110	13	1500 00	300 00					1000 00		
3	10		10	1	1	2	33	32	65	2	4	148	12	3600 00	250 00					3000 00	250 00	
9	22	1	23	5	4	9	43	67	110	11	10	234	36	3100 00	400 00					1700 00	350 00	
6	5		5	1	3	4	20	36	56	2	2	183	29	4500 00	1200 00			91 00		3500 00	1000 00	
3	2		2	8	4	12	30	32	62	1		269	63	3000 00		500 00				2300 00		
3	5	1	6		1	1	19	27	46		1	103	4	3250 00						2050 00		
2	7	8	15	3	9	12	8	19	27	2	6	63	4	1200 00						900 00		
6	10		10	3	2	5	25	25	50	1	3	119	38	2000 00						1600 00		
7	13	1	14	5	13	18	34	65	99	2	7	168	36	5600 00	700 00					3550 00	700 00	
3	7	1	8	3	3	6	26	35	61	1	3	134	11	5800 00	1000 00	600 00				3300 00	600 00	300 00
2	2		2				8	12	20		3	93	2	960 00			100 00			600 00		
14	28		28	4	5	9	35	67	102	12	11	219	53	5000 00	3150 00					3350 00	2000 00	
6	3		3				17	52	69	2	3	126	12	3700 00	2500 00			205 00		1800 00	1000 00	
7	11		11	1	4	5	21	34	55	8	5	167	34	2700 00	1600 00					1900 00	1000 00	
11	12		12	1	2	3	16	41	57	5	5	174	41	2600 00	500 00					1800 00		
2	12		12	5	4	9	27	39	66		6	195	5	1625 00	300 00					1100 00		
1	15		15				35	29	64	1	8	160	20	1500 00	2000 00					1000 00	1500 00	
9	6		6	1		1	24	35	59	3	4	139	66	1600 00	1600 00					2300 00	1000 00	
51	94	6	100	21	29	50	200	293	493	46	28	370	139	17500 00	5000 00	5400 00		4000 00				
22	57		57	11	11	22	109	234	343	19	22	540	88	5000 00	4860 00	800 00		1000 00	500 00	2600 00	3400 00	700 00
45	54	4	58	12	13	25	185	190	375	23	19	275	112	80407 40	15000 00		45250 09	9750 00		75000 00	10000 00	
11	34		34	6	3	9	65	85	150	5	7	135	48	5000 00		900 00				3500 00		700 00
4							27	36	63					5200 00	1500 00					3300 00	1000 00	
95	245	11	256	43	47	89	665	852	1517	82	96	2021	407	50950 00	21100 00	12900 00	4342 56	2580 65	4500 00	32600 00	13350 00	5000 00
40	46	9	55	27	22	49	142	211	353	13	33	1099	236	10507 50	6200 00	2000 00	500 00	934 00	1000 00	5700 00	2900 00	
66	95	3	98	22	46	68	361	543	904	28	62	1942	436	41025 00	16200 00	12450 00	952 00	272 36	1250 00	31753 00	7600 00	6200 00
78	275	9	284	54	50	104	512	722	1234	140	104	1933	392	62475 00	16650 00	3700 00	14617 00	1530 00		47065 00	12450 00	3500 00
70	105	11	116	29	46	75	259	445	704	36	49	1818	327	40310 00	10650 00	1100 00	100 00	296 00		26650 00	6300 00	300 00
145	272	10	282	56	60	110	672	941	1613	97	94	1814	478	117832 40	30260 00	7100 00	45250 09	14750 00	500 00	83800 00	16900 00	1400 00
494	1038	53	1091	231	271	502	2611	3714	6325	396	438	10637	2276	323099 90	101060 00	39250 00	65761 65	20363 06	7250 00	227668 00	59500 00	16400 00
437	905	32	937	165	206	371	2425	3399	5824	365	331	9703	6265	289262 40	74160 00	39985 00	69894 31	9739 36	7536 00	239396 00	49050 00	19610 00



DIocese of Algoma—GENERAL PAROCHIAL STATISTICS FOR THE YEAR ENDED

NAME OF PARISH OR MISSION.	Approximate Population	Approximate Church Population.	Number of Church Families	SUNDAY SCHOOL.			BAPTISMS.			CONFIRMATIONS.			COMMUNICANTS.			Marriages	Burials	Number of Services	Celebrations Holy Communion	Church
				Number of Scholars	Scholars	Teachers and Officers	Infants	Adults	Total	Male	Female	Total	Male	Female	Total					
<b>Rural Deanery of Algoma:</b>																				
Sault Ste. Marie, St. Luke's.	10000	1265	535	2	310	35	60	7	67	12	18	30	300	335	635	27	26	280	93	10000 00
" " St. John's.	9500	1600	300	2	275	15	72	.....	72	9	6	15	90	115	205	24	35	180	90	3000 00
" " Shingwauk.	71	71	3	1	63	4	.....	.....	.....	8	9	17	9	18	27	2	1	83	14	3000 00
Korah	450	235	42	2	90	8	13	.....	13	5	2	7	37	41	78	3	2	115	20	2000 00
St. Joseph's Island	1813	263	74	1	18	2	20	.....	20	.....	.....	.....	49	70	119	3	6	132	23	4000 00
Garden River	500	165	43	1	32	2	8	1	9	2	.....	2	50	40	90	1	8	137	16	2000 00
Echo Bay	500	28	7	.....	.....	.....	.....	.....	.....	.....	.....	.....	4	9	13	.....	.....	49	5	2000 00
Bruce Mines	1350	102	26	1	15	3	1	.....	1	.....	.....	.....	21	25	46	1	.....	142	4	2000 00
Thessalon	1550	213	51	1	55	5	9	1	10	1	2	3	14	42	56	3	10	137	36	6000 00
Parkinson	270	76	17	.....	.....	.....	.....	.....	.....	.....	.....	.....	3	14	17	.....	.....	71	1	1000 00
Blind River	2725	121	31	1	45	5	2	.....	2	.....	.....	.....	25	34	59	2	5	114	5	3950 00
Massey	1205	116	24	1	27	4	13	.....	13	4	2	5	9	18	27	4	3	152	25	2500 00
Webbwood	1643	216	44	2	26	4	18	2	20	1	3	4	13	31	44	5	3	140	29	2000 00
Copper Cliff	5000	350	75	1	65	5	18	.....	18	1	5	6	25	40	65	5	5	182	41	6000 00
Coniston	2200	118	28	2	30	3	9	.....	9	.....	.....	.....	16	20	36	2	2	107	5	1500 00
<b>Rural Deanery of Manitoulin Island</b>																				
Gore Bay	1350	290	63	2	85	12	5	.....	5	4	.....	4	22	47	69	4	4	212	68	950 00
Silver Water	940	184	38	3	121	13	9	.....	9	4	3	7	28	33	61	1	3	249	26	1400 00
Little Current	1490	270	52	2	66	8	10	3	13	4	5	9	37	47	84	5	13	303	90	2757 50
Sheguiandah	595	174	42	1	6	1	9	4	13	13	6	19	46	45	91	2	7	195	31	1400 00
Manitowaning	845	212	48	2	39	6	13	2	15	2	8	10	9	39	48	1	6	140	21	4000 00
<b>Rural Deanery of Muskoka:</b>																				
Aspdin	520	182	39	2	18	2	4	.....	4	.....	.....	.....	25	24	49	.....	2	162	10	.....
Bracebridge	3000	650	160	1	176	16	14	.....	14	7	16	23	57	116	173	7	17	252	92	7500 00
Beumaris	300	150	31	1	28	2	7	.....	7	2	2	4	11	15	26	.....	2	75	13	2500 00
Baysville	400	110	20	1	40	5	2	.....	2	1	4	5	21	30	51	2	2	110	20	3200 00
Falkenburg	546	200	44	1	30	1	11	.....	11	.....	1	1	30	47	77	2	5	151	13	2075 00
Fox Point	100	35	6	.....	.....	.....	.....	.....	.....	.....	.....	.....	30	32	62	1	3	20	3	700 00
Gravenhurst	1800	260	65	1	110	9	18	.....	18	1	4	5	40	63	103	4	5	324	103	4000 00
Huntsville	2200	310	75	1	135	13	19	3	22	5	10	15	45	70	115	6	9	240	70	7000 00
Novar	207	108	29	2	32	4	1	.....	1	1	.....	1	27	31	58	2	4	118	19	5900 00
Port Carling	500	194	44	1	30	4	8	.....	8	.....	.....	.....	26	32	58	.....	9	126	32	1000 00
Port Sydney	.....	236	45	2	63	7	3	.....	3	.....	3	3	18	32	50	1	.....	171	30	3000 00
Torrance	350	95	12	2	26	3	1	.....	1	1	1	2	11	21	32	.....	1	86	7	1900 00
Uffington	433	133	27	.....	.....	.....	5	.....	5	.....	.....	.....	20	30	50	3	3	97	24	2250 00
<b>Rural Deanery of Nipissing:</b>																				
Sudbury	6000	512	140	1	130	15	47	.....	47	9	14	23	87	125	212	36	18	212	58	30875 00
Sturgeon Falls	5000	255	56	2	42	6	20	1	21	1	.....	1	24	56	80	14	12	168	42	4000 00
North Bay	11242	1150	280	2	260	22	86	7	93	18	18	36	175	252	427	31	34	241	82	12000 00
Cobalt	6000	880	211	1	176	8	60	1	61	7	6	13	63	87	150	30	12	117	49	3200 00
North Cobalt	1200	120	22	1	30	3	4	.....	4	2	1	3	8	11	19	2	2	75	17	1200 00
Haileybury	5000	600	160	1	130	12	21	.....	21	8	4	12	60	80	140	12	6	628	83	3000 00
Elk Lake	575	95	20	.....	.....	.....	5	.....	5	3	2	5	19	12	31	2	6	110	13	1500 00
Englehart	1740	305	73	2	42	3	10	.....	10	1	1	2	33	32	65	2	4	148	12	3600 00
New Liskeard	2670	295	73	2	76	9	22	1	23	5	4	9	43	67	110	11	10	234	36	3100 00
<b>Rural Deanery of Parry Sound:</b>																				
Burk's Falls	1030	150	36	1	59	6	5	.....	5	1	3	4	20	36	56	2	2	183	29	4500 00
Byng Inlet	1600	140	38	1	34	3	2	.....	2	8	4	12	30	32	62	1	.....	269	63	3000 00
Broadbent	445	58	14	1	21	3	5	1	6	.....	1	1	19	27	46	.....	1	103	4	3250 00
Callander	500	120	40	1	40	2	7	8	15	3	9	12	8	19	27	2	6	63	4	1200 00
Depot Harbor	600	100	38	1	22	6	10	.....	10	3	2	5	25	25	50	1	3	119	38	2000 00
Emsdale	1342	403	87	3	52	7	13	1	14	5	13	18	34	65	99	2	7	168	36	5600 00
Maganatawan	600	163	41	1	40	3	7	1	8	3	3	6	26	35	61	1	3	134	11	5800 00
Nipissing	291	90	18	1	15	2	2	.....	2	.....	.....	.....	8	12	20	.....	3	93	2	960 00
Parry Sound	3400	665	150	1	146	14	28	.....	28	4	5	9	35	67	102	12	11	219	53	5000 00
Powassan	1820	262	56	1	38	6	3	.....	3	.....	.....	.....	17	52	69	2	3	126	12	3700 00
Rosseau	400	125	50	2	60	7	11	.....	11	1	4	5	21	34	55	8	5	167	34	2700 00
South River	1312	220	58	3	92	11	12	.....	12	1	2	3	16	41	57	5	5	174	41	2600 00
<b>Rural Deanery of Thunder Bay:</b>																				
White River	565	290	42	1	28	2	12	.....	12	5	4	9	27	39	66	.....	6	195	5	1625 00
Nipigon	650	300	57	1	24	1	15	.....	15	.....	.....	.....	35	29	64	1	8	160	20	1500 00
Lake Nipigon	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Schreiber	1600	345	67	1	64	9	6	.....	6	1	.....	1	24	35	59	3	4	139	66	1600 00
Port Arthur	18000	2300	500	5	539	51	94	6	100	21	29	50	200	293	493	46	28	370	139	17500 00
Fort William, St. Luke's	12000	1800	360	1	255	22	57	.....	57	11	11	22	109	234	343	19	22	540	88	5000 00
Fort William, St. Paul's	7000	1500	360	1	174	45	54	4	58	12	13	25	185	190	375	23	19	275	112	80407 40
Fort William, St. Thomas	5000	300	175	1	110	11	34	.....	34	6	3	9	65	85	150	5	7	135	48	5000 00
Oliver and Slate River	1650	320	70	2	52	4	.....	.....	.....	.....	.....	.....	27	36	63	.....	.....	.....	.....	5200 00
<b>Summary of Rural Deaneries:</b>																				
Algoma	38797	4939	1300	18	1051	95	245	11	256	43	47	89	665	852	1517	82	96	2021	407	50950 00
Manitoulin Island	5220	1130	243	10	317	40	46	9	55	27	22	49	142	211	353	13	33	1099	236	10507 50
Muskoka	10356	2663	597	15	688	66	95	3	98	22	46	68	361	543	904	28	62	1942	436	41025 00
Nipissing	39427	4212	1035	12	886	78	275	9	284	54	50									

# **The Act of Incorporation**

TOGETHER WITH THE

## **Constitution and Canons**

OF THE

### **Diocese of Algoma.**

ADOPTED BY THE SYNOD AT ITS FIRST SESSION

IN JUNE, 1906.

ADDED TO AND AMENDED BY THE SECOND SYNOD, JUNE,

1909, THE THIRD SYNOD, JUNE, 1911, AND THE

FOURTH SYNOD, JUNE, 1914.



# The Act of Incorporation.

2nd Session—11th Legislature—6 Edward VII—1906.

An Act to incorporate the Synod of the Diocese of Algoma in connection with the Church of England in the Dominion of Canada.

WHEREAS the Bishop, Clergy and Laity of the Church of England in Canada in the Diocese of Algoma have by petition represented that the Diocese of Algoma was set apart several years ago, and includes the following territory, viz.: The Districts of Muskoka, Parry Sound and Manitoulin, that portion of the District of Nipissing having the height of land as its northern boundary, and for its southern boundary the Mattawa River and Trout Lake, together with a line produced westerly to where the said lake is intersected by the northern boundary of the Township of Ferris, and thence westerly along that boundary to Lake Nipissing, all that portion of the District of Algoma lying south of the height of land and that portion of the District of Thunder Bay, lying south and east of the height of land; and that it is advisable that the Bishop, Clergy and Laity, members of the Church of England in Canada within the limits of the said Diocese, shall be formed into a Synod for the better Government of the Church within the said Diocese; and whereas the Bishop, Clergy and Laity above mentioned by their said petition prayed that the said Synod may be incorporated; and whereas it is expedient to grant the prayer of the said petition;

Therefore His Majesty, by and with the advice and consent of the Legislative Assembly of the Province of Ontario, enacts as follows:—

1. The Bishop, Clergy and Laity of the Church of England in Canada in the Diocese of Algoma are constituted a body corporate and politic under the name of "The Incorporated Synod of the Diocese of Algoma," hereinafter called the "Synod."

2. The Synod shall be composed of the Bishop of the Diocese for the time being, who shall be the head thereof; the Suffragan or Coadjutor Bishop thereof, if any; the Priests and Deacons of the same licensed by the Bishop, and lay representatives elected in each parish or mission within the Diocese, in the first instance at such time and place and in such manner as the Bishop may direct, and thereafter in accordance with the canons, by-laws or regulations adopted by the Synod.

3. The first meeting of the said Synod shall be called by the Bishop of the Diocese at such time and place as he shall think fit.

4. At the said meeting or at any adjournment thereof the Synod may adopt a constitution and canons, by-laws or regulations for the general management and good government of the Church of England in Canada within the said Diocese and may from time to time, as the Synod sees fit, alter and amend the same, and the Synod may in such manner and by such proceedings as may be adopted, make regulations for enforcing discipline in the Church, for the appointment, deposition, deprivation, or removal of any person bearing office therein of whatever order or degree, for the acquiring and disposing of property and for the convenient and orderly management of the same, and the temporalities, affairs and

interests generally of the Church in matters relating to and affecting the same, and the officers and members thereof; Provided that nothing in this Act contained shall authorize the doing of any act or the adoption of any canon, by-law or regulation contrary to any general statute of the Province or to any canon by-law or regulation of the Provincial Synod of Canada or of the General Synod of the Dominion of Canada.

5. The said Synod may receive by devise, bequest or gift and acquire by agreement, purchase or otherwise, lands or other property or any interest therein, and shall hold the same in trust for eleemosynary, ecclesiastical or educational purposes, of the Church of England in Canada within the Diocese of Algoma, and shall have power to charge, sell, or otherwise deal with or dispose of the same upon such terms and in such manner as it may deem expedient for the purposes aforesaid.

6. All property of every kind whatsoever, now held by the Bishop of the Diocese of Algoma in trust for the Church of England in Canada within the Diocese, is hereby vested in the Synod, for all the estate, right, title and interest therein of the said Bishop of Algoma, without the execution or registration of any deed, transfer, assignment or other conveyance from the said Bishop to the Synod and the Synod shall hereafter hold such property subject to all trusts relating thereto, and the Bishop of the said Diocese of Algoma is hereby released and discharged from all liability in connection with the future administration of such trusts, or the property constituting the subject matter thereof.

7. For the purposes of proving the transmission of title of any trust property aforesaid, from the Bishop of Algoma to the Synod, it shall be sufficient in order to satisfy the requirements for registration under "The Land Titles Act" or "The Registry Act," or any other Act of the Province affecting the registered title to lands or goods and chattels, to recite in any instrument executed by the Synod and dealing with such property or any interest therein the title of this Act and the chapter and statute year in which it was passed.

8. The Synod shall invest at interest all funds held by it in trust, in securities, in which trustees may invest trust funds under the provisions of "The Trustee Investment Act," and amendments thereto, and in no other securities.

9. The Synod may exercise its powers by or through such Committees as it may from time to time appoint, and the Bishop of the Diocese of Algoma or some one appointed by him shall be Chairman and convener of every such Committee.

10. Every conveyance of real estate or any interest therein vested in the Synod or any discharge of mortgage held by it or any deed, document, or paper writing necessary in connection with the due exercise of the powers herein conferred on said Synod, shall be deemed to be duly executed by the Synod, by affixing thereto the seal thereof and the signature of the Bishop of the Diocese for the time being, or his Comisary duly appointed, and of the Secretary or Registrar of the Synod, or in such other manner as the Synod may by canon or by-law from time to time direct.

11. In addition to the powers by this act conferred, the Synod shall likewise possess and be entitled to exercise every power, right or capacity vested in the Bishop of Algoma under the provisions of the Act passed in the 48th year of the reign of Her late Majesty Queen Victoria and chaptered 88.

Assented to by the Lieutenant-Governor of the Province of Ontario on April 27th, 1906.



# Synod of the Diocese of Algoma.

---

## SOLEMN DECLARATION.

In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.

---

I.—We, the Bishop, Clergy, and Representatives of the Laity of the Church of England in Canada, within the Diocese of Algoma, in Synod assembled, intending, under God's blessing and guidance, to consider and determine upon such matters as shall appear necessary for the welfare of the Church in this Diocese, hereby make a solemn declaration of the principles upon which we purpose to proceed.

II.—We desire that the Church in this Diocese shall continue as it has been, an integral portion of the Church of England in Canada. As members of that Church we claim a part in the fellowship of the one Holy Catholic and Apostolic Church which is the One Body of Christ Who is its One Divine Head; we receive the Canon of Holy Scripture so set forth by that Church on the testimony of the primitive Catholic Church as containing all things necessary to salvation; we hold the one Faith revealed in Holy Writ and defined in the Creeds as maintained by the undivided primitive Church in the undisputed Ecumenical Councils; we maintain the form of Church government by Bishops, Priests and Deacons as Scriptural and Apostolical; and we are determined by the help of God to hold and maintain the Doctrine, Sacraments and Discipline of Christ as the Lord hath commanded in His Holy Word and as the Church of England hath received and set forth the same in "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church according to the use of the Church of England, together with the Psalter or Psalms of David pointed as they are to be sung in Churches; and the Form and Manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons"; and in the Thirty-nine Articles of Religion and to transmit the same unimpaired to our posterity.

III.—It is our earnest desire and determination to confine our deliberations and actions to matters of discipline, to the temporalities of the Church, and to such regulations of Order as may tend to her efficiency and extension. We conceive that the following and such like objects may fitly come under our consideration and lead to action on our part.

- 1.—To form a Constitution for the Synod of this Diocese, and to regulate the time and place of its meetings and the order and manner of its proceedings.
- 2.—To provide for the proper exercise of ecclesiastical discipline in regard to both clergy and laity, by enacting or amending canons.
- 3.—To provide for the extension and well-being of the Church, the support of the clergy, the maintenance of public worship, and the diffusion of a sound religious education.
- 4.—To promote and regulate the building and conservation of churches, parsonages and schoolhouses.
- 5.—To provide for the division of the diocese into parishes or missions, with regulations for future sub-divisions.
- 6.—To provide, where needed, fit regulations for the appointment of Bishops, Priests and Deacons.
- 7.—To provide for the division of the Diocese into new dioceses.
- 8.—To procure such provincial legislation as the circumstances of the Church may from time to time require.

**CONSTITUTION.**

Article 1.—The Synod shall consist of the Bishop, and any coadjutor or assistant Bishop of the Diocese; the Clergy thereof, being duly qualified, the Chancellor of the same, and the Lay Delegates to be elected as hereinafter provided.—(Amended, 1914.)

Article 2.—All clergymen instituted or licensed to any cure within the Diocese, or holding any office therein by the appointment of the Bishop, or any office which brings them under the jurisdiction of the Bishop, and any superannuated clergymen of the Diocese who shall continue to reside therein, shall be entitled to sit and vote in the Synod, always provided that such clergymen are not under ecclesiastical censure.

Article 3.—The Lay Delegates shall be male communicants of at least one year's standing, of the full age of twenty-one years, and shall be elected triennially at the Easter meetings held in each separate cure of souls, or at any vestry meeting specially called for the purpose as hereinafter provided. Should there be no clergyman or lay reader in charge of the parish or mission the meetings shall be called and due notice given by the churchwardens, and all laymen within the cure of twenty-one years of age and upwards, entitled by the laws now in force, or by any canon of this Synod to be hereafter made, to vote at such meetings, who shall have declared themselves in writing to be "members of the Church of England in Canada, and to belong to no other religious denomination," shall have the right of voting at the election.

Article 4.—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.—(Amended 1911—Confirmed 1914.)

Article 5.—Cures consisting of one congregation shall elect their delegates at the Easter vestry meeting next preceding the regular meeting of the Synod.

Article 6.—In cures consisting of more than one congregation, every organized congregation, at the Easter vestry meeting next preceding the regular meeting of the Synod, shall have the right to nominate one person for election as delegate to Synod, and the name of the person so nominated shall be forthwith communicated to the incumbent of the parish or mission, whose duty it shall be to receive such nominations and to transmit a complete list of the same to the churchwardens of each organized congregation in his cure.

Vestry meetings, at which such nominations are in order shall be adjourned for a period of two weeks, and at this adjourned Easter meeting in each station those present and entitled to vote shall record their votes each in favour of any one of said nominees. In the absence of the Incumbent, the Chairman of the meeting shall immediately communicate the result of the vote to him, and he shall declare the nominee receiving the highest number of votes in the cure duly elected as delegate. The nominee receiving the next highest number of votes in said cure shall in like manner be declared the substitute for the elected delegate in case the latter is unable to attend the meeting of Synod. In case of an equality of votes the incumbent shall have a casting vote.

In this article the term "incumbent" shall be taken to include any layman acting officially as "reader" in charge of the parish or mission.



In any case where there is neither clergyman nor "reader" in charge of a cure it shall be the duty of the Rural Dean to see that steps are taken (acting as incumbent) under the provisions of this article for securing the election of a delegate to represent such cure.

All lay nominees at the time of their nomination, shall signify their willingness to attend the Synod, if elected, and without such signification no nomination shall be received.

Article 7.—Nevertheless, for sufficient cause, it shall be in order to nominate and elect lay delegates in the manner provided above at any vestry meeting called for the purpose by due authority, notice of the same having been duly given.

Article 8.—Should any circumstance prevent the attendance of a lay delegate, he shall at once notify the incumbent, who shall inform the substitute entitled to the seat.

Article 9.—Each delegate and substitute shall remain in office until the next regular election.

Article 10.—The incumbent shall furnish each delegate with a certificate of his election in the subjoined form:—

No.....  
(Made in Duplicate.)

DIOCESE OF ALGOMA.

CERTIFICATE OF ELECTION OF LAY DELEGATES TO SYNOD.

.....19...

This is to certify that in accordance with the Constitution Mr.....was duly elected lay delegate to Synod, and Mrs.....was duly elected substitute delegate, to represent the Parish of Mission of .....

(Signed) .....

Article 11.—Regular meetings of the Synod shall be held triennially in Sault Ste. Marie, or, for sufficient cause, at the Bishop's discretion, at any other place within the diocese. Nevertheless, the next regular meeting, from which all subsequent meetings shall be reckoned, shall be held within the month of June, 1908.

Article 12.—The Bishop, or in his absence, his Commissary, or, in the absence of the Commissary, any four members of the Executive Committee, shall, upon a requisition signed by one-fourth of the Clergy, and one-fourth of the Lay Delegates, summon a special session of the Synod; the object of such session being stated in the requisition. Notwithstanding nothing herein stated shall be understood to question the right of the Bishop to call a special Synod at any time he may deem it necessary.

Article 13.—A quorum of the Synod at its ordinary meetings shall consist of not less than one-fourth of the Clergy and Lay Delegates respectively.

Article 14.—On the first day of meeting of each Synod two Secretaries shall be elected; one by the Clergy, the other by the Laity, who shall keep regular minutes of all proceedings of the Synod.

Article 15.—At the same meeting the Synod shall elect a Treasurer, who shall receive and disburse all moneys of the Synod, under its authority, and two Auditors, who, acting under the direction of and according to regulations and requirements to be determined by the Executive Com-

mittee, shall annually inspect the accounts, and report thereon to the next regular Synod. As soon as may be after his election, and before entering upon the duties of his office, the Treasurer shall furnish to the Bishop bonds, in some well established guarantee company, satisfactory to the Executive Committee for the due and faithful performance of the duties of his office. If a vacancy occurs in the office of Treasurer, or if he be absent or incapable, the Executive Committee may appoint a Treasurer, who shall hold office until the next regular meeting of Synod. If one or both of the Auditors fail to act, the Executive Committee may appoint another or others for that occasion.

Article 16.—There shall be an Executive Committee of the Synod, to consist of the Bishop, and thirteen duly appointed members, of whom six shall be clergymen and seven laymen. Ten of these members shall be representative of the several rural deaneries in the manner following:

Rural Deanery of Muskoka . . . . .	1	clerical and 1	lay
“ “ Parry Sound . . . . .	1	“	1 “
“ “ Nipissing . . . . .	1	“	1 “
“ “ Thunder Bay . . . . .	1	“	2 “
“ “ Algoma . . . . .	2	“	2 “

And in addition to the above the Archdeacon, the Bishop's Commissary, the Chancellor of the Diocese, the Clerical Secretary, the Lay Secretary, the Honorary Registrar and the Diocesan Treasurer shall be ex-officio members of the Committee.—(Amended 1909.)

Three of the clerical and three of the lay members of the Executive Committee shall first be appointed by the Bishop. The Synod shall elect by ballot the remaining members immediately thereafter.

Five members of the Executive Committee shall be a quorum for the transaction of business.

The Bishop shall preside, or in his absence the Bishop's Commissary, or in his absence, a member of the Committee elected by a majority of the votes of the members present.

Article 17.—No resolution of the Synod shall be deemed to have passed without the concurrence of the Bishop and a majority of the Clergy and laity present; the votes of the Clergy and the laity shall be taken collectively, unless a vote by Orders is demanded by two members of the Synod before the question is put from the Chair, when a majority of each Order shall be necessary to affirm the resolution. This article, so far as it applies to the concurrence of the Bishop, shall not apply to the election of a Bishop.

Article 18.—No proposition for an alteration of the Constitution or Canons shall be considered unless notice thereof shall have been given to each delegate in the circular calling the meeting of Synod; and no such alteration shall take effect until confirmed at the next meeting of the Synod, unless passed by a two-thirds majority.

Article 19.—The term “communicant” in this Constitution shall mean any parishioner who has communicated at the least three times in the year preceding the election, where he has had opportunity of so doing.

## CANONS.

### 1.—Of Parochial Statistics and Ruri-Decanal Reports.

In every Parish or Mission there shall be provided out of the Parochial Funds (1) a book or books in which the Rector, Incumbent, or Missionary-in-Charge shall enter the names and all other particulars of baptisms, confirmations, marriages, and burials; and (2) a service register for each Church, in the form prescribed by the Bishop, to be kept in the vestry.



Every such Rector, Incumbent, or Missionary shall annually deliver at Easter to his Rural Dean or, where there is none, to the Bishop, full reports of the state and progress of the Church in his cure, according to the forms prescribed by the Synod.

A tabular view of the information contained in such reports shall be made by each Rural Dean annually and forwarded to the Bishop.

#### **Canon 2.—Of Delegates to the General Synod.**

The Synod shall at each ordinary meeting elect, from the members of the Synod, by the concurrent ballot of Clergy and Lay delegates, so many delegates to the General Synod as the Diocese may be entitled to. Each Order shall elect its own delegates.

The Synod shall also elect, in the same manner, an equal number of clerical and lay delegates, who shall, in the order of their election, take the place of the delegates of each Order, who, after election, shall be unable from death, sickness, absence from the Province, resignation, or any other cause, to attend the General Synod. A certificate containing the names of the delegates and of the substitute delegates of each Order, signed by the Bishop and bearing his seal, shall be forwarded by the Secretaries to the Secretaries of the General Synod forthwith after the election takes place. When any one of the substitute delegates in either Order is required to attend the General Synod he shall receive a certificate from the Bishop, under his hand and seal, or, in his absence, or during a vacancy in the see, a certificate from the Clerical Secretary, which certificate shall state the name of the delegate in whose place he attends, and shall entitle him to take his seat. It shall be the duty of any delegate to the General Synod who is unable to attend to inform the Secretaries of that fact at the earliest possible moment.

#### **Canon 3.—Of Delegates to the Provincial Synod.**

The Synod shall at each ordinary meeting elect, by the concurrent ballot of Clergy and Lay delegates, twelve clergymen and twelve laymen from among the members of the Synod, to act as delegates from this Diocese to the Provincial Synod. Each Order shall elect its own delegates.

The Synod shall also elect, in the same manner, twelve additional clerical and twelve additional lay delegates, who shall, in the order of their election, take the place of the delegates of each Order, who, after election, shall be unable from death, sickness, absence from the Province, resignation or any other cause, to attend the Provincial Synod. A certificate containing the names of the original twelve and of the additional twelve of each Order, signed by the Bishop and bearing his seal, shall be forwarded by the Secretaries to the Secretaries of the Provincial Synod forthwith after the election takes place. When any one of the additional twelve in either Order is required to attend the Provincial Synod, he shall receive a certificate from the Bishop, under his hand and seal, or, in his absence, or during a vacancy in the see, a certificate from the Clerical Secretary, which certificate shall state the name of the delegate in whose place he attends, and shall entitle him to take his seat. It shall be the duty of any delegate to the Provincial Synod who is unable to attend to inform the Secretaries of that fact at the earliest possible moment.

#### **Canon 4.—Of the Executive Committee.**

At each triennial meeting of the Synod the members of the Executive Committee shall be chosen in the manner provided in Article 16 of the Constitution, and shall continue to hold office until their successors are chosen. The clerical members of the Executive Committee shall be elected by the Clergy, and the lay members by the lay delegates. If any vacancy occurs from Synod to Synod it shall be filled by the Committee.

The Bishop shall preside. In the absence of the Bishop, his Commissary shall preside, and in the absence of both, the Committee shall elect a Chairman pro tem. The Clerical Secretary of the Synod shall be the Secretary of the Committee.

It shall be the duty of the Executive Committee, immediately after its appointment, to nominate a Treasurer, to be elected by the Synod.

The Synod, by its Executive Committee, may purchase, accept, and hold, sell, exchange, let, manage, or otherwise dispose of real and personal property for the religious, charitable, educational, and other objects thereof.

The Bishop, (or, in his absence, his Commissary), acting conjointly with the Secretary of the Synod, may execute any deeds or other documents under its corporate seal.

The said Committee may frame by-laws for its own guidance, and may appoint sub-committees to facilitate the business of the Diocese with full power to act, subject, however, to such action being conferred at the first regular or special meeting of the Executive Committee and to revision by the Synod.

The Executive Committee shall issue a circular stating the time and place of holding the Synod, the business to be done thereat, and the order in which it shall be discussed, the circular to be forwarded to each member one month before the meeting of the Synod. The business mentioned in the circular shall have precedence of all other business.

The Executive Committee shall hold quarterly meetings on the 2nd Tuesday in January, the 2nd Tuesday after Easter, the 2nd Tuesday in July, and the 2nd Tuesday in October in each year. The annual meeting shall be the meeting in July, excepting in the years when the Synod meets, when it shall be held immediately before the meeting of the Synod.

A special meeting of the Executive Committee may be convened at any time, either (1) by the Bishop or his Commissary, or (2) by any four members of the Committee, provided due notice of such meeting, with its objects, be given at least fourteen days previously to all the other members of the Committee.

The Executive Committee shall submit a report of their proceedings for the previous three years at each triennial Synod, and shall also annually publish a statement of the funds of the Synod and the investments and securities of the same, which accounts and statements shall be examined by the Auditors, and shall be submitted to the Synod, with a report from the Auditors thereon.

#### **Canon 5.—Of the Diocesan Expense Fund.**

There shall be a Diocesan Expense Fund to provide for the necessary expenses of the Diocese. This Fund shall be maintained from the following sources: (1) An assessment to be levied from time to time by the Synod upon the parishes and missions of the Diocese and every organized station thereof, (2) the open offerings of the principal service on the occasion of all annual visitations of the Bishop, (3) a tax of five per cent. upon the income of all invested diocesan funds, except those specially exempted by the Synod.

The amount to be paid annually by each cure shall be determined at each meeting of Synod, and shall be remitted to the Treasurer of the Synod immediately after the Easter meeting.

It shall be the duty of the Treasurer of the Synod to call the attention of the Churchwardens to this canon at least one week previous to the Easter meeting, so that the necessary steps may be taken for raising the required assessment and for forwarding it to him.

The Treasurer of the Synod shall give to the Secretaries the names of defaulting cures as soon as the same can be ascertained, and it shall be the duty of the Secretaries to notify the wardens and delegates of such cures in default, at the time when he forwards the notice of business be-



fore the Synod, of such default, specifying the amount due and that the delegates will not be allowed to take their seats until the arrears are paid.

The fund so raised may be disbursed under the direction of the Executive Committee in the payment of the following:

- 1.—The Salary of the Treasurer of the Synod.
- 2.—Remuneration of Professional Auditors.
- 3.—Premium of Guarantee Policy of the Treasurer of the Synod.
- 4.—Postage and Stationery.
- 5.—Printing.
- 6.—Diocesan Taxes.
- 7.—General and Provincial Synod assessments, and any expenditure on behalf of the Synod and Diocese which the Synod or Executive Committee considers fairly chargeable to the Fund.

#### **Canon 6.—Of the Mission Fund.**

The annual grant of the Society for the Propagation of the Gospel, and the annual grant of the Colonial and Continental Church Society, the receipts from the Algoma Association not otherwise designated, the grants of the Missionary Society of the Church of England in Canada, for missionary work or not otherwise designated, the income of the Bishop Sullivan Memorial Sustentation Fund, special diocesan collections, all contributions specially designated, for missionary work, and all moneys, not otherwise designated, shall be entrusted to the management of the Executive Committee as a Mission Fund on the following terms:

It shall be the duty of the Executive Committee to determine at Easter the amount to be required from each mission and mission station for the ensuing year towards the stipend of its missionary and to secure a certificate, signed by the Chairman of the Easter vestry meeting and by the Churchwardens to the effect that such mission or mission station has agreed by resolution of its vestry to pay the stipulated sum to its missionary in monthly instalments.

On the occurrence of a vacancy in any cure, or at the request of Churchwardens, or at the desire of the Bishop, and at the expiration of every three years, it shall be the duty of the Executive Committee to confer and arrange with the representatives of the congregation as to the amount to be contributed therein towards the maintenance of a resident clergyman.

It shall be an instruction to the Executive Committee that no aid shall be given to any mission which shall be considered by the Executive Committee unwilling to do its part towards the support of a clergyman.

No mission contributing less than \$200.00 per annum towards a clergyman's stipend shall be entitled to the ministrations of a resident priest or deacon.

No larger sum than \$400 per annum shall be granted from the Mission Fund to the support of any mission which has been in existence for more than three years.

Nevertheless the two clauses immediately preceding shall not be taken as applying to Indian missions.

The scale of stipends shall be as follows, provided the state of the Mission Fund admits it, viz.: Not less than \$650.00 per annum for the first five years' service as priest in the diocese; not less than \$750.00 after five years' service in the diocese; not less than \$800.00 after ten years' service in the diocese; not less than \$850.00 after fifteen years' service in the diocese, and not less than \$550.00 per annum for a missionary in deacon's orders.—(Amended 1914.)

In every instance in which a mission shall be found to have failed in contributing the amount pledged, it shall be the duty of the Executive Committee to make immediate enquiries of the representatives of the congregation as to the cause of the non-fulfilment of its pledge and to take such action as they may see fit.

Any congregation on ceasing to require aid from the Executive Committee, may, nevertheless, retain its connection with the Executive Committee and in every such case the congregation shall be subject to all the rules and regulations of the Executive Committee, and the said Committee shall have the same responsibilities as in the case of the congregations requiring pecuniary aid.

In case a clergyman shall be entitled to receive any portion of his stipend from endowment, the Mission Fund shall be relieved to an amount equal to the sum received from such endowment.

No cure shall be styled a self-supporting parish until it undertakes to provide at least the sum of \$800.00 per annum for the stipend of its clergyman, together with a suitable residence, and until it gives to the Executive Committee a satisfactory guarantee of its good faith in the undertaking.

#### **Canon 7.—Of the Special Purposes Fund.**

There shall be a fund called the Special Purposes Fund, which shall consist of all moneys placed in the Treasurer's hands for special purposes or for safe keeping.

It shall be the duty of the Treasurer to open a Savings Bank account in connection with this Fund, and to deposit therein all sums of \$50.00 or over likely to remain in his hands for a period of six months or over. The interest accruing on sums so deposited shall be paid, with the principal, when required, to those duly authorized to receive it.

Any parish or mission desiring to do so may send money to the Treasurer of the Synod for safe keeping in the Special Purposes Fund.

#### **Canon 8.—Of the Clergy Superannuation Fund.**

The Clergy Superannuation Fund shall consist of all moneys now invested for the superannuation of the clergy of the Diocese, annual diocesan collections, annual contributions of the clergy, benefactions, legacies, and all contributions made from time to time to the purposes of said Fund.

All interest accruing upon investments in connection with this Fund shall be added to the principal, with which it shall be invested in due course, until the amount invested reaches the sum of \$25,000.00.

When this Fund has reached the sum of \$25,000.00, all of which has been duly invested to bear interest at current rates, on safe and legitimate securities, two-thirds of the accruing interest may be applied to the pensioning of the superannuated clergy of the Diocese. The remaining interest shall be added to the principal, and duly invested until the Fund reaches the capital sum of \$50,000.00. Nevertheless any just claim of a specially urgent character may at any time be considered and dealt with at the discretion of the Executive Committee.

Every clergyman of the Diocese who desires to benefit by this Fund shall pay into the Fund an annual subscription of five dollars, which shall be due on or before June 30th.

#### **Canon 9.—Of the Widows and Orphans' Fund.**

1—The Widows and Orphans' Fund of the Diocese of Algoma shall consist of all rents, issues, or profit of lands or tenements now held or that may hereafter be given for the relief of the widows and orphans of clergymen who, at the time of their decease, were duly licensed to the cure of souls in the said diocese, and actively engaged in parochial duty therein, or who had been placed on the superannuation list by the Bishop thereof, and of all moneys and securities of whatsoever kind now held, or that may hereafter be given or granted for the same purpose, unless special provision be made by the grantor or donor of the same for the distribution thereof.



2.—Every clergyman not already on the Fund, holding the Bishop's license and duly and canonically exercising his ministry in the diocese, being not more than 50 years of age, may make application to the Bishop, in writing (stating his age), for admission to the advantages of the Widows and Orphans' Fund of the Diocese, and shall be entitled thereto on complying with the regulations governing such Fund. Every applicant shall with his application forward a certificate of good health signed by a medical practitioner approved of by the Executive Committee.

3.—The age of a clergyman at the date of his admission to the Fund shall decide the amount of the annual fee to be paid by him.

4.—Every clergyman who is admitted to the benefits of the Widows and Orphans' Fund shall pay annually, on or before the 31st of December, a fee in accordance with the following scale:

23 years, and under 30 years.....	\$ 5 00
30 " " " 35 " .....	6 25
35 " " " 40 " .....	7 50
40 " " " 45 " .....	8 75
45 " " not over 50 " .....	10 00

5.—Any clergyman who shall be in arrears with his subscription' not more than three consecutive years, may be reinstated on payment of twice the amount of arrears due, and any clergyman whose default shall have continued for more than three consecutive years shall cease to have any claim upon the Fund. In case of the death of a clergyman during such three years the amount due shall be deducted from the first annuity payable to the widow or orphans.

6.—On the death of any clergyman qualified as above, a certificate duly attested by two clergymen of the diocese, stating the time of his decease, name of his widow, names and ages of his children, shall be forwarded to the Bishop within six months of the decease of such clergyman. Should a clergyman entitled to the benefits of this Fund die beyond the boundaries of the Diocese of Algoma, the Executive Committee may require that such certificate be signed by two clergymen in Priests' Orders in good standing in the diocese in which the clergyman dies.

7.—On receipt of such certificate, and the other declarations herein-after provided, the Bishop shall take the necessary steps for the payment to the widow and orphans of such a sum as, in the judgment of a professional actuary, the state of the Fund may permit, but in no case shall capital be applied to the payment of annuities; all moneys in the hands of the Treasurer, not required for the payment of annuities, being treated as capital.

8.—The following is the scale upon which it is proposed to assign the pensions:

Length of service.	Amount Payable to widow.
Under five years .....	\$ 75 00
Five to ten years .....	100 00
Ten to fifteen years.....	125 00
Fifteen to twenty years.....	150 00

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

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

9.—Should the income of the Widows and Orphans' Fund at any time not suffice to pay the pensions due on the above scale, the Executive

Committee shall advise the Bishop to reduce them pro rata according to the income, until the Fund provides sufficient money to pay all pensions in full.

10.—“Length of service” in clause 8 shall be interpreted to mean length of service within the diocese during which a clergyman has been entitled to the benefits of this Fund by the payment of the required fees.

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

12.—No payment provided for under clause 11 shall be made until the claimant shall have forwarded to the Treasurer a declaration, duly attested by the clergyman of the parish in which the parties reside, or by a magistrate in form following, as the case may be:

DECLARATION OF A WIDOW.

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

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

I..... do hereby  
 declare that I am the mother (or duly appointed guardian) of the chil-  
 dren of the late Reverend.....  
 whose names and ages are respectively written below.  
 Signed before me.

13.—If the widow of a clergyman remarry, she shall thereby forfeit all claim upon this Fund for herself, the children’s claim still being recognized.

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

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

16.—That in the event of the death of a clergyman of the diocese, leaving a widow and orphans, the Bishop may order a special collection for the benefit of such widow and orphans to be taken up in all the churches.

17.—It shall be the duty of the Executive Committee to publish annually, in the month of January, a detailed report of (1) the state of the Widows and Orphans’ Fund, specifying the amount of income, (2) the number and names of the widows and orphans on the Fund, (3) the amounts which they severally receive, and (4) the names of the clergy in the diocese who are entitled to the benefits of the Fund.

18.—Should any case arise not provided for in any of the sections above enumerated, the Bishop, with the advice of the Executive Committee, shall deal with such case in such manner as may be deemed just and reasonable.



**Canon 10.—Of the Algoma Divinity Students' Fund.**

This Fund shall be known as the Algoma Divinity Students' Fund. It shall be managed by the Executive Committee of the Synod.

The said Fund shall consist of the existing Algoma Divinity Students' Fund, of the offerings at the induction of clergy, and of such other offerings, subscriptions, donations and legacies as may be given for the purposes of the Fund.

The Executive Committee may, in its discretion, when provided with the necessary funds, make a grant or loan not exceeding the annual sum of one hundred and fifty dollars to any student in divinity on the following conditions:

(a) That the applicant shall declare in writing that he is actually in need of assistance, and shall produce a certificate from a medical practitioner approved of by the Executive Committee declaring that he is in good health and free from organic disease.

(b) That he sign an agreement (according to the form appended below):

I.—That he will serve in the diocese as a lay-reader during the long vacation in each year.

II.—That he will serve as a clergyman until he has repaid the total amount of the loan advanced from the Fund.

III.—That he will repay the said loan within a specified period, and in such annual instalments as may be agreed upon beforehand between himself and the Executive Committee.

IV.—That in the event of his failing to qualify or present himself for ordination within the time agreed upon (unless such failure be due to illness or other cause satisfactory to the Bishop), or, in the event of his removal from the Diocese before the expiration of the time agreed upon, he will refund, with interest, the full amount which he has received from the Fund, or such part thereof as may remain unpaid at the time of his removal.

The words "Students in Divinity" shall mean all persons who are preparing to take either Deacons' or Priests' Orders, and have been accepted by the Bishop of the Diocese as candidates for the same.

**Canon 11.—Of the Status of Parishes, etc.**

1.—Every ecclesiastical division supplied by a Clergyman who receives the whole or a part of his stipend from sources outside his charge shall be called a mission.

2.—Every ecclesiastical division having a church and parsonage, and raising within its limits the whole of the stipend of the Incumbent by voluntary contributions, such stipend not being less than \$800, shall be termed a rectory.

3.—No incumbency or mission receiving aid from the Diocese shall be entitled to become self-supporting and assume the title and privileges of a rectory until it possesses a parsonage and until the minimum sum of eight hundred dollars per annum has been subscribed in the mission or parish and a resolution passed by a legally called vestry and signed by the wardens binding the vestry to pay that amount, has been transmitted to the Bishop or proper authority; and also that the sole patronage shall, for the first year after such a mission declares its ability and willingness to become self-supporting, be vested in the Bishop.

**Canon 12.—Of the Appointment of Clergy to Charges.**

The Bishop, or, in the event of his absence from the Diocese, or inability to act, his Commissary, shall present and appoint clergymen to missions.

When a vacancy occurs in a self-supporting parish the vacancy shall be filled in the following manner: The Bishop shall nominate one or more Clergymen for the vacant cure. It shall be the duty of the parish, acting by a board or committee of not more than seven nor less than three male communicants of major age, to be elected at a regular meeting of the vestry, to concur in one or other of the Bishop's nominations. In case the parish should fail to concur in the first nomination the Bishop shall, at its request, furnish other names, but in the case of its failing to concur in one or other of six consecutive nominations within a period of six months from the date of the first nomination, the appointment shall be in the hands of the Bishop. Nevertheless the parish may, if it desires, request the Bishop to make an appointment according to his own discretion.

### Canon 13.—Vestries, Churchwardens, etc.

All male persons shall be entitled to a seat and vote in the vestries of the several congregations of the Church in the Diocese, who (1) are baptized, and (2) are of the full age of 21 years, and (3) are habitual attendants at divine service in connection with said congregations, and (4) have contributed during the year immediately preceding to the working expenses of the Church, and (5) three months before the date of any meeting at which they claim the right to sit and vote have signed a declaration in a book kept for that purpose by the Churchwardens, that they are members of the Church of England and of no other religious communion whatsoever. Provided that any person claiming the right to vote by virtue of any prior declaration may be required to make the declaration anew at any vestry meeting at which he proposes to vote. Provided also that in any and every case in which a congregation is acting for a first time under this Canon, it shall suffice that the declaration be signed at the meeting then held.

At the annual Easter meeting in every organized congregation there shall be two Churchwardens selected from the communicants, one to be appointed by the Incumbent and one to be elected by a majority of the voters present. Should either the Clergyman or vestry decline or neglect to appoint a Warden, then the vacancy shall be filled by the other party, i.e., by the vestry or the Clergyman, as the case may be.

There may be two or more sidesmen, half to be appointed by the Incumbent, half to be elected by the vestry in the aforesaid manner, to assist such Churchwardens, together with such other officers, as may be required to manage the temporal affairs of such congregation.

All out-stations shall be entitled to hold vestries, elect officers, and become organized as congregations as soon as they shall have not less than five legally qualified voters, and shall have contributed at least \$25 annually towards the stipend of the Incumbent.

In every organized congregation there shall be a meeting of the parishioners on Easter Monday, or as soon as possible afterwards, for the purpose of receiving and passing the year's accounts, and of appointing and electing Churchwardens, two Auditors, and other officers for the ensuing year.

In every organized congregation, it shall be in the power of the Incumbent of any cure, or, in case of his refusal or inability to act, of the Churchwardens, to call a vestry meeting whenever he or they shall think proper to do so, and it shall be his or their duty so to do, upon application being made for that purpose in writing by four, at least, of the members of such vestry; and in case, upon written application being made as aforesaid, such Incumbent or Churchwardens shall refuse to call such meeting, then one week after such demand made it shall be in the power of any four of such members of the vestry to call the same by notice to be affixed on the outer church door (or church doors, where more than one) at least one week previous to such intended meeting.



Any vestry meeting other than the regular Easter vestry meetings shall require notice to be given on two several Sundays preceding, upon which services are held, and in case the Incumbent or Churchwardens shall refuse, on due request having been made, to call such meeting, then the meeting may be called in the manner provided for in the clause immediately preceding.

**RULES OF ORDER TO BE OBSERVED AT EASTER VESTRY MEETINGS.**

1—The Incumbent shall preside, but in his absence a Chairman shall be elected from among the duly qualified voters present.

2—Opening prayer.

3—Announcement by the rector or missionary (or chairman) of the Diocesan Rules governing the holding of vestry meetings, especially that part relating to the qualification of those entitled to participation therein.

4—Election of a vestry clerk, where it is desirable to elect such an officer.

5—Reading and confirmation of the minutes of the last Easter and subsequent special vestry meetings.

6—Unfinished business (if any).

7—Presentation and adoption of the Churchwardens' financial report.

8—Presentation and adoption of reports of parochial organizations.

9—Nomination by the Clergyman of his Warden for the ensuing year.

10—Election of People's Warden, Sidesmen and other officers.

11—General business.

12—Closing prayers.

On some Sunday not less than four months before Easter the rector or missionary shall give notice during public service in every parish and outstation that those who desire to sit and vote in the approaching vestry meeting are required to sign the vestry register three months before such meeting takes place in accordance with clause 1 of this canon.

**Canon 14.—Duties of Churchwardens.**

In addition to the duties of Churchwardens specified in the Church Temporalities Act, it shall be the special duty of the Churchwardens of every Church—

1.—Within fourteen days after appointment or election in each year to make an inventory in duplicate of all the movable property of the Church, and to insure the same, and all the buildings thereof, at their full assurable value, with some British or Canadian Fire Assurance Company, duly incorporated making the policy or policies payable to the proper parties, and to send the receipt and policy, or to report the due possession thereof forthwith to the duly appointed diocesan officer, and, at each appointment or election of Churchwardens, to present a true and faithful balance sheet of the accounts of the Church, to be filed with the above-mentioned inventories in the vestry of the Church, and also to hand over to his or their successors any balance of moneys remaining on hand.

2.—To provide for the due care and preservation of the said movable property, together with the administration of the real estate, during their tenure of office; to superintend carefully and enforce the execution of all contracts for furnishing, repair and preservation of the Church, parsonage, burial ground, and glebe, and to take the necessary steps to exact penalties in case of their non-fulfilment.

3.—To secure the warmth, cleanliness, lighting, and ventilation of the Church, and the supply of a surplice, communion linen, books, and bread and wine for the celebration of the Holy Communion.

4.—To provide and use such books and documents as the Bishop may from time to time require to be kept. To keep a parish book of record in which shall be entered a sufficient abstract of all the titles and deeds by

which all the lands of the parish or mission are held, showing the date, the names of donors, situation, quantity, conditions of trust, purchase, or gift, when and where registered.

5.—It shall be the duty of the Churchwardens and of the Treasurers of the Organizations holding parochial funds to have all funds, not immediately required, banked in the name of the Wardens or of such organization or deposited in the Special Purposes Fund for safe keeping or otherwise similarly secured.

6.—Local contributions towards the maintenance of the church and its services shall be collected by the Churchwardens, the envelope system being recommended. Clergymen's stipend shall be a first charge and shall be paid directly and promptly.

#### Canon 15.—Of the Erection of Churches, etc.

No church or parsonage or other ecclesiastical building may be erected until the site of the proposed building has been deeded to the Synod or the Bishop of the Diocese (for which purpose blank forms will be forwarded on application to the Bishop), and the plans, specifications, statements of local or other contributions have been submitted to and approved by him. This rule will also apply to all structural alterations or improvements in churches, parsonages, or other ecclesiastical buildings, and re-arrangement of church or chancel furniture.

#### Canon 16.—Of the Seal of the Synod.

The Seal, an impression of which appears in the margin, is and shall be the common Seal of the Incorporated Synod of the Diocese of Algoma.

The Bishop, (or, in the event of his absence from the Diocese, or his inability to act, the Bishop's Commissary), acting conjointly with the Secretary of the Synod, is hereby authorized to execute all deeds and documents which require to be sealed, and which, from time to time, require to be executed on behalf of the Synod, pursuant to any resolution of the Synod, or of the Executive or any other Committee of the Synod.

All the deeds and documents affecting the temporal interests of the Diocese heretofore attested by the Bishop, and sealed with his official seal, are hereby acknowledged as the deeds and documents of the Incorporated Synod of the Diocese of Algoma, and binding thereon.

#### Canon 17.—On the Election of a Bishop.

On a vacancy in the See, the Secretaries of the Synod shall, within one week from the occurrence of such vacancy, communicate the fact to the Metropolitan, or, in the event of his absence or inability to act, or of the vacancy of his (the Metropolitan) office, to the Senior Bishop of the Ecclesiastical Province, praying him to summon a meeting of the clergy and lay representatives of the Diocesan Synod for the purpose of electing a Bishop, such meeting to be held not less than thirty days and not more than sixty days from the date at which the Metropolitan or Senior Bishop was notified of the vacancy, and to be presided over by the Bishop calling the meeting or by his duly appointed representative.

On the election of a Bishop the clergy and laity shall vote separately by ballot. Two-thirds of the votes of those present of each Order shall





be necessary to determine the choice. Nevertheless, there shall be no election unless one-half of those entitled to a seat and vote in the Synod from each Order be present.

It shall be the duty of the Chairman of such Special meeting of the Synod to declare to the Synod the name of the clergyman elected Bishop, and forthwith to transmit to the Metropolitan a duly attested certificate declaring the result of the election.

In the event of a sub-division of this Diocese, the Bishop shall summon the clergy and lay representatives to be included within the new Diocese to meet at such time and place as he appoints for the purpose of electing a Bishop, at which meeting the Bishop or his duly appointed representative shall preside.

Any clergyman elected a Bishop, and holding at the time of such election any preferment or benefice, shall resign such preferment or benefice prior to his consecration, and in case the Bishop of this Diocese is elected Bishop of another Diocese, and accepts, or in case of his resignation and the acceptance thereof by the Metropolitan, this See shall be *ipso facto* vacant.

#### Canon 18.—On Reciprocity in Beneficiary Funds.

That any clergyman in good standing in any Diocese in the Dominion of Canada, which has or controls any fund for superannuation or widows and orphans for the benefit of the clergy, and which shall by canon duly passed therein extend equal reciprocal terms to the clergy of this Diocese, shall, when duly licensed by the Bishop to any cure therein, be admitted to all the benefits of the said fund in this Diocese without any entrance fee, and the years of service in any such reciprocating Diocese shall count as if served in the Diocese of Algoma, but that he be subject to all the prevailing conditions and pay such fees as may be required from the clergy under the canons regulating these funds.

Provided, nevertheless, that no clergyman shall be entitled to participate in the above named funds who is at the time of his entrance into the Diocese in arrears in any required payments to the beneficiary funds of the Diocese from which he is removing.

#### Canon 19.—On Rural Deans.

(Adopted 1909, Confirmed 1914.)

1. The Clergy of each Rural Deanery shall meet together at some time during each regular session of Synod, but at an hour other than the Synod's business hours, to agree upon one of their number as their nominee for the office of Rural Dean. And the Clergyman agreed upon shall be nominated to the Bishop for appointment at the afternoon session of the second day of Synod.

2. No Clergyman shall be eligible for the office of Rural Dean unless he shall have served as Priest in this Diocese for five years, except in the case of a Priest of ten years standing in the Church of England in the Dominion of Canada—provided always that the Bishop may suspend this rule whenever circumstances in any Deanery may in his judgment render it necessary.

3. It shall be the duty of the Rural Dean to visit every Parish and Mission within his Rural Deanery, if possible, at least once in each year, to confer with the Clergy, Churchwardens, and other officers of the Church; examining into the condition of the churches, parsonages, and other Church edifices, inquiring as to their insurance, inspecting the burial grounds and buildings thereto, noting all additions, alterations, decays, and dilapidations that have occurred in the same, and ascertaining what amount of debt may lie upon any of them, and what steps are being taken for its liquidation.

4. It shall be his duty to inquire, at such visits, into the value and condition of any endowments, in land or otherwise, that may be contained therein, and into the amount of stipend which is contributed annually to each clergyman, by voluntary offerings or otherwise, from his congregation; whether this is regularly paid, and if not, to what extent it is in arrears, and in the case of Missions whether any increase in the quota is possible.

5. It shall be the duty of the Rural Dean also, at the same time, to inspect the Parish Registers and the inventory of parochial property (and in the event of the Wardens having failed to supply an inventory he shall obtain one at the time of his visitation, the same to be signed by the Incumbent and one of the Wardens); inquire as to supply of Service Books, and ascertain whether they are properly kept with a view to supplying the statistical information which may be required by the Bishop; ascertain whether the Churches are properly supplied with surplices, communion vessels, linen, font, etc.

6. It shall be the duty of the Rural Dean to receive the Annual Statistical Returns from the several Clergy in his Deanery, tabulate the same and transmit them with his tabulated form and General Report on the Deanery to the Bishop not later than the third week after Easter.

7. The expenses of the Rural Dean's Annual Visitation shall be borne by the Parishes and Missions of the Deanery. All offerings at Services and Missionary Meetings in connection with the said Visitation shall be sent to the Rural Dean to form a fund upon which the Rural Dean's official expenses shall be a first charge. Any excess that may remain in the fund at the end of the year shall be given to the Diocesan Mission Fund. An account of the said fund shall be given in his General Report of his Deanery. It shall further be the duty of the Rural Dean on vacating his office, to render such an account as may be required by the Bishop.

8. It shall also be the duty of the Rural Dean to enter in a suitable book to be provided for the purpose by the Rural Deanery, all particulars of his visitations of the several Cures in his Rural Deanery, to keep copies of the inventories of each Parish and Mission Station, and to hand the book to his successor. When filled, the book shall be given to the Secretaries of the Synod.

#### **Canon 20.—On Graveyards.**

(Adopted 1909, Confirmed 1914.)

1. All graveyards belonging to the Church shall be managed by the clergyman and Churchwardens of the parish or mission to which they belong, and no one shall have the right to make selections of a lot, to prepare a grave, or in any way to make use of it; or interfere with such graveyards without the approval and authority of the said Clergyman and Churchwardens. No one shall have the right to officiate at a funeral without the consent of the incumbent.

2. It shall be the duty of the vestry of every parish and mission to have every graveyard belonging to the Church within its jurisdiction carefully and systematically surveyed or divided into lots and graves, to have prepared a plan indicating clearly the location and size of said lots and graves; to sell or assign the same; to determine the price which shall be charged for them; and generally to make such regulations for the management of the property as may seem necessary and wise.

3. It shall be the duty of the Clergyman and Churchwardens, as the representatives of the vestry, (1) To use every effort to keep the property in good order, and to protect it from invasion, injury and desecration, by adequate fencing and by constant and watchful care; (2) To collect all money due on account of lots sold and to disburse it for the maintenance of fences and for keeping the ground in proper condition.



**Canon 21.—On Sunday Schools.**

(Adopted 1911, Confirmed 1914.)

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.

**Canon 22.—On Indian Homes.**

(Adopted unanimously 1914.)

1. A Committee for the management of the Algoma Indian Homes shall be elected at each ordinary session of the Synod of Algoma to serve during the interval between one Synod and another, and to report in due course, as provided for in Section 4.

2. This Committee shall consist of the Bishop of the Diocese, the Principal of the Homes (if he be a member of the Synod), and eight others, four of whom shall be chosen from the clergy and four from the laity. Two of each order shall be appointed by the Bishop and the remaining four shall be elected by the Synod. Five shall be a quorum.

3. Meetings of the Committee shall be held at least quarterly at Sault Ste. Marie, if possible at the time of the quarterly meetings of the Executive Committee. But meetings may be called for sufficient cause by the Chairman at any convenient time.

4. The Committee shall be responsible to the Synod for the management of the Homes; it shall deal in all necessary matters with the Department of Indian Affairs, under the formal agreement passed between the Indian Superintendent and the Bishop of Algoma; and it shall report its decisions and operations semi-annually to the Executive Committee of the Synod and also in full to each session of Synod.

5. The management of the Homes shall include: (1) The care of the grounds, the upkeep of the buildings, the carrying on of the curriculum under the formal agreement referred to in Clause 4, discipline, the engaging and paying of officers and workers, and generally all matters affecting the efficiency and progress of the work, and the physical, moral and spiritual well-being and happiness of the inmates. (2) Subject to the approval of the Bishop of the Diocese, the maintenance and ordering of religious worship, and the systematic and effective teaching of the Christian Faith in all its fulness, according to the doctrines, principles, and order of the Church of England in Canada.

#### **Canon 23.—On Deaconesses.**

(Adopted unanimously, 1914.)

1. Women of devout character and approved fitness, being unmarried or widows, may be set apart by the Bishop of this Diocese for the work of a Deaconess or Sister according to such form as shall be authorized by the Bishop.

2. The duties proper to a Deaconess or Sister are declared to be the care of our Lord's poor and sick, the education of the young, the religious instruction of the neglected, and the work of moral reformation.

3. No woman shall be set apart for the work of Deaconess or Sister until she be twenty-five years of age, unless the Bishop for special reasons shall deem it expedient to admit candidates at an earlier age, the age of admission in no case to be less than twenty-one years; it being further provided, that no woman shall be so set apart until she shall have laid before the Bishop testimonials certifying (a) that she is a communicant in good standing in the Church; (b) that she possesses such characteristics as in the judgment of the persons testifying fit her for at least one of the branches of duty above defined. Such testimonials shall be signed by one presbyter of this Church and by five lay communicants of the same, of whom two shall be men and three women. The Bishop shall also satisfy himself that the applicant has had an adequate preparation for her work, both technical and religious, which preparation shall have covered the period of at least one year. A Deaconess or Sister may be set apart for a term of years or for life.

4. No Deaconess or Sister shall work officially in this Diocese without the express authority in writing of the Bishop of this Diocese.

5. A Deaconess or Sister, not being set apart for life, may at any time resign her office to the ecclesiastical authority from which she received it; but no Deaconess or Sister having once given up her commission shall be re-appointed, unless in the judgment of the Bishop such resignation was for weighty cause.

6. A Deaconess or Sister may be transferred from this Diocese to another by letters dimissory upon request of the Bishop of the diocese to which she is transferred.

7. The constitution and rules for the home-government of any community of Deaconesses shall have the sanction of the Bishop of this Diocese, and shall be in harmony with the usages of this Church, and the principles of the Book of Common Prayer.

8. No Manual of Devotion shall be used unless it be sanctioned by the Bishop.

9. No Deaconess shall be sent to a Parish or Mission without the consent of the Incumbent of the Parish or Mission.



**RULES OF ORDER.**

---

1.—The Chairman shall maintain order and decorum and shall decide all questions of order; and when called upon for his ruling he shall state the rule applicable to the case without argument or debate.

2.—When any member wishes to speak, he shall rise and address the chair.

3.—When two or more members rise at the same time, the Chairman shall name the party first to speak.

4.—A member called to order while speaking shall sit down unless permitted to explain.

5.—No motion or amendment shall be considered as before the Synod, unless seconded and reduced to writing.

6.—No member, save the mover of a resolution, who, as mover, is entitled to reply, shall speak more than once, unless by permission of the Synod.

7.—A member may rise to explain if permitted by the chair.

8.—No original motion, except motions of course, shall be received without notice, except by permission of the Synod.

9.—When a resolution has been moved and seconded, any member may require the previous question to be put, whether the motion be made shall be put or not, and that question shall be decided without debate.

10.—When a motion has been read to the Synod by the Chairman, it cannot be withdrawn without the consent of the Synod.

11.—When a question is under consideration no other motion shall be received, except to adjourn, to lay it on the table, to consider it clause by clause, to postpone it to a certain time, to postpone it indefinitely, to refer it to a committee, to amend it or divide upon it, and motions for any of these purposes shall have precedence in the order named.

12.—A motion to adjourn shall always be in order.

13.—Motions to adjourn or to lay on the table shall be decided without debate.

14.—A motion to suspend a rule of order shall take precedence of all other motions, and shall be decided without debate; and no rule of order shall be suspended, except upon the vote of two-thirds of the members present.

15.—A member, if not interrupting a speaker, may require any motion in discussion to be read for his information at any time during the debate.

16.—No more than one amendment to a proposed amendment of a question shall be in order.

17.—When amendments are made to any motion, the amendment and the original motion shall be put in order the reverse of that in which they were brought forward.

18.—When a question is finally put by the Chairman, either an original motion or an amendment, no further debate shall be allowed; the Chairman first declaring that the question is finally put.

19.—Whilst any question is being put from the chair, the members shall continue in their seats; and when a motion is put no member shall retire until said motion is disposed of.

20.—In voting, those who vote in the affirmative shall first rise, and then those who vote in the negative; and in case of an equality of votes the question shall be decided by the casting vote of the Chairman.

21.—When required by two members of the Synod, the vote of the Synod upon any question may be taken by orders voting separately; and in that case a majority of both orders shall be necessary to an affirmative vote.

22.—On a vote being taken, the names of those who vote for or against a question shall be recorded in the minutes if required by two members.

23.—A question once determined shall not again be drawn into discussion in the same session without the unanimous consent of the Synod.

24.—Whenever a committee is appointed, a chairman may be named, and in case of no such nomination, the first person on the list shall be convener, and the committee shall elect its own chairman.

25.—Reports of committees shall be in writing signed by the chairman, and shall be received in course, but a motion may be made for re-committal.

26.—Motions with reference to reports from committees shall take precedence of other motions on the paper.

27.—Notice of all business to be brought before the Synod, excepting such as may be proposed by the Bishop or the Executive Committee, must be given on the first day of meeting. Nevertheless, by the consent of the Synod notices may be given on any subsequent day in the proper order.

28.—When the Synod is about to rise every member shall keep his seat until the Bishop or other person presiding has left the chair.

29.—In any unprovided case resort shall be had to the Rules of Order of the House of Commons in Canada for guidance.

#### ORDER OF PROCEEDINGS AT MEETINGS OF SYNOD.

Section 1.—The Synod shall begin each day with Divine Service. The opening service on the first day shall include a celebration of Holy Communion. On this occasion the offerings shall be devoted to such objects as the Bishop may determine. On each subsequent day Morning Prayer shall be said before the Synod meets for business. Evening prayer shall be said daily throughout the session.

Section 2.—After the first day the Synod shall meet for the transaction of business each morning at 10 o'clock.

Section 3.—The business sessions of the Synod shall be opened by the Bishop, or his deputy, taking the chair and calling the meeting to order.

Section 4.—After prayer the Clerical Secretary, having received from the Bishop a list or roll of the Clergy entitled to sit and vote in the Synod, shall read said list slowly and distinctly in the hearing of all and shall record in the Journal the names of those who answer. Notice shall then be given to the lay delegates to place their certificates on the table and such certificates shall be examined by a committee of two members appointed by the chair. The Treasurer of the Synod shall then report to this Committee the names of the cures which have failed to pay their contribution to the Diocesan Expense Fund, said list determining, in so far as the qualifications of payment to the Diocesan Expense Fund is concerned, the right of the delegates to take their seats in Synod. After due examination of the credentials submitted to them and of the Treasurer's list above referred to, the Committee shall report to the Synod the names of such delegates as are duly qualified and the names of those whose qualifications are defective, and the Synod shall take such action as may be necessary.



Section 5.—The election of officers (the Treasurer excepted—vide Canon 4, Sec. 3), shall then be proceeded with.

Section 6.—The Bishop shall then deliver his charge to the Synod.

Section 7.—After this the business of the Synod shall be called up and disposed of on this and each day of the session in the following order:—

- (1) Reading, correcting, and approving minutes of the previous meeting.
- (2) Giving notice of motions. This applies only to the first day, except with consent of the Synod.
- (3) Appointing committees.
- (4) Presenting, reading, and referring memorials, petitions, and correspondence.
- (5) Presenting reports of committees, and of the Treasurers and Auditors, but no report presented shall be considered at the same sitting, except by consent of the Synod.
- (6) Consideration of business mentioned in circular of Executive Committee.
- (7) Consideration of reports previously presented.
- (8) Consideration of other business.

Section 8.—The election of delegates to the General and Provincial Synods and of members of the Executive Committee shall take place as the first order on the afternoon of the second day.

Section 9.—Before the prorogation of each session of the Synod a schedule of all enactments which have been adopted and sanctioned at such session shall be signed and read by the Bishop and an entry thereof shall be made in the minutes.

---

### **RULES AND REGULATIONS ADOPTED BY THE EXECUTIVE COMMITTEE AND APPROVED BY THE SYNOD.**

(Approved by Synod, 1909.)

Your Committee has made the following rules and regulations for its guidance in the transaction of the business of the Synod brought before it:

1. In addition to the annual and quarterly meetings provided for by Canon there shall be monthly meetings of the Executive Committee for dealing with the affairs of the Mission Fund and any other matter dealing with property or finance, and of such a character that it cannot safely be left over for the next quarterly meeting.

2. Monthly meetings of the Committee shall be held on the first Thursday of the month.

3. Rules of procedure at all meetings of the Executive Committee shall be,—

Prayer.

Reading and confirmation of minutes.

Business arising out of the minutes.

Reports of sub-committees.

Correspondence.

General Business.

4. Among the preliminary steps taken by your Committee for the better transaction of the Synod's business it was decided that on principle, as well as in consequence of inability, consent could never be given to use the Trust Funds of the Synod for loans in aid of diocesan or parochial objects.

5. Also on the advice of the Honorary Registrar and in accordance with the practices of other dioceses it was decided not to execute or consent to any mortgage unless the covenants clauses were struck out.

6. Your Committee adopted the rule in force in the Diocese before the Synod was created requiring annually a memorandum of agreement covering one year for the quota of the missionary's stipend to be entered into by the Executive Committee and each organized mission station.

7. Another rule laid down by the Committee requires that before a mortgage can be consented to or executed it must be supplied with a duly certified copy of a resolution, asking for a mortgage, adopted at a legally called vestry meeting of the parish or mission concerned.

Approved by Synod 1914.—

8. Your Committee has decided that all mortgages shall be made in triplicate and that one copy of each be retained by the Diocese.

#### INSURANCE.

Your Committee brings before the Synod the importance of the adequate insurance of all church buildings with their furnishings and recommends:

(a) That there shall be an officer of the Synod known as the Insurance Officer, who shall be appointed at each regular meeting of the Synod.

(b) That the duties of the Insurance Officer shall include the keeping of records of all insurance policies on church properties within the diocese and endeavoring to see that the premium payments are promptly made. He shall also be the custodian of such policies and renewal receipts as shall be sent to him and shall hand them over with his books of record to his successor.

(c) That it shall be the duty of every clergyman or missionary and the churchwardens of every parish or mission station to see that all church property is adequately insured.

(d) That all insurance policies should be taken out in the name of, and all losses be made payable to, "The Incorporated Synod of the Diocese of Algoma," by which the property is, as a rule, held in trust for the various parishes or missions.

(e) That should any mission be unable to find the necessary premium the clergyman or missionary shall at once inform the Rural Dean of the fact, who shall take such steps as he may consider advisable.

#### CONCERNING GRANTS FROM THE MISSION FUND.

Approved by Synod. 1911.

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:

"(a)—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.

"(b)—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.



"(c)—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.

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

DIOCESAN EXPENSE FUND.

Adopted by Synod, 1911.

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.

SPECIAL OFFERTORIES AND COLLECTIONS.

---

Copy of the Card to be Affixed to Church Doors Throughout the Diocese.

---

*"Freely ye have received; freely give."*

---

DIOCESE OF ALGOMA.

---

The following Special Offertories and Collections are appointed to be taken up, annually, in each of the Congregations of the Diocese:

1. Sunday after Epiphany ..... Foreign Missions
2. Ash Wednesday ..... \*S. P. C. K.
3. First Sunday in Lent—(special envelope collection).....  
.....Algoma Mission Fund Apportionment.
4. Good Friday ..... The Jews
5. Sunday after Ascension Day..... Domestic Missions.
6. 4th Sunday after Trinity, (or St. Peter's Day)..... Bishop Sullivan.  
Sustentation Fund, (for supplying clergy to poorer Missions).
7. Week following Twelfth Sunday after Trinity, (a house-to-house  
collection) .....  
.. Apportionment for †M. S. C. C. and Algoma Mission Fund.
8. Thanksgiving Service ..... Superannuation Fund.
9. St. Andrew's Day ..... ‡S. P. G. and §C. & C. C. S.
10. Christmas Day ..... The Clergyman.

All these Offerings, except the last (for the Clergyman), are to be forwarded **without delay** to the Treasurer of the Synod, H. PLUMMER, Esq., Sault Ste. Marie, Ont.

REMEMBER.

1. The rule of the Church is—That Baptisms, Marriages, and Funerals be solemnized in the Church. The Clergy and Laity are requested to obey this rule whenever possible.

2. The Clergy are not at liberty to officiate at Funerals on Sundays, if their attendance interferes with any of the Public Services of the Church.

3. Strangers are welcome, and are cordially invited to send their names and addresses to the Incumbent that he may visit them.

ALL SEATS IN THIS CHURCH ARE FREE.

---

THE CHURCH IS LARGELY SUPPORTED BY VOLUNTARY CONTRIBUTIONS

GEORGE ALGOMA.

---

\*The Society for Promoting Christian Knowledge.

†The Missionary Society of the Church in Canada.

‡The Society for the Propagation of the Gospel.

§The Colonial and Continental Church Society.



FORM OF APPLICATION FOR A GRANT IN AID OF CHURCH BUILDINGS  
TO BE OBTAINED FROM THE SECRETARY OF THE EXECUTIVE  
COMMITTEE.

---

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 required?..... 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 on hand..
  - How much more money is there a prospect of raising on the spot or else-  
where? . . . . .
  - 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.
- 

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.....  
.....

---