A. D. 1917

Journal of Proceedings

OF THE

FIFTH SESSION

OF THE

Synod of the Diocese of Algoma



Printed at The Jackson Press Kingston, Ontario 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 Syand, 1917

STURGEON FALLS, ONT., MARCH 7TH, 1917.

DEAR SIR:

The Fifth Regular Meeting of Synod will assemble at Sault Ste. Marie, Ontario, on Wednesday, June 13th, 1917.

For the information of all incumbents of parishes and missions concerning the election of lay delegates to the said Synod, attention is directed to the following:

For Qualifications and mode of election, see Constitution, Articles 3, 4, 5 and 6, as under :-

"Article 3 —The Lay Delegates shall be male communicants of at least one years'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 sonis, or at any vestry meeting specially called for the purpose as hereinafter provided. Should there be no clergymen or lay readers in charge of the parish, or mission the meetings shall be called and due notice given by the church wardens, and all lavmen 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 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 churhwardens 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.

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."

To entitle a station to rank as an organized congregation it is necessary that it contain not less than five (5) legally qualified voters and contribute not less than \$25.00 annually to the incumbent's stipend. See par. 4, Canon 13.

Attention is also directed to the rule of the Diocese (see Par. 4, Cannon 5) that all Assessments to the Diocesan Expense Fund must be paid before a lay delegate can take his

seat in Synod.

Enclosed herewith please find blank forms of certificate of election of lay delegates to Synod. Kindly fill in both copies. Send one to me immediately after the election and hand the other to the elected delegate with instructions to him to present it at the meeting of the Synod.

It is the intention of the Executive Committee to forward a notice in detail of the various Synod appointments, together with an agenda paper, showing as far as possible the

business to be brought forward.

Notices of motions, etc., to appear on the agenda paper should be in my hands by May 1st, next.

Yours truly,

CHARLES PIERCY,

Secretary Executive Committee.

DIOCESE OF ALGOMA.

MEETING OF THE FIFTH SYNOD-JUNE, 1917.

DEAR SIR,-

The fifth regular meeting of the Synod of the Diocese of Algoma is hereby summoned to meet at Sault Ste. Marie, Ontario, on Wednesday, June 13th, 1917.

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 Rev. S. H. ALLING, Rector of the Church of St. James, Sault Ste. Marie, Michigan, U. S. A.

The Services during the Session will be: -7.30 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 13th.

ORGANIZATION

The Archbishop will appoint Scrutineers to report upon the credentials of Lay Delegates.

The Archbishop 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 Archbishop will deliver his Charge.

The Business Sessions will be held daily during the Synod from 10 a.m. to 12.30 p.m., and from 2.30 p.m. to 5.30 p.m. The special business on Thursday, June 14th, at 2.30 p.m., will be the election of delegates to the General and Provincial Synods, of the members of the Executive Committee, the S.S. Committee, the Indian Homes 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 12th, 1917, in St. Luke's Hall. Every member is expected to be present.

A MISSIONARY MEETING

will be held on the evening of Wednesday, June 13th, 1917, 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 the Rev. W. S. G. Bunbury, Sault Ste. Marie, Ontario, not later than June 4th, 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.

BRING THIS WITH YOU

AGENDA

- 1. Daily routine as per Constitution.
- 2: Reports of Committees to be presented and considered:
 - (a)—The Executive Committee.
 - (b)-The Indian Homes Committee.
 - (c)—The Sunday School Committee.
 - (d)—The Property Committee.
 - (e)—The Editor of "The Algoma Missionary News."
- 3.—By Rev. Canon Piercy—Amendments to Canon 8—Of the Clergy Superannuation Fund:

Erase paragraph 2.

Add the following:-

The administration of this Fund shall be in accordance with the provisions and regulations here following:

1. In the following cases a clergyman shall have the right upon his own application to be placed upon the Superannuation Fund.

(a) If he has served for thirty years as Priest or Deacon in the Diocese of Algoma.

(b) If he has served for forty years in the ministry of the Church of England in Canada, of which the last twenty years at least have been actively employed in the Ministry in this Diocese, and during

which twenty years he shall have contributed to the Superannuation Fund.

- 2. In all other cases when any clergyman shall desire to be superannuated he shall apply to the Executive Committee in writing, through the Secretary, and the Executive Committee, if satisfied by the evidence of the sufficiency of the reasons stated in such application, may place the name of the applicant on the Superannuation list. All applications to be placed on the Superannuation Fund shall be accompanied by a medical certificate signed by a regular medical practitioner, who shall be satisfactory to the Committee.
- 3. A minimum period of ten years' active service in the ministry of the Church of England in this Diocese shall be necessary to entitle a clergyman to a claim on the Superannuation Fund. Such service shall be interpreted to mean continuous service, during which time the applicant has been a contributor to the Fund. No clergyman may become a contributor to the Superannuation Fund who is fifty years of age or over.

4. The maximum annuity payable from the Superannuation Fund shall be Three Hundred Dollars

for an applicant who has contributed to the Fund for twenty years and over.

5. Annuities for shorter periods of service shall be determined by payment at the rate of fifteen dollars per annum for the period of ten years or over during which the pensioner shall have been a contributor to the Fund.

6. Annuitants are to be relieved from any further contributions to the Fund.

7. In case the portion of the income of the Superannuation Fund available for distribution should at any time become insufficient to pay in full the annuities chargeable thereon a proportionate reduction per cent. shall be made in all the annuities. And should the said available income of the Fund become in excess of the sum necessary in any one year to pay all the annuitants in full, such surplus shall be added annually to the capital of the Fund.

8. All necessary costs of administration and expenses lawfully chargeable upon the Superannuation

Fund shall be a first charge on the gross income from the invested funds thereof.

9. In case any clergyman contributing to the Superannuation Fund fails to make his annual payments on or before June 30th in each year, at which date the financial year for this Fund shall end, a fine of five (5) per cent. per month or part of a month during which he continues in arrears, shall be charged, but if he continues twelve months or longer in arrears, then the annual payments shall be doubled for every year or part of a year for which such clergyman shall continue in default.

10. Annuities shall be payable quarterly in advance on the first days of the months of January

April, July and October.

- 11. In the case of an applicant for an annuity who becomes a pensioner on the Fund, but has failed in the payment of his contributions to the Fund, the whole amount of his arrears shall be computed (see section 9 above) and double that amount shall be deducted from the first payments which would otherwise have been coming to him; provided always that not more than half of each quarterly allowance shall be so deducted from quarter to quarter until the arrears are paid.
- 12. Notice of payments falling due shall be mailed by the Diocesan Treasurer to each contributor to the Fund on or before June the first of each year.
- 13. No clergyman shall be eligible for the enjoyment of the benefits of this Fund who is physically and mentally able to continue his clerical work in this diocese.
- 14. It shall be the duty of the Executive Committee annually in the month of July to issue a detailed report of (1) the state of the Superannuation Fund, specifying the amount of income, (2) the number and names of the annuitants on the Fund, (3) the amounts which they severally receive, and (4) the names of the clergy in the diocese who are contributors to the Fund.

Notices of Motion.

- By Mr. R. Dorsett, 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 men.
- By Rev. W. H. Trickett—That it is in accordance with the opinion of the members of the fifth Regular Meeting of the Synod of the Diocese of Algoma now assembled that women should have votes at all vestry Meetings in the Diocese of Algoma, and that their qualifications should be the same as that which is required for male voters.
- By A. R. Merrix, Port Arthur—That for the purpose of entitling women, otherwise qualified, to a seat and vote in the vestries of the several congregations of the Church in the Diocese of Algoma, Canon 13 be amended by striking out the word "male" in the first line thereof.
- By Rev. C. Wilfred Balfour—That in Canon 13, in paragraph 1, line 1, the word "male" be crossed out; that in line 12 the last four words "he proposes to vote" be deleted and the following substituted: "the right to vote is claimed;" that in paragraph 2, line 2, the word "male" be inserted before "communicants."
- By Rev. C. Wilfred Balfour—That in Article 3 of the Constitution, in line 7, the word "persons" be substituted for the word "laymen."
- By Rev. C. Wilfred Balfour—That in Article 4 of this Constitution wherever the term "canonical voters' occurs the word "male" be inserted before it.
- By Rev. C. Wilfred Balfour—That this Synod considers it advisable to have the fiscal year of the parish or mission run from January 1st to December 31st, coinciding with the fiscal year of the Diocese and of the M.S.C.C.

Also that this Synod considers it advisable with such a change to have the returns from each parish and mission, having to do with the state and progress of the Church, made to the Rural Dean early in January of each year instead of at Easter, and that the angual vestry meeting of the congregation be held at some specified time in January.

And that this Synod requests the Executive Committee to make such alterations as may be necessary in the Constitution and Canons of the Diocese as to effect the above changes and to bring the matter before the next meeting of Synod.

THE INCORPORATED SYNOD

OF THE

CHURCH OF ENGLAND

IN THE

MISSIONARY DIOCESE OF ALGOMA

Journal of Proceedings

OF THE

FIFTH SESSION

Held in the Town of Sault Ste. Marie, Ontario, from June 13th to June 16th, inclusive, A.D., 1917.

WITH APPENDICES

CLERGY AND OFFICERS OF THE MISSIONARY DIOCESE OF ALGOMA

THE ARCHBISHOP

The Most Reverend George Thorneloe, D.D., D.C.L., Bishophurst, Sault Ste. Marie, Ontario.

THE ARCHBISHOP'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	(superannuated)
"	JAMES BOYDELL, M.A	Sudbury
"	CHARLES PIERCY	Sturgeon Falls
"	A. H. ALLMAN, B.Sc	Burk's Falls
"	W. A. J. BURT, L. Th	Fort William
"	C. W. HEDLEY, M.A	(on leave)
"	A. W. HAZLEHURST	Baysville

EXAMINING CHAPLAIN

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

RURAL DEANS

The REV.	JOHN TATEAlgoma
"	F. H. HINCKS, M.A Muskoka
- 66	J. C. PopeyNipissing
"	R. A. COWLING, M.AParry Sound
"	CANON BURT I. Th Thunder Bay

HONORARY CLERICAL SECRETARY OF THE SYNOD The Rev. Canon Piercy, Sturgeon Falls, Ontario.

HONORARY LAY SECRETARY OF THE SYNOD

CAPT. J. B. WAYSault Ste. Marie, Ontario

CHANCELLOR

MR. A. CYRIL BOYCE, D.C.L., K.C.... Sault Ste. Marie, Ontario
HONORARY TREASURER OF INVESTED FUNDS

MR. HARRY PLUMMER Sault Ste. Marie, Ontario
HONORARY INSURANCE OFFICER

MR. ANDREW ELLIOT......Sault Ste. Marie, Ontario

AUDITORS

MR. EDGAR T. READ Sault Ste. Marie, Ontario MR. C. H. E. ROUNTHWAITE Sault Ste. Marie, Ontario

THE EXECUTIVE COMMITTEE

The Most Rev. The Archbishop of Algoma, Chairman.

Ven. Archdeacon Gillmor,
Rev. Canon Boydell, Bp's Com's'y
Rev. Canon Piercy, Hon. Cler. Sec.

Ex-officio

Capt. J. B. Way, Hon. Lay Sec.
Mr. H. Plummer, Treas. of Synod
Mr. A. C. Boyce, K.C., Chancellor
Mr. A. Elliot, Hon. Registrar

Ex-officio

Mr. W. J. THOMPSON. Mr. E. J. VINCENT. Mr. E. T. READ. Rev. CANON BURT. Rev. C. W. BALFOUR. Rev. F. H. HINCKS. Rev. J. TATE. Mr. H. L. SLAGHT.

Rev. R. A. COWLING. His Honor JUDGE MAHAFFY. Rev. W. S. G. BUNBURY. His Honor JUDGE HEWSON.

Mr. W. F. LANGWORTHY.

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

Ven. ARCHDEACON GILLMOR. Mr. CHANCELLOR BOYCE. Rev. CANON PIERCY. Mr. H PLUMMER.

DELEGATES TO THE GENERAL SYNOD

Mr. CHANCELLOR BOYCE. Mr. H. PLUMMER. Capt. J. B. WAY. Ven. ARCHDEACON GILLMOR. Rev. C. W. BALFOUR.
Rev. CANON BURT.
Rev. CANON PIERCY.
Rev. W. S. G. BUNBURY. Mr. Andrew Elliot. Mr. H. Tomney. Mr. W. J. Thompson. Rev. CANON ALLMAN.

SUBSTITUTES

Rev. R. A. COWLING. Rev. F. H. HINCKS. Mr. R. TYNER. Mr. J. B. WALLACE. Rev. CANON HAZLEHURST. Mr. W. H. HANKINSON. Rev. W. H. TRICKETT. Mr. H. L. SLAGHT. Mr. E. J. VINCENT. Rev. CANON BOYDELL. Mr. F. W. MAJOR. Rev. E. P. GOULDING.

DELEGATES TO PROVINCIAL SYNOD

Ven. ARCHDEACON GILLMOR. Mr. CHANCELLOR BOYCE. Rev. C. W. BALFOUR. Capt. J. B. WAY. Mr. ANDREW ELLIOT.
Mr. E. J. VINCENT.
Mr. H. TOMNEY.
Mr. H. PLUMMER.
Mr. W. J. THOMPSON. Rev. CANON BURT. Rev. W. S. G. BUNBURY. Rev. CANON PIERCY. Rev. R. A. COWLING. Rev. F. H. HINCKS.

SUBSTITUTES

Mr. T. H. LAKE. Mr. J. B. WALLACE. Rev. CANON HAZLEHURST. Rev. CANON ALLMAN. Rev. J. LEIGH. Rev. E. P. GOULDING. Mr. R. TYNER. Mr. A. R. MERRIX. Mr. H. L. SLAGHT. Rev. J. C. POPEY. Rev. F. W. COLLOTON. Mr. E. L. HALL. Mr. E. T. READ. Rev. B. F. FULLER.

THE ARCHBISHOP'S COMMISSARY IN ENGLAND

Rev. L. C. STREATFEILD, M.A., Dallington Vicarage, Northampton.

INDIAN HOMES COMMITTEE

The Most Rev. The Archbishop of Algoma, Chairman.

Ven. Archdeacon Gillmor.
Rev. W. S. G. Bunbury.
Rev. S. H. Ferris.

Mr. W. J. Thompson.
Mr. H. Plummer.
Mr. Andrew Elliot.

Rev. W. H. TRICKETT. Capt. J. B. WAY.

SUNDAY SCHOOL COMMITTEE

Rev. J. C. Popey.

Rev. C. W. Balfour.

Rev. P. Paris.

Mr. W. J. Thompson.

Mr. H. L. Slaght.

Mr. B. F. Chilton.

REPRESENTATIVES ON THE S. S. COMMISSION

Rev. C. W. Balfour. Mr. H. L. Slaght. Rev. P. Paris. Mr. B. F. Chilton.

COMMITTEE ON HOLY ORDERS

The Most Rev. The Archbishop of Algoma, Chairman.

Ven. Archdeacon Gillmor.
Rev. Canon Burt.
Rev. C. W. Balfour.
Rev. F. H. Hincks.

REPRESENTATIVES ON SOCIAL SERVICE COUNCIL

Rev. C. W. Balfour.

Rev. H. A. Sims.

Judge Mahaffy.
Mr. W. J. Thompson.

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 Most Reverend the Archbishop of Algoma.

HON. CENTRAL OFFICES

Organizing Secretary-Rev. F. HALL, Dingley Rectory, Market Harborough.

Central Treasurer—A. C. Martin, Esq., 13 Sheffield Terrace, Kensington, W.

Central Treasurer (pro tem.), F. H. STONE, Esq., 9 Sheffield Terrace, Kensington, W.

Central Secretary—Miss Eda Green, 1a Sheffield Terrace, Kensington, W. Assistant Central Secretary—Miss Joy, 51 Palace Court, Bayswater, W. Secretary for Unattached Associates—Miss L. Rooper, Sunnyside, Lillington, Leamington.

Registrar for Periodicals-Miss A. FFOLLIOTT, Milverton, Somerset.

Dorcas Secretary—Miss Russell, 48 Palace Gardens Terrace, Kensington. Secretary for Church Embroidery—Mrs. Quinton, Blindwell, King's Teignton, 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 FIFTH SYNOD OF THE MISSIONARY DIOCESE OF ALGOMA, 1917.

Parish or Mission	Incumbent	Lay Delegate		
spdin	‡(Vacant).			
Allensville				
Lancelot				
Baysville	. Rev. Canon Hazlehurst, R.D., Baysville,			
Dorset	Ont.			
eaumaris	(Vacant).	*I H Macdonald		
and River	Rev. John Leigh, Blind River, Ont.	*J H. Macdonald H. Hawkins (s)		
Algoma		III IIIWKIIIS (S)		
Spragge				
Cutler		Maria de Principal		
Spanish	Rev. F. H. Hincks, M.A., (Trinity, Tor.),	*Judge Mahaffy H. B. Bridgeland (s)		
accordinge	Bracebridge, Ont.	H. B. Bridgeland (s)		
ruce Mines	(Vacant).	*John Leacock		
Desbarats	(acune).	The state of the s		
Rydal Bank				
urk's Falls	Rev. Canon Allman, B.Sc., (Central Univ.,			
	Rev. Canon Allman, B.Sc., (Central Univ., Indiana), R.D., Burk's Falls, Ont. Rev. N. Smith, B.A. (Oxon) Byng Inlet, Ont.	C D .		
yng Inlet	Rev. N. Smith, B.A. (Oxon) Byng Inlet, Ont.	C. Daubeney		
llander	. \\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	W. A. Hankinson		
nariton	(Vacant).			
Dack				
Thornloe				
Haeslip	D II A Ciar Cabalt	H. Tomney		
obalt	Rev. H. A. Sims, Cobalt. Rev. A. Cooper, Coniston.	H. S. Browning (s)		
Discotosing	Rev. A. Cooper, Coniston.			
Biscotasing		F. R. Smith		
Cartier	Rev. D. A. Johnston, Coppercliff, Ont.			
enot Harbour	(Vacant).	*J. Templeton		
epot Harbour	(Vacant).	*S. Holdenby		
Sylvan Valley		*S. Holdenby W. Hawkins (s)		
lk Lake	t(Vacant).	*Robert Sawyer		
Cain				
Emsdale	. *Rev. Jethro Norman, Emsdale, Ont.			
Kearney				
Kearney				
Sand Lake		*David Kerrigan		
nglehart	Rev. R. F. Palmer, B.A., (Trinity, Tor.),	- Sun		
Krugerdorp	Englehart.	Harry Plummer		
alkenburg	Rev. E. G. Heaven, Falkenburg, Ont.			
Ufford				
Beatrice	(Vacant).			
Fox Point	(Vacant).			
Grassmere		-		
Quinn's				
ort William	Rev. Canon Burt, L.Th. (Trinity, Tor.),			
St. Luke's	Fort William, Ont.	1		
ort William		2		
St. Paul's	Rev. S. P. Goulding, Fort William, Ont. *Rev. A. J. Bruce, Fort William West,			
ort William West	*Rev. A. J. Bruce, Fort William West,			
	Ont	Section and the second section is		
arden River (Indian)		*Judge Hewson †F. W. Major		
ore Bay	Rev. S. F. Yeomans, Gore Bay, Ont.	Tr. W. Major		
Kagawong	*D. T P Lindcoll Cravenhurst			
Northwood	*Rev. J. B. Lindsell, Gravenhurst.	H. L. Slaght		
	Rev. J. C. Popey, Haileybury, Ont.	P. A. Cobbold (s)		
aileybury	Rev. P. J. K. Law, Huntsville, Ont.	P. A. Cobbold (s) R. J. Hutchison G. Wilgress (s)		
untovine	Key. I. J. K. Dan, Manter and	G. Wilgress (s)		
Immera	(Vecent)	1		
South Cillies	(Vacant).			
South Gillies	Rev. W. H. Hunter, Korah.	The same of the sa		
Goulais Bay	Nev. w. H. Hunter, Koran.			
atchford	(Vacant).			
Temagami				
ittle Current	. Rev. E. Montizambert, Little Current,	J. B. Wallace		
Sucker Creek Green Bush	Ont.	C. L. D. Sims (s)		

The Clergy and Lay Delegates of the Fifth Synod of the Missionray Diocese of Algoma, 1917—Continued.

Parish or Mission	Incumbent	Lay Delegate		
Maganatawan	Rev. J. Thompson, Maganatawan.	Harry Snuggs		
Midlothian	Rev. H. E. Pelletier, Manitowaning.			
The Slash Iassey Walford Piggs (Indian)				
Spanish River (Indian) ichipicoten Helen Mine	(Vacant).			
Wawa	(Vacant).			
cTierew Liskeard	k(Vacant). Rev. A. J. Oakley, B.A., (Durham), New Liskeard, Ont.	*—. Monk A. A. Cole (s) *L. E. Bliss		
Dorion	Rev. P. F. Bull, Nipigon, Ont.			
Restoule		R. Tyner		
orth Cobalt	(Vacant). (Vacant).	W. J. Johnston (s)		
Ilfracombe				
Stanleydale	‡(Vacant).	P. T. William		
rry Sound	Lennoxville, Que.), Parry Sound.	E. J. Vincent P. Cook (s)		
rt Arthur	Toronto), locum tenens, Port Arthur.	*W. F. Langworthy †A. R. Merrix (s)		
Port Sandiford	Rev. A. T. Lowe, Port Sydney.			
Newholme	Rev. P. A. Paris, Powassan.	*B. F. Chilton		
Chisholm	(Vacant). Rev. Canon Frost, Rosseau.			
Ullswater				
Cardwell	Rev. W. S. G. Bunbury, M.A. (Cantab.), Sault Ste. Marie, Ont.	W. J. Thompson Capt. J. B. Way G. Hayward (s) P. B. Wilson (s)		
ult Ste. Marie St. John'sult Ste. Marie	Rev. W. H. Trickett, Sault Ste. Marie, Ont. Rev. B. P. Fuller,, Principal, Sault Ste.	T. H. Lake R. C. Smith (s)		
Indian Homes guin and Broadbent Seguin Falls	Marie, Ont.			
Broadbent	Rev. R. H. Fleming, Schreiber, Ont.	E. T. Read		
St. Andrew's	Rev. H. F. Hutton, Sheguindah, Ont.			
Whitefish	‡(Vacant).			
lver Water				

The Clergy and Lay Delegates of the Fifth Synod of the Missionray Diocese of Algoma, 1917—Continued.

Parish or Mission	Incumbent	Lay Delegate
St. Joseph's Island Marksville Jocelyn Richard's Landing	Rev. J. D. Granger, Marksville, Ont.	
Steelton	Rev. O. L. Jull, Sault Ste. Marie, Ont.	E. L. Hall J. Hayman (s)
Cache Bay	Rev. Canon Piercy, Sturgeon Falls, Ont.	
Sudbury	Rev. Canon Boydell, M.A. (Bishops Coll., Lennoxville, Que.), Sudbury, Ont.	James Purvis (s) *W. J. Ard
South River Eagle Lake	Day I Tate Thereles	J. Edgar (s)
Thessalon		G. Shaw, Sr. S. Hagan, (s)
Mortimer's Point Uffington Purbrook	Rev. Joseph Waring, Uffington.	A. Elliot
Vankoughnet	Rev. G. H. Phillips, Webbwood.	*LeB. Dibblee †P. B. Wilson
White River	Rev. C. C. Simpson.	*John Bell

Superannuated-Rev. Canon Young.

Military Chaplains Overseas-Rev. Canon Hedley, Rev. S. H. Sherring, Rev. E. F. Pinnington.

*Absent.

†Substitute took delegate's seat.

‡Has a lay missionary. /

(s) Substitute delegate.

LAY MISSIONARIES

Mr. W. A. Hankinson Callander	Mr. Jas. Templeton Depot Harbour
Mr. H. G. WattAspdin	Mr. R. SawyerElk Lake
Mr. E. WeeksSheshegwaning	Mr. H. HeardParkinson

JOURNAL OF PROCEEDINGS

OF THE

FIFTH SYNOD

OF THE

MISSIONARY DIOCESE OF ALGOMA.

FIRST DAY-WEDNESDAY, JUNE 13th, 1917.

OPENING SERVICE.

Pursuant to notice, the Fifth Synod of the Missionary Diocese of Algoma was opened with a celebration of Holy Communion at 10 o'clock a.m. in the pro-Cathedral of St. Luke, Sault Ste. Marie, Ontario, on Wednesday, June 13th, 1917. His Grace the Archbishop of Algoma was the celebrant, assisted by the Ven. the Archdeacon of Algoma, Rev. Canon Boydell, and the Rev. W. S. G. Bunbury, rector. The preacher was the Rev. S. H. Alling, M.A., Rector of the Church of St. James, Sault Ste. Marie, Michigan.

At the conclusion of the service the members of the Synod assembled in St. Luke's Hall, when the Archbishop took the chair and said prayers. He announced that the City Council had sent a delegation to welcome the Synod to the See City. In order that the Synod might suit the convenience of the delegation, Alderman S. W. Fawcett, the order of business was suspended and Mr. Fawcett, in the name of the Mayor and City Council, extended a hearty welcome to the city to the members of the Synod. The Archbishop, on behalf of the Synod, thanked the delegation for the courtesy of the visit and for the expressions of kindness and goodwill which had been extended.

The Archbishop then handed to the Clerical Secretary the list of the clergy of the Diocese. The roll was then read when the following clergy responded to their names: Rev. Canon Allman, B.Sc., Burk's Falls; Rev. C. W. Balfour, M.A., North Bay; Rev. Canon Boydell, M.A., Sudbury; Rev. W. S. G. Bunbury, M.A., Sault Ste. Marie; Rev. Canon Burt, L.Th., Fort William; Rev. A. Cooper, Coniston; Rev. R. A. Cowling, M.A., Parry Sound; Rev. S. H. Ferris, Garden River; Rev. R. H. Fleming, Schreiber; Rev. Canon Frost, Rosseau; Rev. B. P. Fuller, Sault Ste. Marie; Ven. Archdeacon, Gillmor, D.D., Bruce Mines; Rev. E. P. Goulding, Fort William; Rev. J. D. Granger, Marksville; Rev. R. Haines, Port Carling; Rev. Canon Hazlehurst, Baysville; Rev. E. G. Heaven, Falkenburg; Rev. F. H. Hincks, M.A., Bracebridge; Rev. W. H. Hunter, Korah; Rev. H. F. Hutton, Sheguindah; Rev. D. A. Johnston, Copper Cliff; Rev. O. L. Jull, Steelton; Rev. P. J. K. Law,

THE ARCHBISHOP'S CHARGE.

Reverend Brethren and Brethren of the Laity:

It is with a profound sense of responsibility that I welcome you to the Fifth Triennial Meeting of the Synod of the Diocese of Algoma.

We meet in no ordinary times. Since last we gathered as a Synod in this Hall the whole world has been shaken to its foundations. Our vaunted civilization has broken down. The Christianity in which we trusted has proved unavailing to avert the horrors of a world-wide war. After two thousand years of Christian training it has been necessary to shed our best life-blood in defence of the first principles of the Gospel of Christ.

In such a time of crisis the decisions of a body like this should not be hasty or superficial but well considered, far-reaching, statesmanlike. They should be designed not merely to satisfy public opinion, or the desire for what is sensational, but to right wrong, to strengthen weakness, and to establish truth on lasting foundations. They should be the outcome not of panic, but of deliberate judgment, the utterance of an awakened sense of duty, the fitting response to appeals and warnings such as have rarely overtaken our race.

They are indeed responsible tasks which confront us as we take our places in this representative gathering to-day. Therefore at the outset I appeal to you one and all to approach those tasks, however simple and commonplace they seem, in the spirit of what is perhaps the greatest of the war's great lessons; that everything great or small has spiritual significance; that the spiritual and the material, the earthly and the heavenly, are so inextricably interwoven that there is no duty or sphere of action, be it but sweeping a room or casting up accounts, that has not a spiritual meaning and at least a potential value that cannot be expressed in terms of the world.

After these few words of introduction it seems fitting to refer to certain faithful fellow-workers who, having served God in their day and generation, have passed beyond the veil to the rest and peace of Paradise.

It would be obviously impossible to enumerate all the prominent but impoverished. But a few there are whose departure should not be Church people whose departure from us during the past three years has left the Church in Algoma, and in the Dominion, not merely sorrowing passed over in silence.

First, we look beyond the limits of our Diocese. The Right Reverend William Lennox Mills, Lord Bishop of Ontario, widely known to the Church at large as an able administrator and a faithful servant of God, everywhere esteemed and admired for his gifts of mind and heart, after a painful illness heroically borne, entered into rest on the 4th day of May last past. With the Church throughout the Dominion we mourn his loss, and pray that God may bless and sustain the sorrowing members of his family.

Of the many earnest laymen of the Diocese, some of them members of this Synod, who have gone to their long home during the past Triennium, not a few stand forth conspicuously as men who have made the supreme sacrifice in the great world war, and whose memory is a precious heritage to the Church and country no less than to their grieving relatives. It would be eminently fitting that I should memorialize these men by name in this address to-day. But in the absence of a complete and reliable list it would be invidious to attempt the task.

One name there is which for other reasons demands brief mention. The Lay Secretary of this Synod, a man of quick outreaching sympathies and helpful instincts, keen, eager and impulsive, ready to take his part in every good work, ardent in temperament, outspoken, yet tender of heart and of unaffected spirit, C. Vernon Plummer, whose sudden death on the 10th day of February last came as a shock to his many friends, will be sorely missed in this Synod of which, from its very inception, he was a helpful member and a valued official. Our sympathy and prayers, I venture to say, are with his widow and her little ones.

In the month of July, 1915, the very heart of the Diocese was touched by the news of a tragic accident which in a moment of time robbed the Rector of Port Arthur of wife and daughter. Singularly gracious and gifted in body, mind and spirit, Mrs. Hedley was an ideal wife and mother. And her daughter Helen was worthy of her. We pray instinctively that God may comfort the bereaved father and family.

One other loss it is right to mention. In August last, after a long and wearing illness, Thomas J. Kennedy, associated in many ways with the work of the Church and endeared to a wide circle of appreciative friends, went down to his grave. To his widow and daughter we extend

our sincerest sympathy.

Among our Clergy during the Triennium only one has been called to "cross the bar." He was one of the younger men, and by no means the one whom in our ignorance we would have singled out as likely to be "next in order." After two brief years of experience in the Priesthood, in which he served his Lord with untiring devotion, suddenly, as the result of a short, sharp illness, in the prime of life, John Elliott Graham, Incumbent of Falkenburg, a man of attractive personality and effective gifts was taken from us to serve, as we may well believe, in a higher and brighter sphere.

To complete these notes our thoughts must pass to the older land where we are still served most faithfully by a band of devoted workers. There last year the ardent out-reaching soul of Miss Isabel Swinburne, one of the most faithful and constant of our Algoma Associates, passed to its rest and its reward. Greatly beloved for the beauty of her character, and the loyalty of her friendship, Miss Swinburne thought of Algoma, and planned for our benefit, to the last. In how many ways we have profited by her resourcefulness and unselfish liberality few of us know. Her influence still lives and works for us. Yet her death leaves a blank we cannot hope to fill.

Again, a few months since, the Angel of Death visited the ranks of our English workers to summon from the cares and labours of this world, the Reverend William G. Woolsey. Mr. Woolsey had been my Commissary in England, and a faithful worker and officer in our English Algoma Association, during the greater part of my Episcopate. Despite some years' experience of failing health his interest in our welfare never flagged. I owe him much. His wife and family will have our sympathy and prayers. In his departure both the Diocese and I have lost an earnest and constant friend.

These are a few of the faithful ones who have gone to their rest in the past three years and who deserve especial remembrance.

We do not sorrow for such sainted ones as those who have no hope. They have but gone before. Their "souls are in the hand of God and there shall no torment touch them." Having died in the Lord they have their place among the blessed, and they "rest from their labours." It is ours to be worthy of them, remembering that even to have known such faithful servants of the Master involves responsibility.

OFFICIAL ACTS.

I turn now to my official acts. By the mercy of God I have retained my health during the Triennium, and have been able to discharge without interruption the various duties of my office.

Two events of somewhat important character have disturbed the even tenor of my Episcopal career during that period of time. On the 17th day, and again on the 26th of November, 1914, I was duly elected to be Bishop of Ottawa in succession to the Most Reverend Charles Hamilton, D.D., who had resigned. Actuated by a sense of duty I declined the offer once and again; but finally under pressure I left the decision in the hands of the Bishops of Ontario to whom I gave in detail my reasons for declining. On the 21st of January, 1915, the Bishops met and confirmed my refusal. I am therefore still with you. I have no desire to conceal from you the fact that this passage in my career was one of the greatest trials through which I have been called upon to pass. For mingling with the call of duty I was conscious of other voices, notably of the voice of doubt asking "Would not a younger man be better fitted to carry on the work in this still somewhat arduous field of labour?" It was here I found comfort in the decision of my brother Bishops.

Another event of importance, not only to myself but to the Diocese, was my election on S. Peter's Day, the 29th of June, 1915, to be Metropolitan of the Ecclesiastical Province of Ontario and Archbishop of Algoma. Need I say to you that my appreciation of the honour thus done me was unspeakably enhanced by the reflection that Algoma was involved in the distinction? It was no slight proof of the consideration now accorded to the work of missions that the Bishops of the Province were willing to make the Missionary Diocese of Algoma for the time being the Archiepiscopal See!

The appointment to the Office of Metropolitan has necessarily entailed certain cares and duties unknown to me before. I have been, and expect to be, on occasion, compelled to set aside my ordinary diocesan work in the interests of the Church at large. I trust the brethren throughout the Diocese will understand this and be forbearing.

Apart from these events, and their inevitable consequences, nothing has interfered with the discharge of my duty as Bishop of the Diocese. I have visited the various parishes and missions annually. I have confirmed 1,216 persons—483 males and 733 females. I have delivered 546 sermons and addresses. I have baptized 35 persons, 27 being children and 8 adults. I have officiated at 4 marriages. I have travelled 57,998 miles, an average of 19,332 per annum. I have consecrated 2 Churches and 2 cemeteries. In September, 1915, I attended the General Synod in Toronto, and in September, 1916, presided over the Provincial Synod of Ontario in Hamilton. In October, 1916, I acted as a member of the official delegation representing the Church of England in Canada at the General Convention of the Protestant Episcopal Church in the United States held in St. Louis.

I have also attended from time to time various meetings of the Board of Management of the M.S.C.C., of the Sunday School Commission and of the Prayer Book Revision Committee.

I have conducted Quiet Days at Bishop's College, Lennoxville, and in various places in my own Diocese. I have taken part in Missionary Campaigns in the cities of Ottawa and Montreal, have preached at the Synod of the Diocese of Toronto and on the occasion of the dedication of new stalls in St. Alban's Cathedral, Toronto—to say nothing of countless minor tasks and duties which time does not permit me to mention.

I have admitted 5 candidates to the Diaconate. On the 20th December, 1914, in the Church of the Epiphany, Sudbury, I admitted Algernon Cooper whom I appointed to the Curacy of St. John's, North Bay; and Frederick William Clayton whom I appointed to the Mission of St. Thomas, Fort William West. And on the 9th July, 1916, in St. John's Church, North Bay, I admitted Roland Ford Palmer, whom I appointed to the Mission of Englehart; Charles Miles, whom I appointed to the Mission of Silverwater; and Henry Peeling, whom I appointed to the Mission of Thornloe.

I have admitted 7 candidates to the Priesthood. On the 20th December, 1914, in the Church of the Epiphany, Sudbury, I admitted the Rev. Sidney Frank Yeomans, whom I appointed to the Mission of Bruce Mines. On the 30th May, 1915, in St. Luke's Pro-Cathedral, I admitted the Rev. Frederick William Colloton, whom I appointed to the Mission of Coniston; the Rev. Owen Lacey Jull, whom I appointed to the Mission of Englehart; and the Rev. Eric St. Lucien Percy Montizambert, whom I appointed to the Curacy of St. Luke's Pro-Cathedral. On the 19th December, 1915, in St. Luke's Pro-Cathedral, I admitted the Rev. Algernon Cooper and appointed him to the Mission of Coniston. On the 14th May, 1916, in St. Luke's Church, Fort William, I admitted the Rev. Robert Henry Fleming and appointed him to the Mission of Oliver. On the 9th July, 1916, in St. John's Church, North Bay, I admitted the Rev. Frederick William Clayton and appointed him to the Mission of Sundridge.

I have transferred the Rev. C. C. Simpson from the Mission of Little Current to the Mission of White River; the Rev. W. H. Trickett from the Mission of Sheguiandah to the Mission of Little Current, and subsequently to the Rectory of St. John's, Sault Ste. Marie West; the Rev. Eric St. L. P. Montizambert from the Curacy of St. Luke's Pro-Cathedral, Sault Ste. Marie, to the Mission of Coniston, and subsequently to the Mission of Little Current; the Rev. Richard Haines from the Mission of Manitowaning to the Mission of Port Carling; the Rev. H. E. Pelletier, from the Mission of Elk Lake to the Mission of Manitowaning; the Rev. John Leigh from the Rectory of Cobalt to the Mission of Blind River; the Rev. H. A. Sims from the Mission of New Liskeard to the Rectory of Cobalt; the Rev. H. F. Hutton, from the Mission of Gore Bay to the Mission of Shequiandah; the Rev. F. W. Colloton from the Mission of Coniston to the Mission of New Liskeard and subsequently to the locum tenency of St. John's, Port Arthur; the Rev. S. F. Yeomans from the Mission of Bruce Mines to the Mission of Gore Bay; the Rev. P. J. K. Law from the Curacy of St. Luke's Pro-Cathedral ot the Rectory at Huntsville; the Rev. E. G. Heaven from the Mission of St. Joseph's Island to the Mission of Falkenburg; the Rev. O. L. Jull from the Mission of Englehart to the Mission of Steelton and Tarentorns; the Rev. A. J. Oakley from the Mission of Beaumaris to the Mission of New Lielscond: the Rev. B. H. Eleming from the Mission of Oliver sion of New Liskeard; the Rev. R. H. Fleming from the Mission of Oliver to the Mission of Schreiber.

I have transferred the Rev. W. S. Weary and the Rev. E. J. Harper to the Diocese of Niagara; the Rev. C. E. Emerson to the Diocese of Toronto; the Rev. R. C. Bartels to the Diocese of Montreal; and the Rev. W. H. Johnson to the Diocese of York, England.

I have received the Rev. E. Pierce Goulding from the Diocese of Saskatchewan and appointed him to the Rectory of St. Paul's, Fort William; the Rev. W. S. G. Bunbury, B.A., from the Diocese of Quebec and appointed him to the Rectory of St. Luke's, Sault Ste. Marie; the Rev. James Thompson from the Diocese of New Westminster and appointed him to the Mission of Magnetawan; the Rev. J. D. Granger from the Diocese of Oxford, England, and appointed him to the Mission of

St. Joseph's Island; the Rev. A. J. Bruce from the Diocese of Keewatin and appointed him to the Mission of St. Thomas, Fort William West.

On Sunday, the 7th January, 1917, acting for the Bishop of Marquette, who was ill, I confirmed Oakley William Hosking in St. James' Church, Sault Ste. Marie, Michigan, U.S.A., and immediately afterwards in the same Church advanced the Rev. William Maltas to the Priesthood. And on the 1st April, 1917, under like circumstances in the same Church of St. James, Sault Ste. Marie, Michigan, I confirmed 36 persons (15 males and 21 females) presented by the Rector, the Rev. S. H. Alling, whose presence amongst us on this occasion adds greatly to its happiness, and whose wise and helpful words this morning we listened to with great appreciation and benefit. I take this opportunity of expressing my sense of the value of such interchanges of helpfulness and courtesy between the Sister Churches of the United States and the Dominion.

On the resignation of the Rev. Canon Harper I appointed the Rev. A. W. Hazlehurst, one of our most tried and faithful clergymen, who has endeared himself not merely to his own flock in Baysville but to his brethren throughout the Diocese, to be Honorary Canon of our Pro-Cathedral of St. Luke.

The Rev. A. A. Adams, for some time locum tenens at St. Thomas', Fort William West, has returned to the Diocese of Keewatin.

The Rev. G. G. Harper Reade, being relieved of his temporary charge of Blind River, has gone overseas.

The Rev. E. H. C. Stephenson, whose health has been somewhat impaired, relinquished his charge of Schreiber last autumn and has been licensed as honorary assistant at St. John's, Sault Ste. Marie, West.

I wish here to pay a well deserved tribute to the singular devotion with which Mr. Stephenson has laboured in different parts of the Diocese, and to the value of his work, as also to the value of the educational and charitable work of Mrs. Stephenson, his wife. It is to them we owe the present satisfactory condition of the Mission of Schreiber, and the erection, in that outpost of the Diocese, of a Church not surpassed for beauty and completeness by any of our Mission Churches.

The Rev. Canon Young, owing to continued ill health, has been permanently superannuated and is the first annuitant upon our Superannuation Fund.

The Rev. Canon Hedley resigned the Parish of Port Arthur at the end of 1916 and has gone overseas as chaplain. The Rev. F. G. Sherring and the Rev. E. F. Pinnington have gone in like capacity.

Six of our student missionaries have also enlisted.

To the Woman's Auxiliary of the Diocese, for such support and encouragement as women alone can give—to say nothing of countless benefactions made to diocesan and local funds, and made just when and where they were most urgently required—we owe a debt entirely beyond words.

To our Archdeacon, whose unfailing loyalty and devotion to duty, have made him a veritable tower of strength to his diocesan; to our Chancellor for cheerful ungrudging service rendered oftentimes at no slight cost to himself in all times of need; to all the other officers of the Diocese; and not least to our devoted band of clergy, amongst whom stands prominently forth our efficient, faithful and ever-helpful Clerical Secretary—our indebtedness cannot easily be estimated. I am very conscious that I could not have accomplished the tale of work I have reported had I not received such loyal consideration and support.

CURRENT FINANCES.

The statistics which follow are gathered from the Annual Easter Returns of the Clergy. It will be worth while comparing them with the statistics presented to the Synod of 1914.

	1915		1916		1917	
	\$	c	\$	C	\$	C
Contributions for all purposes reported at Easter	77268	70	77361	88	75721	79
Contributions for Missions outside the Diocese, including M.S.C.C. and the Jews	4613	95	4366	59	4116	57
Apportionment to M.S.C.C.— Amount asked for	4631	00	4229	00	4229	00
Amount raised			3595			-
Deficit			633			
Contribution for Alg. M. Fd	754	21	1118	51	1190	50

The first thing worthy of note in these statistics is the steadiness of the financial returns year by year. It would hardly have been surprising at such a time as this had there been a great falling off of income. There has been a falling off and a considerable one; for the aggregate contributions in 1914 were \$89,110.51, some \$13,388.72 more than the contributions of last year. This is serious enough. But the great drop came in the first year of the war. Since then we have been holding our own in a remarkable way. This surely encourages one to think we have seen the worst.

Next I would call attention to the good average of missionary contributions for work outside the Diocese. It is true we have fallen short rather seriously, in each of the three years, in our missionary apportionment. But that has not been due to a falling off. Our Apportionment has been raised since the last Synod, and we have not succeeded in keeping pace with the demand. I feel it to be a matter of thankfulness

that in this missionary work we have not gone back.

But when we come to the contributions for our own Algoma Mission Fund we find the statistics much less satisfactory reading. In addressing the Synod in 1914 I called attention to the meagreness of these contributions towards our own Missions, pointing out that they were less than one-third of the amount we gave to outside work, and only about one and a third per cent. of the total contributions of the Diocese. I regret to find there has been little or no improvement. Our contributions to our own missions for the three years just past have been only \$3,063.22, while our total contributions have amounted to \$230,352.37, and the total amount spent upon our own parishes has been \$207,847. That is, we have given to our Algoma missions only one-seventy-fifth part of our total contributions, and one-sixty-eighth part of the sum we spent upon ourselves. At least we shall do well to consider whether this is a fair division of our liberality. For, if we are to attain to the status of a self-supporting diocese, we shall certainly have to readjust our giving to our own Mission Fund. And this we must do, not by diminishing our offerings to outside missions, but by giving more to our diocesan missions even though we have to spend less upon ourselves to do it.

THE INVESTED FUNDS.

The Invested Funds of the Diocese still remain in the hands of Dr. J. A. Worrell, of Toronto, to whom, as our Honorary Treasurer, we owe a debt which is constantly increasing. I feel sure we shall not fail to give proper expression to our gratitude.

Once and again during the Triennium we have discussed the question of placing the Funds in the keeping of a Trust Company with a view to a more permanent guarantee of wise management than can be afforded by an individual Treasurer however faithful and efficient. But so far we have shrunk from making any change. We are conscious of being very well off as we are. Dr. Worrell's fidelity and caution are recognized as valuable assets to the Diocese. While he remains able and willing to serve us we cannot be other than thankful, though at times we think the rate of interest upon our investments might be higher.

A brief glance at the state of the Funds will be of interest. On the 1st January, 1914, the total sum invested in our four great Funds was \$173,045.65. To-day it is \$205,522.48, an increase of \$32,476.83.

The increase of the Widows and Orphans' Fund has been slight,—

some \$1,905.31. The same is true of the Episcopal Endowment Fund, which is only \$1,033.65 larger than it was three years ago. As these Funds were in less pressing need than the others, no special effort was made in their behalf. The Superannuation Fund, and the Sustentation Fund, have been our chief concern.

The Superannuation Fund was in pitiful plight. It stood at \$15,924.74, with an income of not more than \$700. At any moment news might have reached us that several of our devoted workers were no longer able, through age or infirmity, to go on with their tasks. Something had to be done. What that something should be however was a perplexing problem. The Canadian Church was closed against special appeals in the interests of the Missionary Society. We might make our case known but nothing more. And, though the Old Land was open to us, but had little horse of every interest in a problem. yet we had little hope of success in competition with countless rival appeals. However, our devoted friends of the English Algoma Association, with the enthusiastic and resourceful Central Secretary at their head, set earnestly to work; and to their devoted efforts and liberality we owe the chief additions made to this Fund. In particular to Miss Isabel Swinburne, an Algoma worker from the early days of the Association, we owe in this connection an immense debt for munificence which continued to bear fruit even after her life on earth had ended. No less than \$11,942.95 were added to the Fund as the result of this English effort.

But it was not from England alone that the additions to this Fund were obtained. In Canada, too, were found those who sympathized with our ageing missionaries. In particular I must mention our late friend, Mr. T. J. Kennedy, known to most of us for his faithful character, his sane judgment, and his generous spirit. In his will he made provision for the annual payment to this Fund of \$200; which, under certain possible circumstances, was eventually to become \$500. This legacy was to be associated with his name as "The T. J. Kennedy Bequest."

So it has come about that since our last Synod some \$17,160.98 have been added to the Fund, and we are now, thank God, able to face the possible demands of the future without serious anxiety. stands at \$33,085.72, and is available for use, one superannuated clergyman of the Diocese being already a pensioner upon it.

For the management of the Fund certain provisional By-laws have been framed by the Executive Committee under Canon 8, and you will be asked to consider them in due course. But I would suggest the wisdom of simply accepting and authorizing them for temporary and experimental use, leaving it to another Synod to incorporate them into the Canon as they are or modified as experience may dictate.

But even more marked has been our success with the Sustentation Fund. This Fund is the continuation of the "Bishop Sullivan Memorial

Sustentation Fund." It is an endowment in the interests of our poorer Missions. "The poor," in the form of dependent missions, we are likely to have always with us. For there are regions in our Diocese which give no promise whatever of future growth and prosperity. Their only hope when we lose the help of our outside friends is such an Endowment Fund as this. And outside help is sure to fail us in time. so speedily after the war. In that great day when peace shall be declared the world will lie open inviting missionary enterprise; and, with such new and attractive possibilities before them, the friends of missions will rightly be impatient of old fields like ours which have enjoyed nearly half a century of aid! Already the Societies have given us warning. But we ought not to need such warning. We ought to anticipate the withdrawal of their grants by deliberately setting our faces towards self-support. If we could but realize it the warnings we have received from those who help us are of the nature of a challenge. Without asking it they suggest the question, "Can you not press on towards independence?" This at least was the way a few of us looked at the matter; and, as a first step, we deliberately undertook to increase the Sustentation Fund, if God should help us, till it reached the figure of \$100,000. It was rather a bold undertaking. To many it appeared unwise, if not unseemly, at such a time as this. To not a few it seemed an impossible What was proposed was this. The Fund was standing at close upon \$70,000. We were to try to raise the remaining \$30,000 to complete the \$100,000 in five years. It was reckoned however that we might count upon the natural increase, through the addition of interest, to principal, to provide \$10.000 in the time suggested. Only \$20.000 would remain to be obtained. But even this was a bold undertaking. It meant \$4,000 a year.

But, formidable as the task appeared, we decided to attempt it, not by aggressive methods but in a quiet, semi-private way, looking for God's blessing. On learning what we were doing the Woman's Auxiliary took it up. Mrs. Ironside, the President, with characteristic enthusiasm, suggested the raising of \$1,000 by the various Branches in the Diocese. The President's enthusiasm proved contagious. The work was carried on with such expedition and success that, within a year, the \$1,000 became \$2,000, of which sum \$1,875 were presented at the Celebration, in St. Luke's pro-Cathedral, on the Festival of the Epiphany last January, the twentieth anniversary of my Consecration to the Episcopate.

Again, a friend of Algoma, and of its late Bishop. Dr. Sullivan, learning what was afoot, sent anonymously the sum of \$2,000, to be added to the Fund.

Nor were our English friends behind these others in offering their generous contributions. So the work progressed till now, after two years of effort, the Fund has increased from \$70,000 to \$82,000, no less a sum than \$12,000 having been added to it in that brief space of time! Surely we might almost venture to say that the success of the effort, under God, is assured. And shall we not also say that, when that success is achieved, the end of the war having come, we will venture forth on our own feet to make our way in the world, and to claim, as an independent diocese, a part in the strain as well as in the blessing of the Lord's great work among the nations!

Before passing away from this subject, and by way of pressing home what I have just said, may I remind you of the enormous debt the Diocese owes, in the form of benefactions bestowed upon us, to the three great English Societies. I cannot give absolutely accurate figures but it is safe to say that we have received, in the past thirty years, from the Colonial and Continental Church Society at least some £8,000—that is

nearly \$40,000; from the "Society for Promoting Christian Knowledge," during the same period, for our Endowment Funds, grants to missionaries and students, and aid in the erection of churches—together with Bibles, Prayer Books and other publications—not less than £10,409, or close upon \$50,000; and from the "Society for the Propagation of the Gospel," in the form of endowments, stipends of clergy, etc., at least the magnificent sum of £19,000, or nearly \$95,000. These facts need no comment. Receivers on so heroic a scale are surely in duty bound to be heroic givers. It is assuredly meet and right and our bounden duty to acknowledge this amazing liberality not merely by passing our usual resolutions of gratitude; nor merely by contributing our mites towards the Societies' Funds; but by solemnly determining that we will be paupers no longer, but at the earliest possible moment will take our fortunes into our own hands and free, for newer and more needy fields, the liberality we have so long enjoyed.

There are two other Funds which are of no small importance to the Diocese. These are the "Divinity Students Loan Fund," which assists deserving candidates for Holy Orders by lending them money for their college expenses without interest; and the "Church and Parsonage Loan Fund."

- 1. Since 1914 the following students have availed themselves of the Divinity Students Loan Fund: R. H. Fleming, T. V. L'Estrange, E. H. Baker, J. Vokes H. Cocks, A. R. Merrix, W. P. Griffiths, W. C. Dunn and James Templeton. Mr. Fleming is now ordained. Mr. Merrix, Mr. Dunn and Mr. Templeton are doing duty as Lay Readers. The others, having enlisted. have gone overseas but are expected back to resume their studies after the war. I fear a sum of \$684.24 will have to be written off as a bad debt. The balance at present on hand is \$4,873.88.
- 2. The Church and Parsonage Loan Fund, for assisting poor Missions in the erection of their parochial buildings, has practically all its capital in use. The following loans are owing to this Fund:

Desbarats C	church .			 \$	303	88
Echo Bay						
Nepigon Pa					254	50
Thessalon C					200	00
Steelton Ch	urch, St.	Peter	r's		184	70
Sturgeon Fa	alls Parso	onage			300	00
Dorion Chu	rch				150	00
E CELEGO PROPERTO				_		1

\$1893 08

The amount of principal in this Fund at the beginning was \$1,000. At the present time there is a balance in hand of \$311.57.

There is always a possibility that the life of such Funds as these Loan Funds may be drained away by bad debts. Some measures ought to be devised as safeguards against this danger.

There is also a small Endowment Fund of \$500 in the hands of our Synod Treasurer for repairs on the See House. The income of this Fund is to be added to the principal until the Fund amounts to \$5,000. The income will then be available for use. But any surplus of income not used at the end of the year shall always be added to principal till the Fund reaches \$10,000. As this is a permanent Fund, I think the money in hand should be placed for investment in the keeping of our Hon. Treasurer, Dr. J. H. Worrell.

THE CONDITION OF THE DIOCESE.

The following statistics speak for themselves:-

Total popul					
Church por	ulation]	18,457
Sunday Sch	nool pupi	ls .	 	 	4,351
Baptized in	1914-15		 	 1060	2415
A STATE OF THE STA					
					2.993
Confirmed	1914-15		 	 307	4
	1915-16		 	 370	
				 466	
			 	 	1,216
Communica	nts		 	 	5,127
Marriages					236
Burials					366

According to these figures there has been decrease "all along the line." In particular our Church population has fallen off by nearly 4,000 since the last Synod; our Sunday scholars by 380; and our communicants by 88. As regards population it must be remembered that our Clergy Returns cannot, in the nature of things, be complete. There are sections of country and scattered settlers beyond the reach of our remotest missionaries. It is safe to say that the numbers given by our clergy may be increased by one-third at least. But this incompleteness in our returns is no exceptional thing; and, after all due allowance has been made, the fact stands out that there has been decrease rather than increase in our chief lines of work during the past three years.

been made, the fact stands out that there has been decrease rather than increase in our chief lines of work during the past three years.

It is natural to ask, does this signify a waning vitality in the Church? I do not think it does. I think it is only the natural result of the war. It is only what many of us anticipated when the war broke out. Such a conflict could hardly prevail without a certain paralyzing effect upon all ordinary lines of activity. It must of necessity engross people's thoughts and time; and many, and they the best and noblest among us, were bound to respond to the call. We are proud beyond words that 47 per cent. of those who have gone overseas have belonged to the old Church of England. We need not be surprised that our strength, here at home is somewhat depleted. That depletion may even be regarded as a sign of strength rather than of lowered vitality for it shows our readiness to respond to the call of duty. Once the war is over there will doubtless be a revival in every sphere of activity. When peace is proclaimed and the work of readjustment begins then will come our day of opportunity. It is for us to be ready when the day comes that we may claim our share not merely in the development of our splendid industrial resources but in the blessed work of upbuilding the life and character of the coming population.

Just here there are a few points, discouraging and otherwise, which

need emphasizing.

1. The decadence of certain remoter regions in the older portions of the Diocese continues, and has been accentuated by the war. Unless some new enterprise supervenes, like sheep farming on a large scale, or the reafforesting by the Government of large stretches of land good for growing pine but little else, it is hard to see what future these regions can have, or how the Church's ministrations can be maintained in them. We are bound I think to face the responsibility of sharing their burden of perpetual poverty.

2. There are other regions where the population is becoming largely, and in one or two cases exclusively, French and Roman Catholic. The

resources of men and means at the command of the French Roman Catholics of Quebec make the task of French colonization easy in regions near the Provincial boundary. From North Bay westwards to the vicinity of Sudbury there are stretches of country which might be bits of French Quebec. In Temiskaming, too, especially from Haileybury northwards, and in particular about Earlton, French Roman Catholics are "possessing the land." They seem able and willing to pay generous prices for farms worth buying. And they settle in groups that they may enjoy the advantages of their churches and schools. It is a perfectly legitimate movement, and an object lesson we should do well to profit by. But it is none the less discouraging to those who, with ridiculously slender resources are trying to extend the more primitive Faith, and to upbuild the more liberal institutions, of our English Christianity. This too is a problem our own people, and their Synod, would do well to

ponder.

May I be permitted here a brief digression? Confronted thus by Romanism, we frequently suffer from the hasty generalizations of superficial thinkers. People consider our cause discredited because we appear weak and divided, while Rome appears united and strong. thinking is hasty and unreliable. They who leap to conclusions are apt to go astray. It is a peril inseparably connected with popular thinking. And yet popular thinking is not to be forbidden or discouraged. the right, and it is the duty, of every man to think for himself. every man needs is wise guidance such as the Church provides. It is supreme folly for men to reject such guidance. But not even their folly can deprive them of the right to think for themselves. Here it is that our Communion parts company with certain other Communions-notably with the Church of Rome. The measure of intellectual freedom enjoyed in the Church of England is indeed unknown in the Church of Rome. Resting her appeal on sound learning, the Church of England does not forbid, but encourages, thinking. And so long as their thinking leaves them within the lines of the Historic Creeds she does not thrust men out of her pale but bears with them to the utmost possible limit. she sometimes seems to have a special tenderness for those who are wayward and fanciful. No wonder the result is disturbing. There is among us an apparent lack of definiteness in teaching; a wide consideration for divergent views; a strange toleration of conflicting interpretations; a tendency to fall into party divisions, and to break out into rivalries and conflicts,-in short, a general appearance of doctrinal laxity, which, to say the least, surprises and, not seldom, shocks the outside observer.

But it need not do so if only he would reflect that the Church of England is a Church for free men—for men who are free intellectually as well as physically. She lays down hard and fast lines only in respect to the great essentials. In lesser matters she allows wide liberty. It is not that she has no views of her own. She has; and they are the views of the Historic Church. She takes her stand upon primitive tradition; and she gives her children a clear lead in her formularies. But her control is a guidance rather than a ruling. Like the Empire, for which, in a sense, she stands, the Anglican Communion deals with her people generously as intelligent, right-minded beings. She directs but she trusts them. She declares what the Church, through the ages, has thought and required; but she does not expel her children for thinking for themselves in matters non-essential. For she believes that if they wander, such freedom as she grants them will most surely, if not most quickly, lead them back again to the safe pathways of traditional practice and teaching. In this she differs radically from the Church of Rome; and the

difference makes for strength not weakness.

3. Again, here and there in the Diocese there are regions, not wanting in agricultural promise, which ought to be occupied by the Church.

Algoma is not an agricultural diocese; yet far more fertile land may be found within its limits than people generally suppose. And this land will be of great value, and will no doubt be well peopled and cultivated, when the day of our industrial development arrives. In Temiskaming, around the Sault, and east and west of Port Arthur and Fort William such regions exist. The Church cannot afford to ignore them. Without them as feeders the Church in town centres will not thrive. In most of them are Church families being rapidly lost to the Church, and others waiting to be won. To sit still in the face of such facts is inviting dis-

4. And yet again it should be realized what a splendid opportunity the Church has in our growing towns and cities. North Bay, Sudbury, The Sault, and the twin cities of Thunder Bay, are strategic points where the Church must be kept strong, whence strength will radiate far afield. From these centres chiefly must come the means of diocesan selfsupport, and the sinews of war for aggressive operations in the future. Luxurious living, parochial selfishness or worldly indifference taking root in these centres will diffuse their deadly influence throughout the Diocese.

My brethren, what I wish you to realize is that we are on the eve of a day of magnificent opportunity for the development of the Church of our Fathers. Shall we be ready for it or shall we not? is the question asked of us. If we answer this question in the negative, let us make no mistake, we shall be winning for ourselves, and justly, a title to ever-

lasting shame!

5. One other matter demands a few words. The three years just ended have been years of ceaseless anxiety in connection with our Indian missions. The Indian Homes, I hasten to say, are a notable exception. Under the Rev. B. P. Fuller they continue to flourish. They have been more efficient and satisfactory than ever since the last Synod. The children are happy, and are making good progress. The staff is working together contentedly. The farm brings abundant returns. With the aid

of the Woman's Auxiliary deficits are things of the past.

But the Indian work in general is in a very different condition. It true that one or two Missions, notably Garden River and Sheshegwaning, give cause for thankfulness. But on the whole the work drags. There is no growth. Numbers diminish rather than increase. Our missionaries do faithful work, but there is little response. They are handicapped by ignorance of the language. I have not one man in the field who can speak Ojibway. Nor can I get men who know, or are ready to learn, the language. Interest in Indian work seems almost dead. Yet this work is a sacred heritage. The Indians were the original owners of the country, the only true Canadians. It were a shame past words to ignore such a claim as theirs, and deliberately to neglect their bodily and spiritual interests. One thing is certain, if radical steps be not taken soon their work will be doomed. Tuberculosis on the one hand, and the better equipped and more persistent Roman Catholic missions on the other, will take our Indians from us.

MATTERS OF GENERAL INTEREST

And now let us widen our horizon and consider briefly a few matters of interest, not merely to this Diocese, but to the Church at large.

1. It has been suggested by a leading layman of this Diocese, and also by the Council of the Provincial Synod of Ontario, that among the returned soldiers there may be many to whom, in the terrible experiences of war, the call of God may have come; and that a little effort on our part to encourage and influence them might bring some at least to offer themselves for Holy Orders. Will the Synod consider this suggestion and if possible devise some means to carry it out?

2. The question of religious teaching in our Public Schools seems at last to have reached a more hopeful stage. Dr. Seath, the Deputy Superintendent of Education, is warmly interested in the subject, and has made various proposals looking towards the introduction of Scripture into the lists of subjects for High School examinations. Although little progress has been made as yet it is well worth while to go on urging the importance of the matter, and above all cultivating public opinion. Dr. Seath, in addressing our recent Provincial Council in Toronto, made it clear that the Educational authorities are not likely to take any really serious step unless they are assured that public opinion is ready to give

them vigorous backing.

3. Prayer Book Revision is still a live issue. The Revised Prayer Book, having been presented by the Revision Committee to the General Synod which met in Toronto in September, 1915, was approved by that body, and a Canon was passed providing for its authorization under necessary conditions. Before it can be thus authorized for use in the Church the Book as approved, and the Canon adopting it, must be confirmed at the next General Synod in 1918. As it seems fairly certain that further changes will be recommended to the next General Synod, and probably adopted, I do not see any likelihood of the final authorization of a Revised Prayer Book before another three years. That will be

Meanwhile the Bishops have granted the occasional and experimental use of certain portions of the Book approved by the last General Synod. They have done this with a view to testing, and making people familiar with, the changes proposed. It will be in order for this Synod, if it be disposed to do so, to express its mind upon the Revised Book or

any part of it.

4. The Council of the Provincial Synod of Ontario, at its recent session in Toronto, passed the following resolutions, which speak for them-

selves and concern us:-

(1) "That the form of statistics used by the General Synod be adopted in place of the one authorized by Canon 22 of the Provincial Synod, and also be recommended to the Dioceses in the Province; and that Canon 22 be amended at the next meeting of the Synod. It is further recommended that the statistics be prepared in respect of the calendar year, and also the closing of accounts. Also that additional columns be added for the collection on behalf of the Sunday School Commission and Social Service."

(2) "That the Bishops be requested to bring the matter of changes of date of Vestry meetings, and the passing of annual accounts, before their Synods with the view of having the said changes canonically adopt-

ed, subject to such civil legislation as may be necessary."

Obviously the changes proposed will involve considerable thought and some legislative action. I recommend that this Synod pass upon the proposals, and, if favorable to what is suggested, take such action as may be possible, and necessary, to bring the changes into effect.

5. The work in which the Sunday School Commission is engaged is

one of supreme importance.

Whatever we may think of the methods and lines adopted by the Commission we cannot reasonably deny that an organization called into being by the General Synod of the Canadian Church, and clothed with its authority, has a claim of no ordinary kind upon the loyal co-operation of all Church people. And I appeal to the members of this Synod, clergymen and laymen alike, to give the Commission their loyal support.

In making this appeal I do not imply that I disapprove of all efforts to supplement and adapt the work of the Commission in the interests of the rising generation. We must all recognize that the adequate training of the young in religious truth, and in the principles of the Historic Church, is one of the chief means whereby the future of the Church is to be guaranteed. A short time ago I met a young woman whom I had confirmed some years before; and I found she no longer attended the Church of her fathers but worshipped at the Presbyterian services. In response to my enquiries I was told that she found the Presbyterians more friendly, and that their young people's gatherings were especially attractive to her. She was not fickle or frivolous. She was simply unconscious of any impropriety in her action. And she was one of a great host. Again, a leading Methodist of a certain town said to me, "I have a great respect for your Church." I said, "Why?" He answered, "I got my wife there. She was a Church woman until I married her." This case too was a type of countless others. The arguments put forward in such a case are considered strong. "Loyalty to her husband," it is said, "demands that a wife conform to his religion," or "It is a grievous thing for a family to be divided in religion. It may even be fatal to the family's religious life." And this is certainly true.

But should such reasons satisfy a well-trained member of the Church? Assuredly not. Behind both these cases there must have been a sad lack of distinctive teaching. The idea of the one Church to depart from which is disloyalty, to break whose unity is the sin of schism, could never have been brought home to those concerned. Why is it almost a foregone conclusion, when one of our people marries a Romanist, that the non-Roman Catholic will be the one to yield? Is it not because the Romanist has been taught these things, and the non-Roman Catholic

has not?

Sunday Schools ought to be, and may be, invaluable; and they may be practically useless. All depends on their ability to give effective, constructive, teaching. Back of all the provisions of the Sunday School Commission; deep rooted in the minds and hearts of the clergyman and teachers in our Sunday Schools, there should be a clear apprehension of the value of Church principles. Then only have we any guarantee that what is taught the child will fall into place, and create a belief in the Church of the ages as the Church of the Living Lord, and a love for her ordinances which will shape and colour the life, and make desertion from her ranks impossible.

6. I make the following announcement for the information of the Synod. In a communication, dated February 28th, 1917, the Archbishop of Canterbury intimates that since, in his own opinion and that of other Bishops in various parts of the world, it would be difficult, if not impossible, to hold the Lambeth Conference as intended in 1918, the Conference will be postponed. He adds that the date of its assembling will depend upon conditions which are still uncertain, but promises further intimation as soon as possible.

May I next say a few words about certain matters of vital interest to the Church at large.

I have a profound conviction that Christianity from the beginning has contained within itself the essential secret of all righteousness, and the infallible cure of every human wrong. And by Christianity I mean Christ's holy religion rightly interpreted and lived. I have no patience with those critics who lay at Christianity's door the results of human self-will, the wrongs which persist in defiance of Christian principle. It is distinctly unfair to say that Christianity has failed because men, who profess but do not practise Christian principles, have deluged the earth with blood and misery! If men and women everywhere had understood and practised Christianity its elementary dogma of universal brotherhood would long ago have served, at least approximately, to right all human wrongs.

But just here lies the difficulty. It takes time to apprehend the full significance of Christian truth; and, since the forces of evil are subtle and strong, the translation of that truth into daily life is a slow process. The difficulty may be expressed as a paradox. It is only as we grasp the true significance of Christian truth that we can live the Christian life; and it is only as we live the Christian life that we can grasp the true significance of Christian truth. Let us with such thoughts as these in our minds glance at a few of the vital questions of the day.

1. War! If Christianity had gripped men and women as it should have done surely they would never, when at variance, have submitted their disagreements to the cruel and foolish arbitrament of war. Not that war is essentially, and always, contrary to the spirit of the Christian religion. I do not think we can say that. If the safety and honour of those around us is at stake; if our wives and innocent children are threatened by barbarous and brutal enemies who defy alike the laws of God and man; if the honour of a people and the liberty of the world are imperilled, then surely it is a matter of simple righteousness to resist, using, if necessary, the carnal weapons of the enemy. A distinction surely may be made between one's own and another's safety. It may well be considered a Christian duty to suffer personal wrong without resistance—though few would blame a Christian for resisting a highway robber or a murderer. But to sit placidly by and allow wrong to be done to others; to let one's friend be robbed, one's wife dishonoured, one's children slaughtered, without resistance, would surely seem to most men, even though they are Christians, to savour of complicity with crime!

I am not forgetting the Lord's message of peace, and His striking words, "All they that take the sword shall perish with the sword." But in those words we surely find the essence of His teaching. War is not a Christian method either of propagation or defence. The sword is the weapon of the world not of the Christian Kingdom. And they who deliberately take it without good cause, for personal ends or worldly gain, may expect to perish by the force they have invoked. Slowly, but surely, as the spirit of Christianity, the spirit of brotherhood, possesses men, war will automatically cease and become impossible.

2. The position of woman. In proportion to the prevalence of Christianity in men's hearts and lives, women ceased in early days to be downtrodden and abused. With all its shortcomings, Christianity has so altered the position of woman that the change has been justly described as an emancipation. From being his plaything, or the victim of his passion, wherever there is any reality about Christianity, woman is man's honoured companion and trusted partner in life. Chivalry, with its high conception of the reverence due to womanhood, was the outcome of Christianity in the hearts and lives of men, I am convinced women will be accorded their full rights and will have no need to clamor for them.

Of course, there may be difference of opinion as to what their rights are. It may be remembered that in a former Charge I strongly deprecated the habiting of women in choirs and their taking part in choir processions. I did so because I thought, as I still think, that such practices are not in accord with traditional Churchmanship, since when habited, in any way, and admitted to choir processions, a woman seems to be formally accorded the position of a leader in the Public Worship of the Church; and because I feared that from such a position she would find the step to the Lectern a short and easy one, leading, in due course, almost inevitably, to the Pulpit, and the Altar! That these fears were not ill-founded subsequent events bear abundant testimony.

I have in my possession a pamphlet entitled "The Woman and the Priest.". It obviously represents the attitude of certain advanced women in the Old Land. It complains that the great majority of the women of the world are still in subjection, implying that this is true of Christian as well as of heathen nations. The withholding of the franchise from women, and their exclusion from the Priestly office, are alike represented as instances of the tyranny of man. It declares that "the Anglican Priest keeps women in the background as does the Mohammedan moulvie"; and it represents the non-admission of women to the Lectern and the Pulpit in our Churches as a grievous indignity.

I can well understand that to you such views appear ludicrous in the extreme, and so exceptional as to be hardly worthy of mention. Yet those of you who have read such Church papers as the English Church Times and The Guardian will be able to recall a correspondence which took place last year on these very questions. In particular you may recall a letter issued in connection with a conference avowedly called to discuss the question of "the extension of the Priesthood to women." In this letter the writer says, "our feeling is that Priesthood is a human office not at all a sexual one, and that, since women are human beings, it is unreasonable to refuse them an opportunity of holding it merely because they are women." And she continues, "I know at least one woman who feels that she has the vocation, and this woman would have made, so far as one can see, an almost ideal Priest."

This letter is a sample of many that appeared in the same interest, and resulted in a responsive correspondence which may be described as

a storm of indignant protest.

But why, I can imagine you asking, should our time be taken up with a matter like this which is hardly a live issue with us, and which has been dealt with often before? I assure you I would not dwell upon it if I did not think it important. It cannot be other than a matter of moment that men and women should work together along the lines, and in the spheres, assigned to them of God. What women can do, in a time of emergency, has been amply disclosed by their extraordinary spirit and efficiency, in almost every line of activity, since the war began. We are thankful and proud to think of the magnificent achievements of our own women in spheres hitherto regarded as the monopoly of man. But this emergency heroism must not be regarded as permanently settling the question of woman's sphere. It does of course affect that question, but can hardly settle it. It is no question of freedom or of tyranny; of right or of wrong; of the equality of the sexes or of the inferiority of woman Back of the settlement which is to be, if it is to be permanent, must lie a recognition of the difference between the two. It is a difference not merely in respect of the one great function which makes woman the mother sex, but in respect of all that motherhood connotes:—the instincts, the affections, the sympathies, the temperament, the gifts of mind and body and spirit, that it involves. Being different from man, it is not strange that woman should have a different sphere of life; not higher nor lower, not inferior nor superior, but different; and the persistent claim that women should be free to do anything and everything that man does may lead not merely to disappointment but to actual dis-

May I in this connection quote the words of a prominent English Churchman? Speaking of women, and their recent claims, he says, "It does not seem to have occurred to them that the 'devout female sex' has forever attained a dignity to which our sex can never aspire in that to a mere woman is afforded, in heaven and on earth, the highest worship and veneration a creature can receive. They will not copy the 'Mother of God' who by her obedience and humility co-operated with her Maker in His scheme for the salvation of mankind, and who, by her

earthly self-effacement, has set an example to all women whilst the

world shall last.'

As regards the Offices of the Church, it is quite true that women were employed in the early Church in various capacities; as Deaconesses, Widows, Virgins; in teaching, nursing and other charitable works. They may be so employed to-day. But the one fact which stands out incontrovertibly in this connection is the fact that when our Lord appointed His Apostles, He included no woman. And, when, under the guidance of His spirit, the Apostles developed the Sacred Ministers of the Church, they gave to women no official place as leaders of Public Worship. Surely, Christian principle demands that we should follow the example of our Lord and of His Apostles.

I have only to add that in my judgment the proposal to give women the franchise, whether in civil or ecclesiastical spheres, if it go no farther than the vote, is a question of political or ecclesiastical expediency rather than of propriety, or of the fitness of women for voting. If this Synod, as it seems not unlikely to do, should grant our devoted Churchwomen the privilege of voting in Vestries, I shall fall into line. But I hope it will not adopt that course without providing adequate safe-guards to prevent the business of our Parishes and Missions being left entirely to women. I say this not because I fear that the work would be poorly done by women, but because I should regard it as little short

of a calamity to lose the co-operation of the men.

3. Moral and Social Reforms. There are other wrongs beside those done to women and children, wrongs against which every Christian man and woman should indignantly protest. There are industrial tyrannies; there is white slavery; there are wrongs on both sides of the problem of Capital and Labour. As one values his own freedom, and the purity of his own offspring, he should resist, with the full weight of his Christian influence, not merely the encroachment but the very existence of such evils. It was refreshing to receive some time ago a contribution to our funds from one who felt the responsibility of being a shareholder in a Company operating in this Diocese. There are too few shareholders of this sort. As Christians it should be intolerable to us that rich capitalists, and corporations, should grind down, or overtax, their employees by excessive demands or inadequate wages. And it should be equally intolerable that intelligent workmen should tie up a country's industries, or bring suffering upon themselves and others, by wilful and needless strikes. All such evils are accentuated in war time. It is well that people are awakening, and beginning to realize that as Christians they are bound to lift up their voices, and to exert their influence, against all such abuses.

To apply Christian teaching to the problems which beset the sinning and suffering sons of men is the Church's task. The recent General Synod addressed itself to this task by calling into existence a Council for Social Service. In this Council provision has been made for carrying on the work of Social and Moral reform in all legitimate ways. In an excellent pamphlet upon the subject, Dr. Tucker tells us this Council "serves to complete the circle of organizations that seem to be necessary to enable the Church to do its full duty towards its own members. Through the M.S.C.C. it seeks to fulfil its primary mission of making the Gospel known to the world. Through the Sunday School Commission it seeks to train up its young members in a well grounded knowledge of its character and claims. And now, through the Council for Social Service, it may be enabled to strengthen all its vital forces by keeping the very

springs of its life vigorous and pure."

The Council is intended to act, not merely in conjunction with other organizations of our own Communion, but with similar Councils representing other Communions. All these Councils together make up what

is known as "The Social Service Council of Canada." We have the assurance that the Church of England cannot be compromised by any action of the combined Council since any unit, that is, any denominational Council, included in it, has power to hold up its decisions, the combined Council being unable to act unless there is practical unanimity between its component elements. I must confess that despite this assurance, I would myself have preferred our Council to be independent of all others, co-operating with Councils of other Communions only as it saw fit, when need might arise and occasion demand. Such independent and occasional acts of co-operation with others, would have had a peculiar force of its own, and would have left us untrammeled by ties of organization.

The one thing for us to realize now is that this organization, being called into existence by our General Synod, we are bound to support it; and in so doing must remember that its effectiveness will depend on the support we give it. In co-operation with other Councils of Social Reform the weight of its advocacy, and the power of its restraining influence, will be proportioned directly to the extent of its backing, and the vitality of the interest the Church takes in it. Careful consideration is due to this subject, for we are asked to contribute regularly to the upkeep of the Council, and the salary of a Secretary who is to be appointed at

no distant date.

We have moved slowly as a Church in this matter of social reform. We have done so, I fancy, because we have been conscious of dangers. It was not that, as a Church, we were blind to existing evils, or careless in regard to them. We recognized instinctively, I think, that the voice of a corporate institution like the Church is a very different thing from the voice of an individual or the voice of a mere party. The voice of the individual may be definite and emphatic. It is not so with the Church, for there may be as many voices within it as people, and she cannot identify herself with all. Christians who think alike may draw together in parties and utter their views as one man. But the voice of the Church must be that of no party. Each individual, and each party, would naturally like to hear the Church utter their views; but the Church cannot be the mouthpiece of an individual or of a party. Her utterances must be the expression o her corporate conscience, balanced, comprehensive, judicious, the gathered result of the varied stores of spiritual insight and wisdom represented by all parties and individuals within her pale.

The challenge has reached us: "Let the Church speak out." "If she has a mind why does she not declare it?" "With," for example, "the evil of intemperance rampant, why has she left it to others to demand Prohibition?" "Why is she so proverbially slow in clamouring for restrictive legislation against countless social and industrial abuses?" It is a fair challenge. We have felt it to be so. We have not been as keen as we might have been to act the part of moral and social watchmen and reformers. There is, beyond doubt, room for improvement; and we have at last adopted a more aggressive policy. Yet as a Church we have not been wrong to be cautious. As there are times to speak out, so there are times to be silent. The Church is right to stand for principles rather than for methods. Where the issue is plainly between right and wrong her voice should be clear and ringing. Where it is a question of method alone she does well to be careful. Political entanglements, partisan practices, and fighting for issues less broad than the truth, may in the end discredit the Church's reputation and impair her influence

for good.

After all, the primary duty of the Church is to bring Christianity home to the hearts and lives of men as the panacea for all human ills, and the efficacious prescription for every moral and social disorder. I

have spoken of prohibition. It will serve as an illustration of what I have been saying about the corporate voice of the Church. Individual Churchmen were found on both sides of the long conflict which preceded the Act. Gradually the great body of our people swung into line until the pressure of the war settled the question for most of us. But right on, up to the very end, the Church, as a Church, made no pronounce-ment. It was a question of method. She was heart and soul on the side

of temperance, but the question of method was debatable.

I cannot refrain from adding my testimony as to the benefits which the Act has conferred upon this Diocese. "I am having a happy time," said a railway conductor to me the other day. "Prohibition has turned my work into play. I used to carry a club. I have no need of one now."
It was anticipated that the Act would practically paralyse travelling by closing, or seriously impairing, the hotel system of the country. Nothing of the sort has come under my observation. Accommodation in most places is still adequate. Many of the hotels have indeed been closed; but, for the most part, their closing is a boon. The annoyance and peril of the open bar is gone. The Act came in as a war measure. I doubt if the people will desire it repealed when the war is over.

Was the Church wrong then to hold back as she did?

Before we answer that question let us understand what it means. The Church is not the clergy alone, but clergy and people together. The clergy may have been lax in their advocacy of prohibition, or the people slow in accepting it. But till there was practical agreement the Church could not speak. And there was room for divided opinion. Good men were found on both sides of the question. Some doubted their right to restrict the liberty of the subject except as a last resort in emergency. The time of emergency came, and public opinion among us stiffened, expressing itself at the polls. But still the Church did not speak, for she is a true democracy, and, on such debatable subjects, can speak only as rulers and people agree. Who shall say she was wrong? CHRISTIAN UNITY AND THE DAY DAWN.

To the superficial observer the state of the world to-day might well seem hopeless. On the one hand sectarianism, dividing Christians into hostile camps, is eating the heart out of religion. On the other, the spirit of domination, lifting its banner over the nations, has brought

about a conflict which is flooding the earth with disaster.

Yet in the midst of prevailing confusion the spiritual eye may discern, both in the Church and in the world, some signs of the approach of better days. As regards the Church there is no manner of doubt that Christian people of every form and name are beginning at last to realize the deadliness of division; and to clamour for the reunion of Christendom as the one hope of the future. Dissenting bodies are devising schemes of reunion among themselves. In the Church of England some are keen to approach the great Protestant Communions, others to begin with the Eastern Church, but practically all are alive to the necessity of reunion. Reunion is in the air. The Kikuyu Conference in Africa tried to devise a working basis for co-operation in the mission field. Edinburgh Conference brought together a body of representative Christians for the comparison of views. The General Convention of the American Church in 1910 appointed a Commission on Faith and Order. Everywhere we find evidence "that there is a growing desire for the fulfilment of our Lord's prayer that all His disciples may be one."

It is nothing short of a great awakening, big with promise, and destined, let us hope, to hasten the day of universal concord when men and women of all types and races shall be one in the service of the

Triune God even as God Himself is One.

There are dangers of course, and dangers which must not escape us. Two characteristic dangers affecting every new discovery are exaggera-

tion and impatience. They are present in this movement. Long ignored, as though of little moment, Unity seems now so essential that almost everything else of value becomes comparatively insignificant. The note of Unity seems to overshadow the other three notes of the One, Holy, Catholic, and Apostolic Church. And, after generations and even centuries of contented separation, reunion suddenly becomes an absolute necessity of the moment whatever sacrifice may be involved. And not a few to-day are making light of Church tradition, historic order, the Sacramental principle, and even the Ancient Creeds, because they stand in the way of immediate reunion with the separated bodies around us.

Let us keep our heads! Let us not be deceived! It takes time to get back to the right path after long experience of wandering. It is true that the warring world needs a united Church to save it. But no partial, imperfect Unity will suffice. It must be read, complete, lasting. Once the Church is one and alive the world will soon be one. means let us treat, as soon as possible, and as generously, with bodies close around us whose people are dear to us and blessed of God. But let us not, in doing this, make compromises which will shut for ages, if not forever, against us the gateway of reunion with the old historic

The American Commission is surely on the right road. I commend its principles and viewpoint. It is a World Commission of all who love the Lord Jesus Christ to consider, without haste, with deep penitence and much prayer, the questions affecting Faith and Order, with a view to the ultimate organic and lasting reunion of the Church throughout Christendom. Do you say it is an impossible task? I ask, Is anything too hard for the Lord? May we not hope for His help? For is not this aim an attempt to bring about the Lord's great purpose—the one and

only guarantee of the lasting peace of the world!

Turning then to glance at the world, can there be any doubt about the breaking forth of light in the eastern sky! Who, a few years ago. would have ventured to predict that our men would be so ready as we have found them to face death for the sake of honour, freedom, and Who would have ventured to hope that, with Anglo-Saxon leaders at their head, so large a proportion of the world's population would be ready to join ranks against tyranny and barbarism? The price will be terrible but eternal principles are being vindicated and

the future of the world looks brighter.

Let us fix our eyes particularly upon the wonder of the British Empire. It is surely a sign to us to-day. In telling words a great African General who, but a short while ago, was leading a Boer army against us on the African veldt, has just been describing the Empire "It is not," he said, "in the German sense an Empire at as he sees it. all. It is a system of federated nations practically independent-rather a commonwealth than an Empire." Is not that true? To Alexander, to Caesar, to Napoleon it would not be really an Empire. It has not been deliberately built up in a spirit of domination. It is not governed by the dominating mind of a master. It is a growth. It has come together mysteriously by little and little. The ties which bind its component ele-It has come together ments into one are of the lightest. Its people submit of their own free will, not by compulsion. They do so for their own good, of course, but also for the good of others. There is nothing more wonderful in history than the winning of South Africa by the magnanimity of its conquerors. Pervading the Empire there is a subtle principle of cohesion, which must be of God. We have faults enough as a people, God knows. Mistakes have never been wanting. We cannot deny that this war may be a penalty for our sins as a nation. Yet, after all, our part in it proves that we have not lost all sense of honour, all reverence for justice and freedom, all loyalty to the teachings of Christ's Holy Gospel. And we

may almost venture to hope that, because we retain some measure of regard for these priceless blessings, God is making us a centre of hope to the world; a centre to which other nations may look for inspiration and guidance; the first small beginning of that spiritual federation of nations which will only be complete when all "the kingdoms of this world shall have become the kingdoms of our Lord and his Christ," and

when His eternal reign shall have begun.

With a burning enthusiasm which welds her people into one the mighty Republic to the south of us is pouring forth its vast resources of men and means in defence of the very principles for which we are contending. It is a joy beyond words to welcome such support. Have we thought of it also as a further step in the drawing together of the nations under the Banner of Christ? It may be so. To say the least, there is magnificent hope in the thought. Only let us remember that, if it be such a step, it must also be a challenge to us to do our part in making it effective. Hope after all is but a revelation of responsition. bility. It is not an assured promise but a vision; not a declaration of what shall be, but a suggestion of what may be if we will have it so. They who catch the vision of hope must walk in the light of that vision. It is for them to do whatever lies in their power, with every energy they possess, to turn that hope into reality, into realized effective, permanent possession.

And so, my brethren, I commend you to your tasks, and to that divine grace without which all human effort must of necessity be weak and unavailing. "Now unto him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour be glory and majesty, dominion and power both now and ever. Amen."

As soon as the Archbishop had concluded the reading of his Charge the House rose while Archdeacon Gillmor, on behalf of the clergy of the Diocese, read the following Address to the Archbishop. The Address was accompanied by a cheque for \$250:

To His Grace the Most Reverend the Lord Archbishop of Algoma:

Your Grace,-We, the clergy of your Archdiocese, met together at our Fifth Synod at Sault Ste. Marie, desire to mark the Twentieth Anniversary of your Consecration by asking your acceptance of this gift for your personal use as a slight token of our great affection, devotion and loyalty. We pray that God may spare you to preside over the Archdiocese and as Metropolitan over the Province of Ontario for many years to come.

Signed on behalf of the Clergy.

GOWAN GILLMOR, D.D., Archdeacon.

CHARLES PIERCY, Clerical Secretary of Synod.

The presentation came quite as a surprise to His Grace. was much touched by it, and while he expressed his thanks he also paid a warm tribute to the continued loyalty of his co-workers.

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

That the Archbishop's Charge, so full of matter of the highest and most important interest to this Archdiocese, be referred to a committee to consider each clause and report thereon to this Synod, and that the following comprise the committee: Ven. Archdeacon Gillmor, Rev. W. S. G. Bunbury, Rev. Canon Allman, Rev. Canon Burt, Rev. C. W. Balfour, Mr. Chancellor Boyce and Mr. W. J. Thompson.—Carried.

NOTICES OF MOTION.

By Mr. R. Dorsett, 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 men.

By Rev. W. H. Trickett-

That it is in accordance with the opinion of the members of the fifth regular meeting of the Synod of the Diocese of Algoma now assembled that women should have votes at all vestry meetings in the Diocese of Algoma, and that their qualifications should be the same as that which is required for male voters.

By A. R. Merrix, Port Arthur-

That for the purpose of entitling women, otherwise qualified, to a seat and vote in the vestries of the several congregations of the Church in the Diocese of Algoma, Canon 13 be amended by striking out the word "male" in the first line thereof.

By Rev. C. Wilfred Balfour-

That in Canon 13, in paragraph 1, line 1, the word "male" be crossed out; that in line 12 the last four words "he proposes to vote" be deleted and the following substituted: "the right to vote is claimed;" that in paragraph 2, line 2, the word "male" be inserted before "communicants."

By Rev. C. Wilfred Balfour-

That in Article 3 of the Constitution, in line 7, the word "persons" be substituted for the word "laymen."

By Rev. C. Wilfred Balfour-

That in Article 4 of the Constitution wherever the term "canonical voters" occurs the word "male" be inserted before it.

By Rev. C. Wilfred Balfour-

That this Synod considers it advisable to have the fiscal year of the parish or mission run from January 1st to December 31st, coinciding with the fiscal year of the Diocese and of the M.S.C.C.

Also that this Synod considers it advisable with such a change to have the returns from each parish and mission, having to do with the state and progress of the Church, made to the Rural Dean early in January of each year instead of at Easter, and that the annual vestry meeting of the congregation be held at some specified time in January.

And that this Synod requests the Executive Committee to make such alterations as may be necessary in the Constitution and Canons of the Diocese as to effect the above changes and to bring the matter before the next meeting of Synod.

The preceding Notices of Motion were on the Agenda Paper.

Those following were now given: By the Ven. Archdeacon Gillmor—

That an organized effort be made in this Archdiocese to meet and welcome and help returned soldiers, crippled, wounded, disabled, and to meet and welcome and help the soldiers in their full numbers returned at the close of the war and restoration of peace. By Rev. S. F. Yeomans—

That the present system of the payment of the stipends of clergymen in charge of missions is unsatisfactory, detracting from their influence as pastors, and that this Synod considers it advisable to have the full stipends paid by the Diocese, the mission being

made responsible to the same for their quota. By Rev. W. H. Trickett—

That the clerical and lay members of the Church of England in the Diocese of Algoma, in Synod assembled, desire to place on record their extreme gratification with and cordial endorsation of the measure recently introduced in the House of Commons of Candaa by the Prime Minister, the Right Honorable Sir Robert L. Borden, G.C.M.G., to provide for the raising of 100,000 additional men for overseas service by compulsory selective means, and assure the Prime Minister of their hearty support in this and any further measures he may take for the strengthening of Canada's contribution to the Imperial Forces in the present war, and in the further aid of our brave Canadian soldiers, who have performed such heroic services on the battlefields of Europe in this great struggle for the freedom and safety of the human race, and that a copy of this resolution be forthwith transmitted to the Prime Minister. By Mr. W. J. Thompson (Sault Ste. Marie)—

That it is desirable that this Synod should recognize and encourage the formation of Boy Scout units, Cadet Corps and other loyal semi-military organizations, even so far as to recommend the use of Church Halls and Schools as a rendezvous for such organiza-

tions.

MEMORIAL.

The Ven. Archdeacon Gillmor presented and read the following memorial:

The memorial of workers and friends of our Indian Missions in the different Indian Reserves in the Archdiocese of Algoma, who met in Conference on the 11th day of June, 1917, and considered and debated on the subject of increasing the interest in and effectiveness of the work of the Church on the Indian Reserves throughout the Archdiocese

The result of our deliberations in this Conference was the proposal to approach the Synod with the respectful suggestion that after careful selection a strong and responsible committee be appointed to consider the spiritual and temporal interests of the different Indian Reserves and to consider also certain suggestions made in a paper read by Mr. Hardyman at the said Conference, and by others regarding the unifying of the work of the different Reserves, and the organizing of the said work, to embrace all the Reserves.

All of which we humbly submit.

Gowan Gillmor, Archdeacon. William H. Trickett Benj. P. Fuller.

The Archbishop read letters from (1) Mrs. Kirwin Martin, of Hamilton, re The Girls' Friendly Society; (2) from Mrs. Harley, re Mother's Union; (3) T. H. Baxter, Hon. Sec., re Relief of Distress in the Holy Land; (4) from Rev. A. J. Oakley, re Parsonage at Beaumaris, recently destroyed by fire.

Rev. Canon Piercy, Hon. Clerical Secretary, read a letter from Ven. Archdeacon Mackay, Hon. Clerical Secretary of the Provincial Synod of Ontario, stating that copies of the Proceedings of Provincial Synod were not supplied in sufficient numbers to permit every clergyman to have one.

Rev. Canon Piercy asked that the rules of order be suspended in order that he might submit the resolution following.

Permission being given, it was

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

That the members of this Synod beg to express to the Rev. S. H. Alling their sincere appreciation of his inspiring sermon delivered at the Celebration of Holy Communion with which this Synod was opened.—Carried by a standing vote.

The Archbishop tendered the thanks of the Synod to Rev. S. H. Alling, who made brief acknowledgment.

Mr. H. Plummer presented his report as Treasurer of Synod, and also the report of the Honorary Treasurer of Invested Funds.

Mr. Chancellor Boyce presented and read the report of the Properties Committee.

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

The Archbishop made announcement of the Diocesan Missionary Meeting to be held this evening at 8 o'clock.

The Archbishop pronounced the Benediction and the Synod adjourned at 5.30 p.m.

SECOND DAY—THURSDAY, JUNE 14th, 1917.

The Archbishop took the chair at 10.30 a.m. and said prayers. Before proceeding to the regular business the Archbishop informed the Synod that the General Secretary of the Sunday School Commission, the Rev. R. A. Hiltz, would arrive on the noon train and desired to address the Synod. It was decided to receive him on Friday morning.

The Archbishop then called the attention of the Synod to the matter of the election of Delegates to the General and Provincial Synods. After the stating of different methods of taking the vote, the House decided by a show of hands that it would elect the delegates and substitutes referred to by one vote in each case.

The minutes of yesterday's proceedings were then read and

confirmed.

The Rev. A. T. Lowe and the Rev. J. B. Lindsell arrived and took their seats.

The Committee on Lay Credentials reported the presence of Mr. J. B. Wallace, of Little Current, with proper credentials.

NOTICES OF MOTION.

By Rev. R. Haines-

That the Synod of the Diocese of Algoma, assembled, desires to appoint, or have appointed, a Diocesan Travelling and Educational Secretary and Missioner, who will give his entire time to this work, and that a suitable man would fully justify the venture of faith and predict that instead of being a drag on the funds of the Church, would in a short time be a great strength to the Church. By Rev. F. H. Hincks—

That this Synod desires to have in the new Prayer Book a special Collect, Epistle and Gospel for use in connection with the service of Holy Matrimony when a celebration of Holy Communion is desired, and also a special Epistle and Gospel to be used in connection with the Burial Office or for a memorial service, and that we ask the Revision Committee to make these additions.

we ask the Revision Committee to make these ac

By Rev. C. W. Balfour—

That this Synod now assembled desires to send greetings and assurances of affectionate remembrance and prayers to those clergy of the Diocese who are away serving as chaplains at the Front, and also desires to place on record its feelings of admiration and earnest hopes for a safe return of those Divinity Students and large numbers of the laymen of this Diocese who have so nobly and voluntarily responded to the call of King and Country.

W. A. GREETINGS-REPORTS.

The Archbishop read a letter of greetings to the Synod from the Diocesan W. A., and appointed Ven. Archdeacon Gillmor and Rev. Canon Allman to prepare a reply. Mr. Chancellor Boyce presented and read the report of Trinity

College.

Rev. F. H. Hincks presented and read the report of the S. S. Committee, together with the report of the Treasurer of the said Committee.

The Archdeacon presented and read the report of the Committee on the Archbishop's Charge.

The Rev. C. W. Balfour presented and read the report of the

Committee on Holy Orders.

Mr. Chancellor Boyce read a memorandum from the Diocese of Niagara in re reciprocity in Beneficiary Funds.

Rev. Canon Piercy presented and read his report as Editor of

the "Algoma Missionary News."

The Archbishop stated that as yet he had only received one

report (Parry Sound) from the Rural Deans.

Permission to suspend the rules o forder was granted when the Archbishop presented and read the following report of the Committee appointed to draft a reply to the Diocesan W. A. greetings:

Synod Hall, Sault Ste. Marie, Ontario, Tune 14th, 1917.

The Synod of the Archdiocese of Algoma hereby begs to express to the Diocesan Woman's Auxiliary reciprocal greetings, and also records its heartfelt thanks and deep gratitude for the splendid and untiring efforts in rendering assistance of a most efficient character for the work of this Diocese.

The splendid benefits resulting from the work of the Woman's Auxiliary are most gratifying and far-reaching, and specially in the great assistance rendered for the augmenting of the Sustentation

Fund of the Diocese.

Signed by the Committee,

GOWAN GILLMOR, Archdeacon. ARTHUR H. ALLMAN, Canon.

Moved by the Archdeacon, seconded by Rev. Canon Allman, That the report of the Committee on reply to W. A. greetings be adopted.—Carried.

CONSIDERATION OF REPORTS.

Moved by Rev. Canon Piercy, seconded by Mr. W. J. Thompson,

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

Nineteen clauses of the report were adopted.

At 12 noon the Archbishop left the chair to attend the meeting of the Diocesan W. A., asking the Archdeacon to preside.

Noon-tide prayers for Missions were said.

The Synod continued the consideration of the Executive Committee's report.

The Synod adjourned at 12.30 p.m.

During the recess the ballots were distributed for the election of the delegates—Clerical and Lay—to the General and Provincial

Synods.

The Archbishop resumed the chair at 12.55 p.m. and appointed the Rev. W. H. Trickett and the Rev. F. H. Hincks scrutineers for the lay vote and Mr. W. J. Thompson and Mr. R. Tyner scrutineers for the clerical vote.

ELECTIONS-GENERAL SYNOD.

Clerical Delegates—Ven. Archdeacon Gillmor, Rev. C. W. Balfour, Rev. Canon Burt, Rev. Canon Piercy, Rev. W. S. G. Bunbury, Rev. Canon Allman.

Clerical Substitutes—Rev. R. A. Cowling, Rev. F. H. Hincks, Rev. Canon Hazlehurst, Rev. W. H. Trickett, Rev. Canon Boydell,

Rev. E. P. Goulding.

Lay Delegates—Mr. Chancellor Boyce, Mr. H. Plummer, Capt. J. B. Way, Mr. Andrew Elliot, Mr. H. Tomney, Mr. W. J. Thompson.

Lay Substitutes—Mr. R. Tyner, Mr. J. B. Wallace, Mr. W. A. Hankinson, Mr. H. L. Slaght, Mr. E. J. Vincent, Mr. F. W. Major.

ELECTIONS-PROVINCIAL SYNOD.

Clerical Delegates—Ven. Archdeacon Gillmor, Rev. C. W. Balfour, Rev. Canon Burt, Rev. W. S. G. Bunbury, Rev. Canon Piercy, Rev. R. A. Cowling, Rev. F. H. Hincks.

Clerical Substitutes—Rev. Canon Hazlehurst, Rev. Canon Allman, Rev. J. Leigh, Rev. E. P. Goulding, Rev. J. C. Popey, Rev. F.

W. Colloton, Rev. B. P. Fuller.

Lay Delegates—Mr. Chancellor Boyce, Capt. J. B. Way, Mr. A. Elliot, Mr. E. J. Vincent, Mr. H. Tomney, Mr. H. Plummer, Mr.

W. J. Thompson.

Lay Substitutes—Mr. T. H. Lake, Mr. J. B. Wallace, Mr. R. Tyner, Mr. A. R. Merrix, Mr. H. L. Slaght, Mr. E. L. Hall, Mr. E. T. Read.

OTHER ELECTIONS AND APPOINTMENTS.

The clergy of the several Rural Deaneries made the following nominations of Rural Deans to the Archbishop:

For Muskoka Deanery—Rev. F. H. Hincks.

For Parry Sound Deanery—Rev. R. A. Cowling.

For Nipissing Deanery—Rev. J. C. Popey.

For Algoma Deanery-Rev. J. Tate.

The Archbishop appointed the several priests nominated to him as Rural Deans.

In the case of Thunder Bay Deanery the clergy declined to nominate and requested the Archbishop to appoint without nomination. Thereupon the Archbishop appointed Rev. Canon Burt to be Rural Dean of Thunder Bay.

EXECUTIVE COMMITTEE.

The Archbishop appointed the following members of the Executive Committee: Rev. C. W. Balfour, Rev. W. S. G. Bunbury, Rev. J. Tate, Mr. E. J. Vincent, Mr. W. J. Thompson, Mr. E. T. Read.

The Synod elected the following members of the Executive Committee: Rev. F. H. Hincks, Rev. R. A. Cowling, Rev. Canon Burt, His Honor Judge Mahaffy, Mr. H. L. Slaght, His Honor Judge Hewson, Mr. W. F. Langworthy.

REPORTS AND ELECTIONS.

The Synod resumed the consideration of the report of the Executive Committee and adopted the first part of clause 22 and clauses 23 and 24.

Moved by Rev. E. P. Goulding, seconded by Rev. Canon Burt, That the rules of order be suspended and that Rev. R. A. Hiltz, General Secretary of the S. S. Commission, be invited to occupy a seat on the floor of the House.—Carried.

The Archbishop welcomed the Rev. R. A. Hiltz to the Synod.

Moved by Rev. F. H. Hincks, seconded by Rev. Canon Hazle-hurst.

That Ven. Archdeacon Gillmor, Rev. Canon Piercy, Mr. Chancellor Boyce and Mr. H. Plummer be elected Representatives of the Diocese on the Board of Management of the Missionary Society of the Canadian Church.—Carried.

Moved by Rev. E. P. Goulding, seconded by Rev. Canon Burt, That Mr. Edgar T. Read be appointed an Auditor.—Carried.

Moved by Mr. W. J. Thompson, seconded by Rev. R. A. Cowling,

That Mr. C. H. E. Rounthwaite be hereby appointed one of the Auditors of the Synod for the current triennium.—Carried.

Moved by Mr. Chancellor Boyce, seconded by Mr. W. J. Thompson,

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

Clause 1 was adopted before the hour of adjournment.

By a show of hands the House decided to hold an evening session.

The Synod adjourned at 5.30 p.m. to meet at 8 p.m.

EVENING SESSION.

On resuming business the Synod adopted the remaining clauses of the report of the Properties Committee, when it was

Moved by Mr. Chancellor Boyce, seconded by Mr. W. J. Thompson,

That the report of the Properties Committee be adopted as a

whole.—Carried.

Permission to suspend the rules of order being granted, it was Moved by Mr. W. J. Thompson, seconded by Mr. T. H. Lake,

That this Synod desires to record its deep and solemn sense of profound satisfaction and thanksgiving that in the present worldwide and terrible struggle the clergy and laity of this, in company with and, at least, abreast of every other diocese of the Church of England in Canada, has contributed to the Canadian forces overseas such a substantial proportion thereof. The splendid heroism of our brave soldiers (including chaplains, physicians and nurses), their wonderful achievements and indomitable courage, their grand spirit and cheerfulness under conditions of danger, hardship and suffering are soul-stirring examples of the glorious part which Canada is playing in the war.—Carried.

Moved by Mr. H. Plummer, seconded by Mr. Chancellor Boyce,

That the reports of the Treasurer of the Synod and of the Hon. Treasurer of Invested Funds be adopted.—Carried.

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

That the report of Trinity College be considered clause by clause.—Carried.

The several clauses having been adopted, it was

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

That the report to the Synod on the condition of Trinity College be and is hereby adopted.—Carried.

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

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

All the clauses being adopted, it was

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

That the report of the Committee on the Archbishop's Charge be adopted as a whole.—Carried.

Moved by Rev. E. P. Goulding, seconded by Rev. C. W. Balfour,

That in view of the recommendation in the report of the Committee on the Archbishop's Charge re the Archdeacon's collection of moneys for the Sustentation Fund, his itinerary be left in the hands of the Executive Committee.—Carried.

The Archbishop pronounced the Benediction and the Synod

adjourned at 10 o'clock p.m.

THIRD DAY-FRIDAY, JUNE 15th, 1917.

The Archbishop took the chair at 10 o'clock and said prayers. The Archbishop proposed that, to expedite business, the reading of the minutes be deferred, which was agreed to.

Moved by Rev. C. W. Balfour, seconded by Rev. P. J. K. Law, That Rev. F. H. Hincks, Rev. Rural Dean Popey, Rev. P. A. Paris and Messrs. W. J. Thompson, H. L. Slaght and B. F. Chilton be appointed members of the S. S. Committee.

Moved in amendment by Rev. F. H. Hincks, seconded by Rev.

Canon Hazlehurst.

That the name of Rev. C. W. Balfour be substituted for that of Rev. F. H. Hincks on the S. S. Committee, and that the original motion so amended be adopted.

The amendment was carried.

The Clerical Secretary read letters of regret for absence from Synod from Rev. J. Norman and Rev. J. Thompson.

The Clerical Secretary read a report from the Executive Com-

mittee nominating Mr. H. Plummer as Treasurer of Synod.

Moved by Rev. Canon Piercy, seconded by Rev. Canon Burt, That the report of the Executive Committee now presented be adopted.—Carried.

Rev. B. F. Fuller presented and read the report of the Indian

Homes Committee.

Moved by Rev. B. P. Fuller, seconded by Rev. G. H. Phillips, That the report of the Committee on Indian Homes be adopted. —Carried.

Moved by Rev. F. H. Hincks, seconded by Rev. C. W. Balfour, That the report of the S. S. Committee be considered clause by clause.—Carried.

Clauses 1 and 2 were adopted. A motion to delete clause 3 was lost on division, after which the clause was adopted. Clauses 4, 5 and 6 were adopted.

Moved by Rev. F. H. Hincks, seconded by Rev. C. W. Balfour, That the report of the S. S. Committee as a whole be adopted.

—Carried

Moved by Rev. R. Haines, seconded by Rev. S. F. Yeomans, That the following clause be added to the S. S. Committee report: "That this Synod respectfully asks the S. S. Commission to consider earnestly the possibility of holding a summer school in

Algoma."—Carried.

The Archbishop introduced Rev. R. A. Hiltz, General Secretary of the S. S. Commission, who addressed the Synod on the subject of the work of the Commission.

Rev. C. W. Balfour presented and read the report of the Com-

mittee on Holy Orders.

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

That the report of the Committee on Holy Orders be adopted.—Carried.

Rev. W. H. Trickett moved the motion of which he had given notice yesterday (see p. 32), which was seconded by Rev. Canon Allman.

It was moved in amendment by Rev. H. A. Sims, seconded by

Mr. H. L. Slaght,

That the clerical and lay members of the Church of England in Canada, in the Diocese of Algoma, in Synod assembled, desire to place on record their approval of the principle of compulsory selective conscription of the manhood of the country for war service, and would further urge that the whole resources of the country be organized for the vigorous carrying on of the war to a satisfactory conclusion, and that a copy of this resolution be transmitted to the Prime Minister.

The amendment was carried.

Moved by Rev. Canon Piercy, seconded by Rev. C. W. Balfour, That the report of the Editor of the "Algoma Missionary News" be considered clause by clause.—Carried.

Clause 1 was adopted.

It being noon, the Archbishop said the Noon-Day Prayers for Missions.

The first sentence of clause 2 of the "A. M. N." report was adopted, the balance of the clause being deleted.

The Synod adjourned at 1 p.m. until 2.30 p.m.

The Archbishop resumed the chair at 2.50 p.m., when the Committee on Lay Credentials reported the presence of Major P. B. Wilson, substitute delegate for Webbwood, who took his seat.

The Synod resumed the report of the "A. M. N.," when clauses

3 and 4 were adopted.

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

That the report of the Editor of the "A. M. N." be adopted as a whole.—Carried.

Moved by Rev. R. A. Cowling, seconded by Rev. C. W. Balfour, That the "A. M. N." be continued as a monthly organ for this diocese; that it be published and, if possible, be printed in the see city; that the Rev. O. L. Jull be Editor-in-chief, and Rev. W. H. Trickett be Editor; that there be a Board of Associate Editors, made up of five clergymen, one appointed from each deanery by the clergy of that deanery; that if the Editors desire a Business Manager for the magazine they make a nomination to the Executive Committee who shall, if they deem the nomination wise, appoint the same.

Moved in amendment by Mr. Chancellor Boyce, seconded by

Rev. Canon Allman,

That all the words after the word "continued" be left out and the following substituted therefor: "That the question of the reorganization of the "A. M. N.," the place of its publication, the provision for its management and the appointment of the saine be left with the Executive Committee, which shall determine the best plan of reorganization with full power to carry the same into effect.

The amendment was carried.

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

That Rev. Canon Piercy be paid the sum of one hundred dollars as a slight recognition of his long work in connection with the "A. M. N.," and also the sum of one hundred dollars for extra expenses and expenditures as Secretary of the Diocese.—Carried.

Moved by Mr. Chancellor Boyce, seconded by Mr. H. L. Slaght, That this House desires that the Executive Committee shall, as soon as possible, provide for His Grace the Archbishop such clerical or other assistance as will most effectually relieve His Grace in the arduous work involved in the episcopal administration of the affairs of this large diocese.—Carried.

Mr. E. T. Read, Insurance Officer pro tem., presented and read

his report.

Moved by Mr. E. T. Read, seconded by Rev. W. S. G. Bun-

bury,

That the report of the Hon. Insurance Officer pro tem. be received and that the recommendations in the report be referred to the Executive Committee for action at its first meeting.—Carried.

The Archbishop tendered to Mr. Read the thanks of the Synod

for his services so cheerfully rendered.

Mr. A. R. Merrix then moved the motion standing in his name on the agenda paper, which was seconded by Rev. Canon Burt (see page 31).

Moved in amendment by Mr. Chancellor Boyce, seconded by

Capt. J. B. Way,

That women be accorded seats and votes in our vestries, subject to the essential condition that at every vestry meeting there shall be a quorum necessary to the transaction of business of not less than three, of whom two must be men.

The amendment was carried.

The mover of the following resolution gave due notice of it and it appeared on the agenda paper—

Moved by Rev. C. W. Balfour, seconded by Rev. E. P. Gould-

ing,

That in Canon 13, in paragraph 1, line 1, the word "male" be crossed out; that in line 12 the last four words "he proposes to vote" be deleted and the following substituted: "the right to vote is claimed"; that in paragraph 2, line 2, the word "male" be inserted before "communicants."

Notice of the next resolution was also duly given and was on

the agenda paper-

Moved by Rev. C. W. Balfour, seconded by Rev. E. P. Goulding.

That in Article 3 of the Constitution, in line 7, the word "per-

sons" be substituted for the word "laymen."

Of the resolution following notice was duly given, it being printed on the agenda paper—

Moved by Rev. C. W. Balfour, seconded by Rev. E. P. Gould-

ing,

That in Article 4 of this Constitution wherever the term "canonical voters" occurs the word "male" be inserted before it.

In like manner due notice was given of the following resolution

and it appeared on the agenda paper-

Moved by Rev. C. W. Balfour, seconded by Mr. H. Plummer, That this Synod considers it advisable to have the fiscal year of the parish or mission run from January 1st to December 31st, coinciding with the fiscal year of the Diocese and of the M.S.C.C. Also that this Synod considers it advisable with such a change to have the returns from each parish and mission, having to do with the state and progress of the Church, made to the Rural Dean early in January of each year instead of at Easter, and that the annual vestry meeting of the congregation be held at some specified time in January. And that this Synod requests the Executive Committee to make such alterations as may be necessary in the Constitution and Canons of the Diocese as to effect the above changes and to bring the matter before the next meeting of Synod.

Moved in amendment by Rev. W. S. G. Bunbury, seconded by

Rev. H. A. Sims,

That the Synod considers it advisable to have the fiscal year of the parish or mission run from May 1st to April 30th. Also that this Synod considers it advisable with such a change to have the returns from each parish or mission having to do with the state and progress of the Church made to the Rural Dean early in May of each year instead of at Easter, and that the annual vestry meeting of the congregation be held at some specified time in May. And that this Synod requests the Executive Committee to make such alterations as may be necessary in the Constitutions and Canons of the Diocese as to effect the above changes and to bring the matter before the next meeting of Synod.

At 5.30 o'clock the Synod adjourned until 8 o'clock p.m.

When the Synod resumed business for the evening session, Rev. W. S. G. Bunbury, with the consent of his seconder, asked the permission of the Synod to withdraw the amendment standing in his name, which was granted.

Rev. C. W. Balfour's motion was then put to the House and

declared lost.

Moved by Major P. B. Wilson, seconded by Mr. W. J. Thompson,

That this House, in view of the high cost of living, is in favor of providing by such means as lies within its power for an increase in the stipends of clergymen paid through the Mission Fund by distributing any surplus of such Fund amongst such clergymen pro rata for the duration of the war, or until such time as in the opinion of the Executive Committee is proper. It is further resolved that the parishioners should be asked, in consequence of such cost of living, to augment to the utmost their Christmas offerings for the benefit of the clergy.—Carried.

The Synod resumed the consideration of the report of the

Executive Committee, when it was

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

Boyce,

That the second part of clause 22, from the words "approval of the Synod," of the report of the Executive Committee be deleted, and that the report of the Executive Committee so amended be adopted as a whole.—Carried.

Regarding Trinity College, the Synod with applause received the suggestion that the Archbishop should write a letter to the Provost expressing appreciation of the work done at Trinity College

and pleasure at the happy relations existing.

The motion standing in the name of Rev. F. H. Hincks (see p. 34) was moved by Rev. P. A. Paris, seconded by Rev. Canon Burt, and carried.

The motion standing in the name of Rev. R. Haines (see p. 34) was moved by Rev. B. P. Fuller, seconded by Rev. E. Montizambert.

Moved in amendment by Rev. S. F. Yeomans, seconded by Rev.

E. H. C. Stephenson,

That the resolution re Diocesan Travelling and Educational Secretary be referred to the Executive Committee for consideration.

Both the amendment and the motion were lost.

Moved by Mr. Chancellor Boyce, seconded by Rev. W. H. Trickett,

That Mr. E. F. Read be and is hereby appointed Hon. Insurance Officer.—Carried.

THANKS.

Moved by Rev. Canon Burt, seconded by Mr. Chancellor Boyce, That this House extends to the Diocesan W. A. its heartfelt thanks and deep gratitude for its splendid and untiring efforts in assisting in a most powerful manner the work of this Diocese, resulting as it has in splendid benefits to that work and especially for the great assistance rendered in augmenting the Sustentation Fund of Algoma.—Carried.

Moved by Mr. H. Plummer, seconded by Rev. C. W. Balfour, That this House desires to place on record its keen sense of appreciation of and hearty thanks for the devoted sympathy and services rendered by our devoted friends in England, the Algoma Association, whose great generosity, especially in the liberal gifts to the Superannuation Fund, have resulted in the Fund having become now operative.—Carried.

Moved by Rev. Canon Piercy, seconded by Rev. P. A. Paris, That the Executive Committee of the Synod be instructed to have the Proceedings of this Synod printed, and that copies of the same be distributed to the members of this Synod and that a copy for filing be sent to each parish and mission.—Carried.

Moved by Rev. A. Cooper, seconded by Rev. W. S. G. Bun-

bury,

That the most cordial thanks of this Synod be extended to the C. and C. C. S., the S. P. G. and the S. P. C. K., and the M. S. C. C. for the most splendid help, encouragement and assistance which have been extended by them to the needs of this Diocese.—Carried.

Moved by Rev. E. G. Heaven, seconded by Rev. A. Cooper, That the heartiest thanks of the members of this Synod be extended to Rev. W. H. Trickett for his kindness in acting as organist at the Church services in connection with the Synod.—Carried.

Moved by Rev. Canon Burt, seconded by Rev. Canon Allman, That this Synod desires to place on record its gratitude to the Treasurer of this Diocese for the able way in which he manages the finances of the Diocese and also for his unfailing courtesy in dealing with any appeals that are made to him for explanations in matters which are not clear.—Carried.

Moved by Rev. Canon Allman, seconded by Rev. H. A. Sims, That the thanks of this Synod be tendered to the Rector of St. Luke's pro-Cathedral and to those members of the Church in Sault Ste. Marie and Steelton who have so graciously and bountifully provided hospitality for the visiting members of the Synod.—Carried.

Moved by Rev. N. E. Smith, seconded by Mr. W. A. Hankin-

That this Synod, recognizing the valuable and painstaking work of the Honorary Clerical and Lay Secretaries, desire to place on

record a vote of thanks as an expression of its gratitude for the same.—Carried.

INDIAN HOMES COMMITTEE.

The Archbishop made the following appointments:

Ven. Archdeacon Gillmor, Rev. W. H. Trickett, Mr. W. J. Thompson and Mr. H. Plummer. and the Synod then elected

Rev. W. S. G. Bunbury, Rev. S. H. Ferris, Capt. J. B. Way,

and Mr. A. Elliot.

Moved by Mr. Chancellor Boyce, seconded by Rev. B. P. Fuller,

That with reference to the memorial presented to the House by the friends of Indian Missions, this House requests His Grace the Archbishop to nominate and appoint a committee to supervise Indian work in the endeavor to organize and unify such work among our Indian friends in this Archdiocese.—Carried.

Rev. C. W. Balfour moved the motion of which he had given notice on Thursday (see p. 34). It was seconded by Mr. Chancel-

lor Boyce and carried.

Moved by Rev. Canon Burt, seconded by Rev. S. F. Yeomans, That this Synod extends deep sympathy to the Rev. F. W. Clayton in his illness, with the hope that he may have a speedy and permanent recovery.—Carried.

Mr. W. J. Thompson then moved the motion of which he had given notice on Wednesday (see p. 32). It was seconded by Mr.

Andrew Elliot and carried.

Moved by Rev. Canon Piercy, seconded by Capt. J. B. Way, That the Hon. Clerical Secretary convey to Mrs. C. V. Plummer the sympathy of this Synod on the death of her husband, the late Hon. Secretary of this Synod.—Carried.

Moved by Mr. W. J. Thompson, seconded by Mr. Chancellor

Boyce,

That the thanks of the Synod be tendered to the members of the W. A. Branches of St. Luke's, St. John's, St. Stephen's and St. Peter's Churches for the kind entertainment and bountiful repast given the members of the Synod at noonday on Wednesday and Thursday.—Carried.

Moved by Rev. Canon Allman, seconded by Rev. Canon Burt, That the most cordial and sincere thanks of this Synod be tendered to the Archbishop of Algoma for the very important and invaluable Charge delivered on the day of opening and also for His Grace's most able and impartial occupation of the Chair.—Carried unanimously by a standing vote.

The minutes of the proceedings of Thursday were then read

and confirmed.

The Archbishop pronounced the Benediction and the Synod adjourned until next day at 10 o'clock a.m.

FOURTH DAY—SATURDAY, JUNE 16th, 1917.

The Archbishop took the chair at 10.30 a.m. and said prayers. The minutes of the previous day's proceedings were read and confirmed.

Moved by Mr. H. Plummer, seconded by Rev. G. H. Phillips, That Mr. Andrew Elliott be reappointed Honorary Registrar

of the Diocese of Algoma.—Carried.

Rev. P. A. Paris, for the Sunday School Committee, reported that the Sunday School Committee had nominated as representatives on the S. S. Commission: Rev. C. W. Balfour, Rev. P. A. Paris, Mr. H. L. Slaght and Mr. B. F. Chilton. The Committee had also appointed Rev. J. C. Popey as Secretary and Treasurer.

Moved by Rev. S. F. Yeomans, seconded by Rev. W. H. Phil-

lips,

That the report of the S. S. Committee be adopted. Carried. Moved by Ven. Archdeacon Gillmor, seconded by Mr. H.

Plummer,

That a committee be appointed to represent this Archdiocese on the Social Service Council and that it consist of Rev. C. W. Balfour, Rev. H. A. Sims, His Honor Judge Mahaffy and Mr. W. J. Thompson.—Carried.

The Archbishop reappointed the members of the Committee

on Holy Orders, with the addition of Rev. F. H. Hincks.

Ven. Archdeacon Gillmor moved his resolution concerning welcome and help to returned soldiers, of which he had given notice in the first day of the Synod. It was seconded by the Clerical Secretary and adopted. (See p. 32).

SCHEDULE OF ENACTMENTS.

The Clerical Secretary 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—Appointment of Auditors. 8—Election of Hon. Registrar. 9—Election of Insurance Officer.

10-Election of Committee on Sunday Schools.

11-Appointment of Representatives on S. S. Commission.

12-Election of Treasurer of Synod.

13—Election of Representatives on Social Service Council.

14-Election of Committee on Indian Homes.

15—Adopted the Report of the Committee on the Archbishop's Charge.

16—Adopted the Report of the Executive Committee.

17—Adopted the Report of the Editor of the "A. M. News."

18—Adopted the Report of the Committee on Properties.

19—Adopted the Report of the Committee on Holy Orders.

20-Adopted the Report of the Indian Homes Committee.

21-Adopted the Report of Trinity College.

22-Appointment of Committee on Holy Orders.

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

Shortly after 11 o'clock the Archbishop declared the Synod prorogued and pronounced the Benediction.

APPENDIX.

REPORT OF THE EXECUTIVE COMMITTEE TO THE FIFTH SYNOD OF THE DIOCESE OF ALGOMA, 1917

To the Most Reverend the Archbishop of Algoma and Members of the Synod of Algoma:

The Executive Committee has held twenty-seven meetings since its

appointment by the last Diocesan Synod held in 1914.

On this occasion it is but right and fitting that our report should open with notes personal. First, with respect to our Diocesan. gratitude we place on record the joy and satisfaction that was so generally felt throughout the Diocese when it was learned that our Bishop was not to go to Ottawa ,but would remain with us. An active appreciation of Dr. Thornloe's continued service with us in this missionary diocese might be found in a ready response to those proposals for the advance of the Church in the Diocese which, at his suggestion or with his approval, are brought before us.

Later it was our pleasure to tender to the Bishop our most sincere congratulations upon his elevation, by the votes of his fellow-Bishops in the Province of Ontario, to the Metropolitan's chair of this Ecclesiastical Province. In this action, too, we only expressed the feelings of Church-

men all over the Diocese.

At our meeting in January, 1917, we were privileged to tender our congratulations to the Archbishop on the completion of twenty years of self-sacrificing service as Bishop of Algoma. May he, in the Providence of God, be spared to us as our much-loved Father in God for some years yet and may he experience the joy of seeing the Church in Algoma reap some fruit of his devoted service.

Three members of your Committee are overseas serving with the Canadian units of the British Army, viz., Rev. Canon Hedley, Dr. Arthur

and Mr. P. H. B. Dawson.

A vacancy was made in the Committee when Rev. W. H. Johnson left Algoma and returned to England. His place was filled by the ap-

pointment of Rev. W. S. G. Bunbury.

Not without pain is attention drawn to the gap made in the personnel of the Committee by the death of Mr. C. V. Plummer, who ever showed himself to be an active member of your Committee since 1909. He had also served the Diocese as Hon. Lay Secretary of Synod since its erection in 1906. Moreover, as Hon. Custodian of Insurance for a number of years Mr. C. V. Plummer had rendered valuable service to the Church in the Diocese. During these years of continuous service the Executive Committee profited by the coursel of a realous confirere

Executive Committee profited by the counsel of a zealous confrere.

Year by year your Committee has continued to revise the grants made from the Mission Fund to assist in the maintenance of a missionary in places too weak to wholly support themselves. In this connection attention may be drawn to paragraph 4 of Canon 6, which says: "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." Here, too, it may be said that no vestry of a mission station is at liberty to reduce the sum asked of it as its local quota to its missionary's stipend without the consent of the Executive Committee.

With regard to the Mission Fund it may here be stated that some of its sources of income are shrinking. The grant from the C. & C. C. S. is rapidly approaching the vanishing point. When, in 1915, the S.P.G., which has dealt very liberally with us, made an appeal for assistance during the stress of war, your Committee authorized the Archbishop to write to Bishop Montgomery, the General Secretary of the S.P.G., to say that we would relinquish a portion of the grant made by the Society to Algoma. We reduced our drafts per quarter by £100.

It is becoming more and more evident that we must look for increased support for our Mission Fund from within the boundaries of our own Diocese.

The proposal to put our Invested Funds into the hands of a Trust Company for management was carefully considered in light of the terms submitted by two first-class companies. Having taken the advice of the Chancellor of the Diocese, your Committee decided that it was unwise to make now any change in the management of our Invested Funds.

From time to time facts come to our knowledge which reveal an unsatisfactory knowledge, not to say ignorance, of the Diocesan regulations concerning the insurance of Church properties. It is most important that all the authorities of every parish and mission should be familiar with the regulations referred to. In missions, grants from the Mission Fund are conditional to the observance of said rules. (See Constitution and Canons, p. 26.

In accordance with the unanimous decision of the last Synod, your Committee has annually made an apportionment for the Diocesan Mission Fund on the basis of the M.S.C.C. apportionment.

TITLES OF LANDS RECEIVED.

New Liskeard—A clear title to the property on which the church is situated.

Quinn's—For a site for a school hall.

Tp. Tarentorus—Site for a church (Chapman sub-division).

Baysville—For a cemetery. Milford Bay-For a cemetery. Lake of Bays-For a church site.

Bidwell-For a church.

Beaumaris—For the parsonage. Sheguindah—For lands at Sheguindah (26 acres) which have been in use for 50 years. Purchased at \$2 per acre.

Coniston-A 99-year lease from the Mond Nickel Company for the site of the church.

SALES.

Gore Bay-Consent was given to sale of parsonage, the proceeds to go towards procuring new parsonage. Sale was for \$850. Green Bush-Consent given for the sale of chapel for \$55.

Cutler-Consent given for sale of church for \$450.

MORTGAGES.

Due application being made, consent was given to the following mortgages on Church property:

Gore Bay—On parsonage\$ 500 00 Sturgeon Falls—On parsonage 350 00 Sheguindah—On parsonage

(The last mentioned was to clear off a previous mortgage.) Sault Ste. Marie, St. Luke's-Consent given to extension of time on mortgage.

GRANTS FROM THE CHURCH AND PARSONAGE FUND.

The following grants were authorized:		
Aspdin—Parsonage (two grants)\$	100	00
Quinn's—School hall	50	
Coniston—Removal of church from Victoria Mines	100	00
Thessalon—Towards payment of debt on church	50	00
DorionNew church (two grants)	175	00
Sturgeon Falls—Enlargement of parsonage	100	00
Sylvan Valley—Stone foundation to church	50	00
Garden River—New buildings	50	00
Bidwell—New church	100	00
Thessalon—Towards debt on church	50	00
Ravenscliffe—Improvements to church	50	00
LOANS FROM CHURCH AND PARSONAGE LOAN FUN		
Dorion—New church	150	00
Sturgeon Falls—Enlargement of parsonage	300	00
Coniston—Removing church from Victoria Mines.	200	00

DIVINITY STUDENTS' LOAN FUND.

In response to applications made in the usual form, loans were made to the undermentioned students:

Mr. T. V. L'Estrange, \$150 (1 year).

Mr. E. H. Baker, \$50.

Mr. W. C. Dunn, \$100 per annum for 3 years.

Mr. W. C. Dunn, \$20 (additional).

Mr. J. Templeton, \$150 (1 year).

Mr. H. H. Heard, \$450 to cover period of 3 or 4 years' studentship.

OTHER GRANTS.

In response to urgent appeals and under exceptional circun	istan	ces
your Committee voted the following grants of money:		
Rev. Canon Allman, Rural Dean's expenses\$	6	87
Mr. L'Estrange, travelling expenses	6	45
Mr. W. Duncan, services at Quinn's and Grassmere		00
Shed for boat at Nipigon (two payments)		40
Rev. Canon Allman, bonus towards repairs to parsonage	100	00
Rev. Canon Young, continued ill health	100	
Mr. L. Hardyman, expenses		00
Moral and Social Reform (share expenses)		00
Popus to James Flatcher Cros Indian lay reader		00
Bonus to James Fletcher, Cree Indian lay-reader		00
Mr. Warriner, expenses to Coniston	10	UU
Mr. C. Miles, bonus on account of accident and cost of removal	20	00
from Aspdin to Silverwater	30	
Taxes on property at Steelton	23	
Taxes on 2 lots in Highland Park (Tp. Tarentorus)	La Contraction	25
Mr. W. Duncan, expenses serving Quinn's and Grassmere	15	-
Mr. E. Weeks, towards defraying expenses to Sheshegwaning	50	00
Rev. S. Yeomans, expenses removing from Bruce Mines to Gore	2	
Bay	37	
Mr. J. Templeton, part expenses to Slate River	25	200
To establish school at Whitefish, sum not to exceed	100	00
Rev. Canon Allman, bonus towards payment of work on parson-		
age demanded by Board of Health	25	00
Rev. A. J. Oakley, part expenses removing Beaumaris to New		
Liskeard	30	00
Taxes were also ordered to be paid on two lots at Nipigon.		
"Big John", acct. of house destroyed by fire, Indian school	25	00
Mr. Bell, acct. of loss of effects by fire	50	00

Considering that the Rev. T. N. Munford had a moral claim upon us, he having received serious injury while serving the Church in this Diocese and learning that he is completely laid aside, your Committee made him a grant of One Hundred Dollars from the income of the Superannuation Fund. This was in 1916. The grant has been repeated for 1917.

The great importance of possessing full and up-to-date information concerning all Church properties within the diocese has been thrust upon your Committee. There is danger of loss through non-payment of taxes, or lands may be jeopardized for other reasons. It is suggested that

or lands may be jeopardized for other reasons. It is suggested that every Rural Dean shall keep a register, giving full information concerning all the properties within his Rural Deanery.

The capital of the Superannuation Fund having reached a sum that permits of the use of a portion of the income for pensions, your Committee have placed Rev. Canon Young on the Fund, paying him \$200 for the year 1916, which sum was increased this year to the rate of \$300, subject to the approval of this Synod.

Your Committee unanimously approved a scheme whereby the capital of the Sustentation Fund shall be raised to \$100,000. May we not bespeak a liberal giving to this Fund on the part of all Church people

within the Diocese.

Much consideration has been given to "The Algoma Missionary News." It has been proposed that the paper be printed in the See City and a contract was drawn up. The whole matter is now left in the hands of the Synod.

All of which is respectfully submitted.

CHARLES PIERCY

Secretary of Executive Committee.

REPORT OF COMMITTEE ON THE ARCHBISHOP'S CHARGE.

The Committee on Your Grace's Charge have met and considered each clause. We desire to express our gratitude to Almighty God that Your Grace has been preserved through all these years of travel and labour and anxiety, and that you have been kept in great power of mind and body, and your heart gladdened with the fullness of love in the abundance of fruit from all your toil.

We are therefore all your toil.

We are thankful also that Your Grace, when called to the Bishopric of Ottawa, decided to remain with us, and give us the blessing of your continued supervision in your great work.

1. We refer, in Your Grace's Charge, to the Algoma Mission Fund, and to the fact that it is unsatisfactory, meagre, and that no improve-ment is evident. The apportionment is often not made up in each Parish ment is evident. The apportionment is often not made up in each Parish and Mission. We recommend that the Executive Committee make it quite clear when the apportionments to this Fund should be paid and fully made up, and that no uncertainty in the matter may remain.

2. We are thankful that the invested funds show so good an increase in the last three years, even \$32,476.83. We would specially refer to the Superannuation Fund, which now stands at \$33,085.72, with an increase since the last Synod of some \$17,160.98, mainly through the efforts of our English Algoma Association, and the legacy from our good friend the late Mr. Kennedy; and we consider it wise to continue under the by-laws framed by the Executive Committee under Canon 8.

3. We also refer specially to the Sustentation Fund, being an endowment in the interests of the poorer missions, and through which fund, in the course of a comparatively short time, the Archdiocese may become self-supporting. We are aware that Your Grace has set your heart upon that object, and to have it attained at the earliest possible time. We heartily congratulate Your Grace, accordingly, on your successful efforts, in spite of these years of terrible war, and stress, and high prices, and threatened famine, in being able to collect for this Fund, through help from England, from our Woman's Auxiliary, and other sources, no less a sum, within the last two years, than \$12,376.94. Surely this is a guarantee of the speedy success of the object in Your Grace's heart, even the self-support of the Archdiocese.

4. We recommend that the Archdeacon should travel around and

continue to obtain subscriptions for this Fund.

5. We are sorry that the Divinity Students' Fund should show bad debts, in regard to certain defaulting students, and we strongly recommend that, where practicable, security should be given by them; but that in every case no application should be considered unless it is accompanied by a certificate from two responsible laymen in the parish from which the applicant comes.

6. In the Church and Parsonage Loan Fund we also recommend

security to be obtained.

We heartily approve that the Endowment Fund for repairs on the See House should be placed for investment in the hands of our Honorary Treasurer.

8. With regard to Roman Catholic aggression, and their purchasing of farms, we fully agree with Your Grace that it is a subject deserving

the earnest consideration of this Synod.

9. In the Indian work, with little or no growth, with competition of better Roman equipment, with tuberculosis, we find the subject covered by Memorial from Indian Conference read to the Synod.

10. In regard to returned soldiers being urged, where found fitted, to take Holy Orders, we believe the subject is covered by report on Holy

Orders.

11. In regard also to the matter of the change of date of vestry meetings and annual accounts, we find it covered by a motion before the Synod.

All of which is respectfully submitted.

GOWAN GILLMOR, Archdeacon, Chairman.

PRINCIPAL'S REPORT OF ALGOMA INDIAN HOMES.

To His Grace the Archbishop of Algoma and Members of the Indian Homes Committee:

We herewith beg to present a report of the Shingwauk and Wawanosh Homes, to be presented at the Synod to be held in June, 1917. It is with a degree of satisfaction and pleasure that we submit this report, and just here we would like to explain why we feel this degree of pleasure. Whether or not this Synod can understand the statement we are about to make must not prevent us from making such statement. There had grown, without doubt, a stigma on all Indian work, so that at the time the present management took up the work (1909), there was not only a large debt upon the Homes, but also that atmosphere of being "down and out." One of the hardest things a worker among the Indians has to do is to keep his clothes free from dust and grease. We all know

quite well that those who minister to white people find it necessary to be very careful in this regard. But all this is rather a diversion and I

must proceed. The present staff have studied to do their duty and to keep up the standard of respect in every particular way and manner—the reputation of the Homes. In the natural order of things the debts had to be paid first. This part of the work did not progress as slowly as we anticipated. That wonderful organization, the Woman's Auxiliary, came constantly to our aid both with money and material, so that before long we saw the number of debts growing less, until all were paid off, and ever since we have had always a working credit in the bank.

We are just in saying that we have transformed the Homes. When we say "we", may it be by all understood that this Synod is as much a we say "we", may it be by all understood that this Synod is as much a part of the Homes as we are. So also the many Branches of the W. A. The evening that we arrived at the Indian Homes and walked into the entrance hall, Mrs. Fuller broke down completely and protested against remaining in such a place. In the front hall was an ice box and a hole in the floor to let out the water than ran from the box. On the table was a pail of milk with several stones holding down the cover. The floor was so badly worn the knots were all sticking up. No mat, no carpet. All through the same condition prevailed. All has been changed. We could receive any of you or a party of you into a room as beautifully furnished as you could wish. Some may think, how did you get it? How did you pay for it? The General Secretary of the Woman's Auxiliary came to look us over, and, being of larger substance than we, she sat in, and went through, our only easy chair. Becoming somewhat indignant, she asked: "Where does your Bishop sit when he comes to visit you?" "His Lordship never sits when he visits us." The result of this conversation was that the ladies of the W. A. in Toronto furnished a large room-furniture, paint, paper, curtains, etc.-and those who have seen the room will bear me out when I say it is a comfortable room. Again we wish to report our sincere thanks to the W. A. for very great assistance in the new laundry building that we are now enjoying, a solid stone building, 22 x 32 feet, cement floor and second storey for ironing room. This is fully equipped with an electric motor, washing machine, extractor, and lighting, so that the washing is done much more cleanly, faster and without the hard work of the old way. The whole of the building is lighted by electricity and the stables as well.

The Bishop Fauquier Memorial Chapel is lighted by electricity, and last year was cleaned and oiled afresh. We have the most beautiful little church where our Archbishop loves to come whenever His Grace can be spared from other work. We have held services in the chapel every Sunday and Feast Days accustomed by our church. We have Holy Communion every first Sunday in the month with an average of 19 communicants. Repairs were paid for by the collections, \$105.00, and we hope

to install a heating plant this season.

During our term of seven years at the Homes, we have enrolled 132 pupils—75 boys and 57 girls. When we came we found 30 enrolled. At present we have 56 pupils. There has been enrolled at times over eighty children. But to explain why the number has decreased, we give the answer so much in use, because of the war. We did have a number of big boys and big girls and we considered this an opportune time to allow them their discharge, and so earn their own way. They have been educated in the class-rooms and trained in industrial work such as young people of their standard might be called upon to do. Some have returned to their own reserves and have married well. Some have even turned their homes into school each day to teach those too small to go to the reserve school and also have started little Sunday Schools. Others have taken situations and with few exceptions have done well. There has existed one feature in the filling of vacancies that the management does not approve of, and in this we are entirely to blame. That is, that the vacancies are filled from reserves and small towns instead of from our

outstanding back missions. The children in the places along the lines of civilization can be taken care of where they live in the place where they live, but in the far away places there are those who have no care, no school, no church and little food or clothing. These are the children

that we would recommend to the Homes.

One other feature of the Homes affairs is the self-support which the management has always aimed at. A work such as the Indian Homes cannot be entirely self-supporting and need not be, as long as the present state of Indian affairs exists. But with its regular and certain per capita from the Indian Department it should grow up and do for itself. it so happens, unfortunately, that a mistake is too often made not only in regard to Church schools but in other Church properties—we do not secure land enough while it is obtainable. So we find at the Indian Homes where we should have 200 or 300 acres, we have only 30 acres. Altogether we have 90 acres, but much of this is stony and much is taken up by buildings and play grounds, consequently we have to go from home to do our farming. This farm where we work is two miles away and it can be easily understood how that much time is consumed in going and coming.

Perhaps enough has been said to show that we have been working. But as this goes before the meeting of the Synod there may be some who would be interested in knowing just what material progress has been made and for this purpose we must remind you of a deficit of more than \$4000 when the present management came and that at present we are on a good safe footing, having a good working credit in the Bank. We can also account for an increase in value of \$5,000 putting everything at a modest valuation. In this is included improvements on buildings, summer cottages, farm tools, stock, etc. We can truthfully say that our pure blood Jersey stock has very widely improved the quality of much of the milk consumed in the city.

The call of the nation has been strong in the Home. Realizing that our nation must be one great army, consisting of those who fight and those who remain to till the soil, we decided, when through opportunity offered by the city of enlisting not only ourselves, your humble servants, but the Homes and its force in the patriotic work undertaken by the increased food production of the city of Sault Ste. Marie, to do our utmost, and so we can claim for the Algoma Indian Homes the honor of working up land for 35 different British subjects, or, more correctly, soldiers, tillers of the soil. We trust that the Giver of All may bless the men who fight, the men who plough and sow, and the men who harvest, that the spirit of work, constant work and prayerful work, may so permeate the nation that God's work, God's plan, and God's glory may be accomplished.

All of which is humbly submitted.

BENJ. P. FULLER.

For Committee on Algoma Indian Homes.

June, 1917.

FINANCIAL REPORT, ALGOMA INDIAN HOMES, FROM JAN. 1 TO DEC. 31, 1916.

Expenditure		
Total wages paid	3257	04
Groceries, Bread, etc.	3207	09
Meats	159	28
Fuel		81
Oils and Gasoline		75
Olls and Gasoline		
Feed for Stock and Seeds	200	12

Stock purchased
Rental for Hay Land 70 00
Shoes
Electric and Plumber work
Water and Light
Postage, Outing and Pocket Money 148 90
Hardware, renewals, etc
Payments for Launch
Travelling Expenses
Notes paid on Machinery 68 48
Lumber and Shingles
Dental Services
Christmas Presents
Doctor for horse (several visits)
Furniture
Harness repairs
Blacksmithing 8 00
Organ repairs 7 00
Insurance (Cottages) 4 40
\$8579 93
Receipts
Total Grant from Indian Department\$6850 08
Total received from Dio. Treasurer 1421 38
From Woman's Auxiliary and Sunday School 254 00
From Cottage Rents
From Cattle
From Milk, etc 56 00
\$8792 46
STATEMENT
Summary
Total Receipts for 1916\$8792 46
Total Balance to credit 1915 442 25 \$9234 71
Total Expenditure
By Balance \$ 654 78
Balance to Credit\$654 78
Liabilities
Balance to Credit\$374 78

REPORT OF THE SUNDAY SCHOOL COMMITTEE

Your Committee was appointed at the fourth session of Synod, held in June, 1914, and consisted then of the following members: The Most Revd. the Lord Archbishop of Algoma, the Rev. C. W. Balfour, the Rev. R. C. Bartels, and the Rev. F. Hincks, and Messrs. D. L. Hill, A. O. Davies and E. A. Whitten. Of these the Rev. R. C. Bartels and Mr. D. L. Hill have left the diocese.

Your committee confess to having accomplished very little as a committee, having met only once during the triennium, and then just at its close, immediately before this session of Synod As it seems very difficult to get even a small number of members of a committee together when they are appointed from widely separated parts, we would recommend that in future most of the members be selected if possible from one Deanery.

We regret that the Diocese has never been fully represented at the meetings of the Sunday School Commission and in some cases has had no representative present. Some important questions have come before the Commission since June, 1914. The most important matter has been that of changing the lesson courses for the main school. We view with gratification the plan of the Commission to adopt a single course scheme of lessons and regret that it has been considered necessary to delay final authorization and publication. In January, 1916, a questionaire re lesson courses was sent by the Sunday School Commission to all the clergy of the Canadian Church. Your committee issued a circular which was sent to our Algoma clergy pointing out the advantages of the single course lessons and urging them to endorse the proposed change. We regret that although there was a majority of answers from all the dioceses in favour of the new scheme, the opposition given to it at the last meeting of the Commission has resulted in postponement.

We feel it our duty to express our disagreement with the policy of the Commission in the matter of co-operation with other religious bodies in Sunday School work. We recognize that there are some activities in which such co-operation is advisable, but we believe that Sunday School

work is not one of these.

There have been very few candidates for either the Teacher Training examinations or the Scholars' examinations during the triennium. The figures are as follows:—

Teacher Training Examinations-

Number of certificates issued: 1914, 6; 1915, 4; 1916, 4. Scholars' Examinations—

Number of certificates issued: 1914, 11; 1915, 7; 1916, 2. The parishes sending up candidates were:—Parry Sound, Bracebridge,

St. Luke's, Sault Ste. Marie, Copper Cliff, and Gravenhurst.

It has always been a difficult matter to secure the annual Sunday School statistics. Forms are sent out annually to all the clergy, but usually so few are returned that it is impossible to give any satisfactory diocesan report. It is only by obtaining accurate and detailed information through these returns that the General Secretary can learn what progress our Sunday Schools are making and what is being accomplished by the Commission.

Four points in the Diocese were visited by the General Secretary or by another representative of the Commission during the past three years. These were Sault Ste. Marie, Fort William, Schreiber, and

Burk's Falls.

It would be difficult to estimate to what extent the Sunday School Commission as helped our Sunday Schools in Algoma. In some parishes, and especially in the smaller missions, it may be felt that it has proved of little value. But there is one thing to remember, that however efficient the Commission may be, it can accomplish very little in any Sunday School without the co-operation of the parish priest.

F. H. HINCKS, Secretary.

FINANCIAL REPORT OF THE ALGOMA SUNDAY SCHOOL COMMITTEE.

	19	914-	15		1915-	16	19	916-	17	191	1	
Balance from previous year	\$	16	65	\$	10	60	\$	7	01	\$ 9	47	
Sunday School offerings taken up												
chiefly on 3rd Sunday in October	1	174	10		184	83		168	79	 		
Bank interest			60			35			32	 		
General expenses		5	75		7	77		4	00	 		
Amount asked from Diocese for				10								
S. S. Commission	2	200	00		200	00	1	200	00	 		
Amount given	1	175	00		181	00		162	65	 		
			12.		-	-				 _		

C. WILFRED BALFOUR, Treasurer.

REPORT OF THE PROPERTIES COMMITTEE

1. The Committee emphasizes the vital importance of the keeping of a Diocesan Register, which should contain a complete record of all Parochial and Diocesan properties, with particulars of all charges against same for loans, interest, taxes, insurance, or other items, requiring periodical attention, for the preservation of the property, and that such records shall be carefully kept up to date, so that by reference thereto, full data concerning each property should be readily obtainable.

2. That such Register or Record should be independent of any Parochial records which, the Committee finds, are very indifferently kept,

and the importance of which cannot be overestimated.

3. That at present no such adequate Diocesan Register or Record is available, and there is no Diocesan Officer who could be charged with the performance of so important a work, involving, as it does, constant attention, and a great deal of time and correspondence, in obtaining necessary data from the Parishes, and other portions of the Diocese.

The Committee recommends:

(a) That an Officer be appointed, whose duty it shall be to collect information for, and prepare and maintain a record of all such data, together with such other or similar information as may be required from time to time by the Executive Committee of the Diocese to whose direction such Officer shall be subject, and to whom he shall report as often as is required by such Executive Committee.

(b) That the appointment, terms and duration of employment and remuneration of such Officer shall rest with the Executive Committee.

(c) That all Parishes and Missions shall be required to keep and supply from time to time, as may be required, such data and information on such forms as may be prescribed by the Executive Committee, to enable such record to be correctly made up and maintained.

> GEORGE ALGOMA, Chairman.

REPORT OF THE COMMITTEE ON HOLY ORDERS

The following were appointed at the fourth session of this Synod by His Grace the Archbishop as a Committee on Holy Orders: His Grace the Archbishop, the Ven. Archdeacon, Rev. Canon Burt, Rev. Canon Allman, and Rev. C. W. Balfour.

Opportunity for two meetings only was found when several important matters were carefully considered, such as the revision of the present syllabus for those seeking Holy Orders, the assisting of the Archbishop at times in his choice of fit persons for the sacred ministry, the possibility of finding candidates either for catechist's work or for the work of the ministry among those men returning from the service of their King and country at the front, and the possibility also of young Indian men being prepared for work among their own people.

With regard to the responsibility and at times difficulty of coming to a wise decision in the case of some offering themselves for the ministry, the Archbishop felt that a standing committee for this purpose would be of help to him, and we recommend that there be such a com-

With regard to the procuring of candidates from our returning soldiers, the following recommendation is made to this Synod:

That in every parish and mission in the Diocese the clergyman should endeavour to get into as close touch as possible with those men—especially young men—coming home now in increasing numbers from the war, and should endeavour in his intercourse with them to obtain their confidence and ascertain if any of them by reason of their experiences abroad have heard the Divine call for higher service in the army of the Great King, and are desirous of offering themselves for work in the ministry of Christ's Church; and that this recommendation be printed and sent to every clergyman in the Diocese.

Further, with regard to obtaining in the future catechists and even deacons from among the Indians for missionary work among their own people, it was suggested, and we commend the suggestion, that in view of the special teaching and training which would be necessary for such a desired end, some homes of the clergy might be willing to receive an earnest, deserving and approved Indian youth who could receive from the clergyman religious teaching and spiritual help as part preparation

at least for some future usefulness in the Church.

C. WILFRED BALFOUR.

Secretary.

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

To the Most Reverend the Archbishop of Algoma and the Members of the Synod of Algoma:

Your Grace,-

With a shrinking from the task that is difficult to express I make this report. For twenty-five years I have been honoured with the care of "The Algoma Missionary News," a little journal which has, I know, been of great value to the work of the Church in this Missionary Diocese. I have been delighted to expend upon it my knowledge of journalism gained in the field of city newspaperdom and my knowledge of the printing art. And I had indulged the hope that in spite of the causes making for a decreased circulation and mentioned in my last report (1914), the paper might become the means of helping to lead our people to the possession of a live interest in things diocesan, which you will agree with me is much to be desired. The diocese is the unit. In 1906, when the discontinuance of the paper as a monthly magazine was advocated by the Bishop and the Committee on the Bishop's Charge, I pleaded for its life. Another lease of life was given to it. In 1911 I was forced to say that the small quantity of local diocesan matter coming to my hand made my work a task hard to be borne.

My difficulties have been rather increased than otherwise. For ten years the circulation has been decreasing, while the supply of "copy"

has been meagre.

Let me give you some figures, asking you to bear in mind that our extra-diocesan circulation must decrease on the understanding that we do not seek support beyond the boundaries of our own diocese.

Our present circulation is thus shown:

In the Diocese—Over 5 years in arrears, 63; over 2 years and less than 5 years in arrears, 84; less than 2 years in arrears, 40; overpaid, 34; free, 49; total circulation in the diocese, 270.

Outside the Diocese, but in Canada—Over 5 years in arrears, 43; over 2 years and less than 5 years in arrears, 79; less than 2 years in arrears, 45; overpaid, 30; free, 27; total, 224.

In England—English Association, at 25 cents, 108; others, in arrears, 10; free, 2; total, 120. Add 25 copies for use of Editor and we have a total circulation of 639.

Totals—5 years in arrears, 106; 2 years and less than 5, 172; under 2 years, 85; overpaid, 65; free, 103; English Association, 108—639. Of these, perhap a hundred are bad debts.

To our Archbishop I owe very much indeed for his constant reports of his work in the diocese. Without the "copy" he supplies there would have been little diocesan news in the paper.

The matter is now in your hands. My work is, I think, done. I give it up with many regrets, not untinged with disappointment.

All of which is respectfully submitted.

CHARLES PIERCY.

REPORT OF TREASURER OF SYNOD

Balance Sheet as on December 31st, 1916.

DR						
Canadian Bank of Commerce:						
General Account	\$ 777	19				
Savings Account						
Special Savings Accounts—	. 10,020	00				
Divinity Students' Fd\$4,828 37	7					
Church and Parsonage						
	F 007	-				
Loan Fund 269 22	5,097		10 000	70		
	-	— \$	16,399			
Investments			200,433			
Expense Fund			433	90	LINES INCH	
				_	\$217,267	11
CR.						
			62,897	75		
Episcopal Endowment			77 101			
Bishop Sullivan Memorial Sus			77,191			
Episcopal Income			1,256			
Foreign Missions				00		
Missionary Apportionment			79			
Widows' and Orphans' Fund			27,822			
Superannuation Fund			32,393			
Church and Parsonage			980	90		
Special Purposes			6,885	02		
Mission Fund			2,160	70		
Algoma Divinity Students' Loan Fund	d		4,828	37		
Church and Parsonage Loan Fund			269	22		
Rev. Sir Piele Thompson Fund			. 496	40		
		775	-		\$217,267	11
						-

I hereby certify that the above Balance Sheet is drawn up in accordance with the Books of the Diocese of Algoma, for the year ending December 31st, 1916.

The Cash on hand has been duly verified by me and found to be correct.

I have not examined the Investment Accounts, these being in the hands of the Honorary Treasurer in Toronto, Ontario.

EDGAR T. READ, Auditor.

RECEIPTS AND DISBURSEMENTS

Year Ending December 31st, 1916.

Receipts

Candaian Bank of Commerce, Dec. 31, 1915: 34,213 87 General Account \$4,213 87 Savings 10,215 41 Students' Loan Fund 3,868 96 Church and Parsonage 261 35 Expense 1,034 46 Episcopal Endowment 558 25 Bishop Sullivan Memorial Sus 7,065 94 Episcopal Income 2,732 82 Domestic Missions 204 48 Foreign Missions 388 58 M. S. C. C 2,875 49 Widows and Orphans 1,797 17 Superannuation 7,632 52 Church and Parsonage 1,314 65 Indian Homes 1,314 65 Special Purposes 2,605 25 Mission Fund 19,101 98 Algoma Divinity Students' Fund 1,059 41	
Church and Parsonage Building Fund 53 37	68,105 34
Disbursements	51,705 56 16,399 78
Canadian Bank of Commerce: General Account	10,000 10
\$ 16,399 78 \$	16,399 78

EXPENSE ACCOUNT

Receipts
By balance, Jan. 1, 1916\$ 451 50
Refund, General Synod
5% Income Trust Funds
Parishes and Missions
\$1,474 96
Disbursements
To General Synod: Expense
Expense
Expense Delegates
Treasurer: 450 51
Salary
Bond (premium)
320 00
C. Potter, Lantern
A. M. News
Postage and Exchange
Printing
Travelling Expenses
Telegrams
Insurance—Bishophurst
Taxes:
Steelton
Bishophurst
Highland Park 6 05
570 41
\$1,908_86
To Relence December 31st 1916 \$ 433 90
To Balance December 31st, 1916 \$ 433 90
To Balance December 31st, 1916\$ 433 90
To Balance December 31st, 1916\$ 433 90 WIDOWS' AND ORPHANS' FUND ACCOUNT
WIDOWS' AND ORPHANS' FUND ACCOUNT Receipts
WIDOWS' AND ORPHANS' FUND ACCOUNT Receipts \$26,707.76
WIDOWS' AND ORPHANS' FUND ACCOUNT **Receipts** By balance, Jan. 1, 1916
WIDOWS' AND ORPHANS' FUND ACCOUNT **Receipts** By balance, Jan. 1, 1916
WIDOWS' AND ORPHANS' FUND ACCOUNT **Receipts** By balance, Jan. 1, 1916
WIDOWS' AND ORPHANS' FUND ACCOUNT **Receipts** By balance, Jan. 1, 1916
WIDOWS' AND ORPHANS' FUND ACCOUNT **Receipts** By balance, Jan. 1, 1916
WIDOWS' AND ORPHANS' FUND ACCOUNT **Receipts** By balance, Jan. 1, 1916
WIDOWS' AND ORPHANS' FUND ACCOUNT **Receipts** By balance, Jan. 1, 1916
WIDOWS' AND ORPHANS' FUND ACCOUNT **Receipts** By balance, Jan. 1, 1916
WIDOWS' AND ORPHANS' FUND ACCOUNT **Receipts** By balance, Jan. 1, 1916
WIDOWS' AND ORPHANS' FUND ACCOUNT **Receipts** By balance, Jan. 1, 1916
WIDOWS' AND ORPHANS' FUND ACCOUNT **Receipts** By balance, Jan. 1, 1916
WIDOWS' AND ORPHANS' FUND ACCOUNT **Receipts** By balance, Jan. 1, 1916
WIDOWS' AND ORPHANS' FUND ACCOUNT **Receipts** By balance, Jan. 1, 1916
WIDOWS' AND ORPHANS' FUND ACCOUNT **Receipts** By balance, Jan. 1, 1916
WIDOWS' AND ORPHANS' FUND ACCOUNT **Receipts** By balance, Jan. 1, 1916
WIDOWS' AND ORPHANS' FUND ACCOUNT **Receipts** By balance, Jan. 1, 1916
WIDOWS' AND ORPHANS' FUND ACCOUNT Receipts \$26,707 76
WIDOWS' AND ORPHANS' FUND ACCOUNT **Receipts** By balance, Jan. 1, 1916
WIDOWS' AND ORPHANS' FUND ACCOUNT Receipts \$26,707 76

Amounts received from: Parishes and Missions	00		
0,104		5,634	03
	-\$	32,831	29
Disbursements			
To 5% Commission on Income\$ 62 Rev. Canon Young		1	
Rev. Canon Young 275 Rev. T. N. Munford 100			
	_	437	35
Balance December 31st, 1916	\$	32,393	94
CHURCH AND PARSONAGE FUND ACCOU	NT		
Receipts			
By Balance, Jan. 1, 1916	9	618	59
Amount received from Special Purposes\$ 440	80		
Refund advance to Charlton S.P.G. Grant			
Amount received to pay Snegumdan Mortgage	-00	1,314	65
	\$ 5	1,933	94
D:-1	φ	1,000	24
To Sheguindah Mortgage	34		
Bidwell Church	00		
Thessalon Church	00	oro	0.4
	_	952	34
Balance December 31st, 1916		980	90
MISSION FUND			
Receipts			
By Balance, Jan. 1, 1916 Parishes, Missions and Stipend refunds \$ 1,502 Bishop Sullivan Memorial Sus. Fund 3,022 C. & C. C. S. 964 S. P. G. 2,948 M. S. C. C. 6,327 English Association 2,868	03 71 67 05 74 75	4,093	14
Algoma W. A. 600 Toronto W. A. 250			
Edinburgh Council	38		
	00		
	_\$	18,557	33
	\$	22,650	47

Disbursements

Sustentation	Fund excess over \$2,000 \$72 00 Fund Acct. Algoma 500 00	20,489 77	7
	Balance December 31st, 1916\$		-

DETAIL OF RECEIPTS AND SOURCES

Algoma Parishes and Missions\$	6,766	45	
Algoma W. A	1,106		
Pro-Cathedral Girls' Auxiliary		00	
Pro-Cathedral W. A	174		
St. Luke's, Fort William, W.A.	10		
Repaid by Algoma Divinity Students	700	00	
Estate of the late T. J. Kennedy	200	00	
Sheguindah for Mortgage	803	00	
Refund Bishops College Students on leave	240	00	
Sale of Cutler Church	450	00	
From Chaigl Dunnessa	690		
From Special Purposes	100		
	200	0.0	
Sheguindah for Mortgage	100		
Interest on Savings Accounts	436		
Collected by Archdeacon Gillmor	670		
Anonymous per Archdeacon Gillmor	-,		100
Mrs. Martin		00	
S. P. G	3,373		
C. C. C. S	964		
M. S. C. C	6,327	74	
Income Bishop Sullivan Memorial Sus. Fund	3,022	71	
Income, W. & O	781	25	
Income, Superannuation	375	00	
Income, Episcopal Endowment	2,732	82	
English Association	10,091	22	
General Synod	45	51	
S. P. C. K	94	70	
Edinburgh Council	68	38	
English Individuals	62	05	
Indian Homes—All Sources	1,121		
Toronto W. A.	390	00	
Huron W. A.	60	00	
Miss Wicksteed	50	00	
Boys' W. A., Sherbrooke	10	00	
Doys II. A., Bherbrooke	10		4,089 44
The state of the s		-φ4	4,000 44

INVESTED FUNDS, JUNE 30th, 1917

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

			-							
				7		Rate	e of		Ann	ual
				Princi	nal	Inte	erest		Inco	
1	Ampuion Town of I	Johantuna	~							00
		Debenture				4	%	\$	100	
	Belleville, City of	"				4	%		120	00
	Belleville, City of	"				4	%		440	00
	Belleville, City of					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
	Dunnville, Town of	"		352	48	41/2	%		15	86
	Dunnville, Town of	44		116		41/2			5	25
10	Goderich, Town of	46		1 000		5	%			00
	Ingersoll, Town of	- 66		372		4	%		14	88
	Logan, Township of	"		E00		4	%			00
	Oakville, Town of	"	::::			6	%		60	00
		"				5	%		84	00
	Owen Sound, City of	"							7.7	
	Peel, County of	"		387	18	41/2			17	42
	Port Arthur, City of	"		500		5	%			00
	Simcoe, Township of					5	%		70	24
	St. Catharines, City of					4	%		40	00
19.	St. Catharines, City of	f "		500	00	4	%		20	00
20.	St. Mary's, Town of	"		400	00	41/2	%		18	00
21.	Wingham, Town of	"		500	00	41/2	%		22	50
				-			-		-	_
				\$28,415	78		\$	1	,211	24
	Overdra	wn		108		5	%		. 5	43
	14 200			000 005			-	-	905	01
				\$28,307	09		\$	1	,205	81

The Bishop Sullivan Memorial Sustentation Fund

			Principal	Rate of Interest	Annual Income
		a 11 17 .	Contact of Color		
1.	British Government			51/2%	275 00
2.	Barrie	Debentures	 2,395 64	41/2%	107 80
3.	Belleville, City of	"	 7,000 00	4 %	280 00
4.	Belleville, City of	"	 5,000 00	4 %	200 00
5.	Belleville (Waterwon	ks) "	 5,000 00	4 %	200 00
	Brantford	. "	 2,000 00	4 %	80 00
	Cobourg	"	 2,000 00	4 %	80 00
	Collingwood	"	 1,000 00	51/2%	55 00
	Cornwall	"	 2,078 46		83 14
	Dominion War Loan		1,500 00	5 %	75 00
	Dominion of Canada			5 %	250 00
	Dunnville	Debentures	2,065 12	5 %	103 25
	Goderich	"	357 49	41/2%	16 06
		"	 6,000 00	41/2%	270 00
	Ingersoll		 -,		
15.	Mersea, Tp. of	"	 2,914 85	5 %	145 74
16.	North Bay, Town of	"	 1,703 27	.5 %	85 16
	Orillia Township	"	 577 11	5 %	28 85

						Rate o	f	Ann	ual
				Princi	pal	Intere	st	Inco	me
18.	Owen Sound		"	 4,485	24	5 %		224	26
	Port Arthur	-	"	 486	66	5 %	6	24	33
	Port Hope		"	 1,040	27	41/2%		46	81
	Peterborough		"	 4,000		5 %		200	00
	Sandwich		66	 299		5 %		14	97
	Seaforth		"	 1,200		41/2%		54	00
	St. Catharines		"	 3,000		4 %		120	00
	St. Catharines		**	 500		4 %		20	00
	St. Mary's		"	 600		41/2%		27	00
	Stratford		66	 3,000		41/2%		135	00
	Strathroy		"	 1,838		5 %			91
	Tilbury East		"	 6,171		4 %		246	
	Tilbury East		**	 1,834		4. %			38
	Walkerville		"	804		41/2%			20
01.				 352		3 %			58
	Cash			 302	00	0 /0	_	10	
				\$ 81,205	64		\$	3,660	30

Episcopal Endowment Fund

Dpiccoput Bitacte in	0,00 2 001100		
1. Almonte, Town of Debentures	\$ 2,000 00	4 %	\$ 80 00
2 Brantford Town of "	1,000 00	51/2%	55 00
2. Brantford, Town of " 3. Cornwall, Town of "	1,500 00	4 %	60 00
4. Dunnville, Town of "877 31	1,000 00	- /0	00 00
Advanced by W.&.O. Fund 116 85	760 46	41/2%	34 21
5. Dunnville, Town of (No. 2) Deben	1,616 07	5 %	80 80
6 Hamiston Town of Bond	627 30	5 %	31 36
6. Harriston, Town of Bond	5,000 00	4 %	200 00
7. Ingersoll, Town of Debentures	10,000 00	51/2%	550 00
8. Kerr, Geo. (Harcourt), Mortgage		41/2%	45 00
9. London, City of Debentures	1,000 00 699 36	4 1/2 %	31 48
10. London, City of " 11. London, City of "			12 75
	300 00	41/4%	47 19
12. Oshawa, Town of	943 83	5 %	
15. Owen Sound, City of	1,000 00	41/2%	45 00
14. Peel, County of	370 71	41/2%	16 67
15. Feterborough, City of (No.1)	5,000 00	4 3/4 %	237 50
16. Feterborough, City of (No.2)	5,000 00	5 %	250 00
17. Port Hope, Town of (No.1) "	1,247 91	41/2%	56 15
18. Port Hope, Town of (No.2) "	380 66	41/2%	17 12
19. St. Catharines, City of "	10,000 00	4 %	400 00
20. St. Thomas, City of " 21. St. Marys, Town of "	1,854 04	41/2%	83 43
21. St. Marys, Town of "	1,000 00	41/2%	45 00
22. Simcoe, Town of "	998 40	5 %	49 92
23. Stratford, City of "	4,000 00	5 %	200 00
24. Toronto, Synod of Mortgage	3,000 00	4. %	120 00
25. Thorold, Town of Debentures	1,000 00	6 %	60 00
26. Walkerville, Town of " 27. Woodstock, City of "	692 37	41/2%	31 17
27. Woodstock, City of "	968 51	41/2%	43 58
28. York, Township of "	4 000 00	5 %	50 00
Cash, Premium Account	186 02	3 %	5 58
	A ARTHUR	_	

The Clergy Superannuation Fund.

			Principal	Rate of Interest	Annual Income
	Arnprior	Debentures		4 %	\$ 20 00
2.	Barrie (No. 1)	"	409 22	5 %	20 45
3.	Barrie (No. 2)	"	3,965 17	41/2%	178 43
4.	Berlin	"	721 03	41/2%	32 44
5.	Collingwood	"	1,500 00	51/2%	82 50
6.	Dominion War Loan		5,300 00	5 %	265 00
7.	Dunnville (No. 1)	"	660 00	41/2%	29 70
8.	Dunnville (No. 2)	"	1,966 79	5 %	98 34
	Goderich	"	373 56	41/2%	16 81
10.	Helson, Margaret	Mortgage	3,300 00	61/2%	214 50
	Mersea, Township of		1,070 35	5 %	53 53
12.	North Bay, Town of	"	427 12	5 %	21 36
	Owen Sound	"	485 23	5 %	24 26
	Peel	"	404 58	41/2%	18 21
	Peterborough	"	1,000 00	31/2%	35 00
	Peterborough	"	1,000 00	3 %	30 00
	Port Hope	"	205 46	41/2%	13 75
	Sandwich	",	696 47	5 %	34 82
~~.	Seaforth	"	1,200 00	41/2%	54 00
	St. Mary's		1,000 00	41/2%	45 00
	Stratford	"	3,000 00	5 %	150 00
	Strathroy	"	1,286 54	5 %	64 32
	Walkerville	"	772 51	41/2%	34 76
	Whitby	"	2,000 00	6 %	120 00
24.	Cash		234 66	3 %	7 03
	Casii			_	
			33,578 77	\$	1,664 22

	CESE	ESE OF ALGOMA—GE				RAL	PARC	CHIA	AL ST	ATIST	rics i	FOR	THE Y	EAR .	ENDI					
477 W 14			10		NDAY		В	APTIS	SMS		FIRM	IA-		OMMU					Holy	
NAME OF PARISH OR MISSION	Approximate Population	Approximate Church Population	Number of Church Families	Number of Schools	Scholars	Teachers and Officers	Infants	Adults	Total	Male	Female	Total	Male	Female	Total	Marriages	Burials	Number of Services	Celebrations Ho	
Rural Deanery of Algoma: Sault Ste. Marie, St. Luke's Pro-Cathedral. St. John's Steelton Shingwauk Chapel	8000 1200 2300	1200 520 180	400 200 53	2 1 1	250 132 50	25 8 6	46 40 11		47 40 11	6 5	13 9 5	14	75		187	20 10	14 14 5	1	74	40
Korah St. Joseph's Island. Garden River and Echo Bay. Bruce Mines Thessalon Parkinson Blind River Massey Webbwood Coppercliff Gore Bay Sheshigwaning Silverwater Little Current Sheguindah Manitowaning White River	450 980 1200 880 2350 209 1800 1100 2775 7000 1000 50 850 1480 600 530 1612	200 140 200 90 212 48 108 115 275 360 180 50 129 260 147 95 178	41 57 50 36 55 13 31 30 47 100 39 30 58 36 24 35	2 1 2 1 3 1 1 1 1 1 1 1 2 	85 20 16 68 43 22 30 84 100 36 34 20 90	6.23 4 3 24 97 54 58	8 11 7 1 6 4 8 12 27 26 4 1 1 15 3 4 16	1 3 1	8 11 7 1 6 4 8 13 30 26 5 1 1 15 6 6	 8 10 2 1 4 4 1		7 3 19 1 6 8	13 20	31 52 24 56 8 25 19 46 57 39 11 23 40 37	33 73 9 36 35 58 84 51 24 43 78 62	3 6 4 5 9 4	2 8 5 1 2 1 2 7 5 2 5 3 1 1 8 7 7	138 152 104 127 91 148 131 195 205 157 110 103 308 226 157	33 18 16 29 4 35 26 45 56 41 56 93 64 26	39 31 37 60 15 30 24 60 13 17 8 8 28 28
Rural Deanery of Muskoka: Aspdin Bracebridge Baysville Falkenburg Huntsville Novar Port Carling Port Sydney Fox Point Grassmere Uffington	262 2700 440 378 2500 290 475 100 100 428	124 600 110 135 300 54 190 228 35 60 130	28 135 25 38 95 18 34 45 8 16 30	4 1 1 2 1 2 1 2 1 2 1 2	35 125 30 54 130 22 30 64 20 20	4 13 3 4 12 4 5 8		2 2	3 19 4 9 15 5 1 7	4 .2 3 7 1	2 10 9 11 1 4 4	12	45 19 29 40	25 45 80 19 22 46 38 7	172 44 74 120 32 36 64 83 11	4 7 1 1	1 16 5 2 12 4 3 3	106 144 298 99 152 179 29	81 22 18 95 10 33 47 5	75 27 48 70 53 90 29 6
Rural Deanery of Nipissing: Sudbury Coniston Sturgeon Falls North Bay Cobalt Haileybury New Liskeard Thornloe Elk Lake Englehart	7000 1300 5000 9000 4000 4000 1500 1000 500 3000	360 86 227 1200 550 600 200 217 74 355	91 18 53 295 140 150 50 46 25 88	1 2 1 2 1 1 1 1 1 3	169 33 40 300 140 130 50 20 	15 12 4 29 12 13 7 2	33 8 19 57 67 27 13 11 2	2 1 1 2	34 8 19 59 68 28 13 13 2 22	4 1 1 17 2 3 6 3	1 6 6 11 6 18 7	28 8 21 13	55 11 18 115 40 49 10 41 18	93 24 46 245 80 97 24 52 22 51	35 64 360	24 3 15 9 4 4	111 7 4 15 7 13 11 3	85 135 383 174 305 126	23 28 92 68 100 44 4	22 43 120 32 30 15 33 14
Rural Deanery of Parry Sound: Burk's Falls Byng Inlet Callander Depot Harbour with Broadb't Emsdale Maganatawan Parry Sound Powassan Rosseau Sundridge	1024 1500 800 850 1160 480 7170 970 390	130 140 130 190 360 113 891 240 170	30 39 28 45 74 25 158 59 34	1 1 1 3 1 2 3 1	50 40 34 25 43 30 180 24 50	5 3 3 2 7 2 17 2 3	9 7 1 9 13 6 39 15 17	1	9 7 1 9 14 6 40 15 24	9 8 3 2 4	4 4 2 2 8 10 5 2	2 16 13 7	28 24 50 34	26 33 29 54 33 109 65 29	55 39 91 82 57	 1 4 13 5 2	4 2 4 3 4 2 33 3 10		20 25 110 48 92	30 12 52 56 38 60 45
Rural Deanery of Thunder Bay: Port Arthur Fort William, St. Luke's Fort William, St. Thomas.,etc. Fort William, St. Paul's Nipigon, etc. Schreiber, etc.	14000 8000 5050 6000 811 1545	1800 1500 345 1200 241 285	350 300 127 300 55 61	4 1 2 1 1	500 293 164 244 18 85	44 19 12 24 1 7	62 50 10 33 26 14	2 2 1	65 52 10 35 27 14	26 1 7 7 7	29 8 5 5 2	55 9 12 12 12	100 90 38 120 25 17	175 120 45 220 26 43	275 210 83 340 51 60	22 10 5 17 3	25 22 2 6 5 2	300 231 134 264 132 187	131 75 26 120 24 62	460
Summary of Rural Deaneries: Algoma Muskoka Nipissing Parry Sound Thunder Bay Totals Totals for 1916.	36366 7673 36300 14344 35406 130059 123365		472 956 492 1193 4457	17 13 14 10 81	922	56 88 44 107 403		40	263 75 266 125 203 932 1001	47 22 37 26 44 176 136	76 41 64 37 49 267 234	63 93 443	653 276 392 203 390 1914 2263	478 734 378 629 3213	1126 581 1019 5127	75 16 63 25 57 236 259		3727 1501 1713 2364 1248 10553 11887	2572	_

'IS	SMS		FIRM	A-		OMMU						1	VALUE O	F	AM	OUNT OF	DEBT	AMOUN	AMOUNT OF INSURA				
	Total	Male	Female	Total	Male	Female	Total	Marriages	Burials	Number of Services	Celebrations Holy Communion	Church	Parsonage	Hall	Church	Parsonage	Hall	Church	Parsonage	Hall			
1	47 40 11	6 5	13 9 5	19 14 5	220 75 13	112	490 187	10	14 14 5	782 97 114	93 74	10000 00 4000 00 500 00	2000 00	12000 00		200 00			700 00				
1 3 . 1	8 11 7 1	8 10 2 1 4 1 2 3 5	13 5 2 15 	23 7 3 19 1 6 8	36 14 50 9 17 11 16 12 27 12 13 20 38 25 10 34	42 31 52 24 56 8 25 19 46 57 39 11 23 40 37	78 45 102 33 73 9 36	3 6 4 5 9 4	5 1 2 1 2 7 5 2 5 3 1 18 7	104 127 91 148 131 195 205 157 110 103 308 226 157	33 18 16 29 4 35 26 45 56 41 5 6 93 64 26	2000 00 3900 00 3150 00 3150 00 3700 00 6000 00 1500 00 3000 00 2400 00 1300 00 1750 00 800 00 2800 00 2800 00 2900 00 600 00	1000 00 1575 00 1200 00 1500 00 1500 00 3000 00 900 00 1500 00 900 00 2500 00 2500 00 665 00)	2250 00 185 00 50 00	300 00 35 00 1500 00 400 00	700 00	1625 00 3000 00 2100 00 3000 00 4500 00 1700 00 1500 00 1100 00 1800 00 2130 00 950 00 1000 00	600 00 1000 00 1050 00 1050 00 1000 00 2000 00 500 00 1200 00 1900 00 1000 00				
2	3 19 4 9 15 5 1 7	4 2 3 7 1 	2 10 9 11 1 4 4	6 12 12 18 2 5 8	23 45 19 29 40 13 14 18 45 4 26	30 127 25 45 80 19 22 46 38 7 39	53 172 44 74 120 32 36 64 83 11 65	7 1	5 2 12 4 3	123 225 106 144 298 99 152 179 29 40	22 18 95 10 33 47 5 4	1500 00 7500 00 2750 00 4800 00 7000 00 5300 00 9000 00 2900 00 600 00 1500 00 3400 00	2500 00 1000 00 3000 00 500 00 2000 00 2000 00	5200 00 500 00 7000 00	27 00		1000 00	$\begin{array}{c} 1100\ 00\\ 5000\ 00\\ 1850\ 00\\ 2750\ 00\\ 5800\ 00\\ 3050\ 00\\ 7400\ 00\\ 1800\ 00\\ 600\ 00\\ 2400\ 00\\ \end{array}$	1500 00 500 00 1670 00 250 00 1200 00 1000 00	5050 00			
1	34 8 19 59 68 28 13 13 2 22	4 1 1 17 2 3 6 		5 7 7 28 8 21 13	55 11 18 115 40 49 10 41 18 35	93 24 46 245 80 97 24 52 22 51	148 35 64 360 120 146 34 93 40 86	24 3 15 9 4 4 4	11 7 4 15 7 13 11 3	190 85 135 383 174 305 126 118 20 175	44 4 1	62077 00 2200 00 4300 00 12000 00 3200 00 3000 00 1500 00 3325 00 1450 00 3750 00	1800 00 5000 00 1500 00 4500 00 400 00	700 00	2333 88	600 00		23000 00 2200 00 2525 00 11600 00 3000 00 3540 00 700 00 2300 00	1500 00 3050 00 1000 00 4000 00 300 00	3500 00			
i i 7	7	9 8 3 2 4	4 4 2 2 8 10 5 2	4 13 2 2 16 13 7 6	14 22 10 28 24 50 34 21	26 33 29 54 33 109 65 29	55 39	1 4 13 5 2	4 2 4 3 4 2 33 3 10	171 742 51 143 142 127 507 305 176	31 177 4 20 25 110 48 92 31	4500 00 3000 00 1200 00 5250 00 5600 00 3850 00 6050 00 4500 00 2450 00	1000 00 900 00 4000 00 1500 00	450 00		1000 00		3500 00 2300 00 1000 00 3650 00 3550 00 2400 00 4050 00 3000 00 1600 00	700 00	300 00			
32 .21	65 52 10 35 27 14	26 1 7 7 7	29 8 5 5	55 9 12 12 12	100 90 38 120 25 17	120 45	210 83 340 51	22 10 5 17 3	25 22 2 6 5 2	300 231 134 264 132 187	131 75 26 120 24 62	14000 00 4600, 00 80000 00 3400 00 5300 00	3600 00 11000 00 2500 00	3600 00	47174 00 150 00	500 00 8209 96	738 24	12500 00 7000 00 65000 00 2000 00 4200 00	5000 00 6000 00 1500 00	2000 00			
-	263 75 266 125 203 932 1001	47 22 37 26 44 176 136	41 64 37 49 267		1914	478 734 378	754 1126 581 1019 5127	75 16 63 25 57 236 259	365		2572	$egin{array}{cccc} 38150 & 00 \ 96802 & 00 \ 36400 & 00 \ 107300 & 00 \ \hline 342852 & 00 \ \hline \end{array}$	$13100 00 \\ 24850 00 \\ 10400 00 \\ 23300 00 \\ 98890 00$	$\begin{array}{c ccccccccccccccccccccccccccccccccccc$	27 00 11933 88 47324 00 61769 88	600 00 1000 00 10559 96 15194 96	1000 00 738 24 6538 24	43205 00 32350 00 50865 00 25050 00 90700 00 242170 00 227605 00	13050 00 6300 00 17700 00 63720 00	7650 00 3500 00 300 00 4700 00 22150 00			