

A.D. 1926

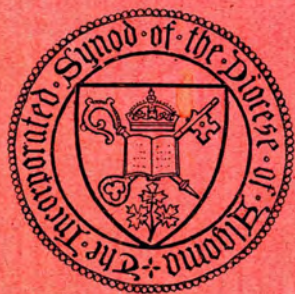
Journal of Proceedings

OF THE

EIGHTH SESSION

OF THE

Synod of the Diocese of Algoma



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

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

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Journal of Proceedings

OF THE  
EIGHTH SESSION

Held in the City of Sault Ste. Marie, Ontario, from June 8th  
to June 11th, inclusive, A.D., 1926

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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 Venerable Archdeacon Gillmor, D.D.

**The Archdeacon of Algoma**

The Venerable Archdeacon Gillmor, D.D.

**Honorary Canons**

The Rev. A. J. Young.....(superannuated)  
" James Boydell, M.A.....(superannuated)  
" Charles Piercy.....Sturgeon Falls  
" A. H. Allman, B.Sc.....Gravenhurst  
" W. A. J. Burt, L.Th.....Parry Sound  
" A. W. Hazlehurst.....Baysville  
" F. H. Hincks, M.A.....Haileybury  
" D. A. Johnston.....Garden River

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The Rev. C. W. Balfour, M.A., Sault Ste. Marie, Ont.

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" Canon Hincks, M.A. ....Nipissing  
" Canon Burt.....Parry Sound  
" J. C. Popey.....Thunder Bay

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**Honorary Lay Secretary of the Synod**

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Rev. F. W. Colloton	Mr. F. W. Major
Rev. Canon Hincks	Mr. J. B. Way
Rev. G. Oliver	Dr. C. D. Parfitt
Rev. Canon Piercy	Mr. F. H. Keefer

**Substitutes**

Rev. J. C. Popey	Mr. T. J. Foster
Rev. F. G. Sherring.	Mr. A. Elliott
Rev. Canon Allman	Mr. C. F. Davidson
Rev. T. V. L'Estrange	Dr. E. H. Niebel
Rev. H. A. Sims	Mr. H. J. Rogers
Rec. Canon Hazlehurst	Mr. C. F. Rothera

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Rev. Canon Allman	Mr. F. W. Major
Rev. C. W. Balfour	Mr. Chancellor Boyce
Rev. Canon Burt	Mr. A. Elliott
Rev. F. W. Colloton	Dr. C. D. Parfitt
Rev. Canon Hincks	Mr. T. J. Foster
Rev. G. Oliver	Mr. W. J. Thompson
Rev. F. G. Sherring	Mr. F. H. Keefer

**Substitutes**

Rev. A. P. Banks	Dr. E. H. Niebel
Rev. Canon Hazlehurst	Mr. C. F. Davidson
Rev. T. V. L'Estrange	Mr. J. B. Way
Rev. Canon Piercy	Mr. G. W. Hutchison
Rev. J. C. Popey	Mr. L. Chapman
Rev. R. T. Sadler	Mr. J. Hawkins
Rev. H. A. Sims	Mr. L. H. Ware

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Rev. F. G. Sherring	Mr. F. R. Wilkes

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Rev. Canon Burt	Rev. F. H. Hincks
Rev. Canon Allman	

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Rev. Canon Piercy	Rev. F. H. Hincks.

**Association in England for Union in Prayer and Work With the Church in Algoma**

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**THE CLERGY AND LAY DELEGATES OF THE  
EIGHTH SYNOD OF THE MISSIONARY  
DIOCESE OF ALGOMA, 1926**

Parish or Mission	Incumbent	Lay Delegate
Aspdin .. .. .	‡(Vacant)	
Allensville .. .. .		
Lancelot .. .. .		
Bala .. .. .	Rev. W. L. Guyler, B.A., Oxon, Bala.	
McTier .. .. .		
Baysville .. .. .	Rev. Canon Hazlehurst, Baysville Ont.	T. J. Foster
Dorset .. .. .		
Beaumaris .. .. .	Rev. T. V. L'Estrange, Milford Bay, Ont.	J. D. Cox S. Stean (s)
Blind River .. .. .	Rev. Richard Haines, Blind River, Ont.	*J. P. McDonald †J. Hawkins
Algoma .. .. .		
Spragge .. .. .		
Cutler .. .. .		
Spanish .. .. .		
Bracebridge .. .. .	Rev. F. G. Sherring, Bracebridge, Ont.	A. Ecclestone R. Stump
Bruce Mines .. .. .	Rev. P. B. deLom, L. Th., F.G.S., locum tenens, Bruce Mines, Ont.	*J. Leacock E. G. Sanders (s)
Desbarats .. .. .		
Rydal Bank .. .. .		
Burk's Falls .. .. .	Rev. G. H. Phillips, Birk's Falls.	Chancellor Boyce E. P. Wilson (s)
Midlothian .. .. .		
Byng Inlet .. .. .	Rev. A. P. Banks, L. Th., Byng Inlet, Ont	
Callander .. .. .	(Vacant)	F. E. Jewel
Capreol .. .. .	Rev. E. J. G. Tucker, L. Th., Capreol.	Dr. E. H. Niebel T. Fan (s)
Milnet .. .. .		
Charlton .. .. .	(Vacant)	
Dack .. .. .		
Haeslip .. .. .		
Cobalt .. .. .	(Vacant)	
Coniston .. .. .	Rev. C. C. Simpson, L. Th., Coniston.	*J. Stacey †O. Williams (s)
Biscotasing .. .. .		
Cartier .. .. .		
Copper Cliff .. .. .	Rev. J. Norman, B.D., Copper Cliff, Ont.	W. McFeeters E. W. Shell (s)
Burwash .. .. .		
Depot Harbour .. .. .	(Vacant)	
Dorion .. .. .	(Vacant)	
Elk Lake .. .. .	(Vacant)	
Emsdale .. .. .	(Vacant)	*Charles Lacey Wm Crouch (s) H. R. Heyward
Kearney .. .. .		
Sprucedale .. .. .		
Sand Lake .. .. .		
Englehart .. .. .	Rev. C. C. Lord, locum tenens	
Krugerdorp .. .. .		
Espanola .. .. .	*Rev. F. F. Cocks, Espanola.	F. R. Wilkes
Webbwood .. .. .		
Falkenburg .. .. .	Rev. Ralph T. Sadler, B.A., (Oxon.), Bracebridge, Ont.	
Franklin .. .. .	(Vacant)	
Fox Point .. .. .		
Grassmere .. .. .		
Quinn's .. .. .		
Fort William .. .. .	Rev. J. C. Popey, R.D., Fort William.	*Louis Rapley Harry Marshall (s)
St. Luke's .. .. .		
Fort William .. .. .	Rev. H. A. Sims, Fort William, Ont.	F. H. Keefer
St. Paul's .. .. .		
Fort William .. .. .	Rev. A. J. Bruce, L. Th., Fort William.	W. Pine A. Whabunosa (s)
St. Thomas's .. .. .		
Garden River, (Indian) .. .. .	Rev. Canon Johnson, Garden River Ont.	
Echo Bay .. .. .		
Sylvan Valley .. .. .		
Gore Bay .. .. .	*Rev. W. T. Swainson, Gore Bay, Ont.	J. A. Shields F. W. Major (s)
Kagawong .. .. .		
Gravenhurst .. .. .	Rev. Canon Allman, B.Sc., (Central Univ., Indiana), Gravenhurst.	Dr. L. D. Parfitt

**The Clergy and Lay Delegates of the Eighth Synod of the  
Missionary Diocese of Algoma, 1926—Continued**

Parish or Mission	Incumbent	Lay Delegate
Gravenhurst . . . . . The Sanataria . . . . .	Rev. J. B. Lindsell, Gravenhurst, Ont.	
Haileybury . . . . .	Rev. Canon Hincks, M.A., (Trinity Tor.), Haileybury, Ont.	*Judge Hayward, J. T. Leishman (s)
Huntsville . . . . .	Rev. Percy Steed, B.A., Oxon, Huntsville	*L. H. Ware R. B. Walmslay
Hymers . . . . . South Gillies . . . . .	(Vacant)	
Korah . . . . .	Rev. W. H. Hunter, Korah, Ont.	J. W. Hobbs
Kirkland Lake . . . . .	Rev. Cyril Goodier, Kirkland Lake, Ont.	E. C. Death
Latchford . . . . . Timagami . . . . .	(Vacant)	
Little Current . . . . . Sucker Creek . . . . . Green Bush . . . . .	*Rev. W. G. Dunn, L.S.T., Little Cur- rent, Ont. ‡(Vacant)	L. Hardyman C. L. D. Sims (s)
MacDiarmid . . . . . Orient Bay . . . . . Gull Bay . . . . .	(Vacant)	
Maganatawan . . . . . Dunchurch . . . . .	Rev. W. G. Smith, Maganatawan.	
Manitowaning . . . . . Hilly Grove . . . . . The Slash . . . . .	Rev. H. E. Pelletier, Manitowaning, Ont.	L. Chapman
Massey . . . . . Walford . . . . . Spanish River, (Indian)	Rev. S. F. Yeomans, Massey, Ont.	F. W. Major
Michipicoten . . . . . Helen Mine . . . . . Wawa . . . . .	(Vacant)	
Murillo . . . . . Slate River . . . . .	*Rev. H. G. L. Watts (d), Murillo.	
New Liskeard . . . . .	Rev. W. M. Whiteley, New Liskeard, Ont.	
Nipigon . . . . . Ningewenenang . . . . .	Rev. Stephen Turner, Nipigon.	
Nipissing . . . . . Restoule . . . . .	(Vacant)	
North Bay . . . . .	Rev. Gilbert Oliver, L. Th., North Bay, Ont.	G. Hutchison J. J. Pratt †H. Freeman (s) W. S. Johnston (s) *A. P. Tyrwhitt
North Cobalt . . . . .	(Vacant)	
Novar . . . . . Ilfracombe . . . . . Ravenscliffe . . . . . Stanleydale . . . . .	(Vacant)	
Parkinson . . . . . Dean Lake . . . . .	(Vacant)	
Parry Sound . . . . .	Rev. Canon Burt, L.Th., Parry Sound, Ont.	W. J. Snelgrove W. J. Wilson (s) H. J. Rogers *H. J. Berry J. M. Kelly (s) W. H. Martin (s)
Port Arthur . . . . .	(Vacant)	
Port Arthur . . . . . The Missions . . . . .	Rev. K. W. Hill, B.A., Port Arthur, Ont.	*Geo. Elliott R. R. Racey (s)
Port Carling . . . . . Port Sandford . . . . . Gregory . . . . .	Rev. J. S. Smedley, L.Th., Port Carling.	
Port Sydney . . . . . Newholme . . . . .	*Rev. E. F. Pinnington, Port Sydney, Ont.	
Powassan . . . . . Trout Creek . . . . . Chisholm . . . . .	Rev. H. Peeling, Powassan.	
Rosseau . . . . . Ullswater . . . . . Windermere . . . . . Cardwell . . . . .	Rev. W. A. Hankinson, Rosseau, Ont.	*H. F. C. Jones C. S. Raymond (s)



## The Clergy and Lay Delegates of the Eighth Synod of the Missionary Diocese of Algoma, 1926—Continued

Parish or Mission	Incumbent	Lay Delegate
Sault Ste. Marie .....	Rev. C. W. Balfour, M.A., (Bishops Coll., Lennoxville, Que.), Sault Ste. Marie, Ontario.	W. J. Thompson A. W. Venn (s) J. B. Way J. Sherborne (s)
St. Luke's .....		
Sault Ste. Marie .....	Rev. R. H. Fleming, L.S.T., John Street, Sault Ste. Marie, Ont.,	W. H. Latham W. A. Caufield (s)
St. John's .....		
Sault Ste. Marie .....	Rev. R. C. Warder (d), Sault Ste. Marie, Tarentoris .....	Geo. Bailey M. Aitken (s)
St. Peter's .....		
Sault Ste. Marie .....	Rev. B. P. Fuller, Principal, Sault Ste. Marie, Ont.	
Indian Homes .....		
Seguin and Broadbent .....	(Vacant)	
Broadbent ..		
Seguin Falls ..		
Sprucedale ..		
Schreiber .. .....	Rev. Robert Booth, L.Th., Schreiber, Ont.	D. Bamforth G. Birch (s)
Sheguindah .. .....	(Vacant)	J. S. Rhodes
St. Andrew's ..		
St. Peter's ..		
Whitefish ..		
Bidwell ..		
Silverwater .. .....	Rev. E. Weeks.	Geo. Trick W. Clarke (s)
Sheshegwaning ..		
Meldrum Bay ..		
St. Joseph's Island ..	Rev. H. Heard, Richard's Landing.	H. Underhill W. Fremlin (s)
Marksville ..		
Joselyn ..		
Richard's Landing ..		
Sturgeon Falls ..	Rev. Canon Piercy, Sturgeon Falls, Ont.	A. Elliot
Cache Bay ..		
Sudbury .. .....	Rev. P. F. Bull, Sudbury, Ont.	F. Davison W. P. Greenhil (s)
Sundridge .. .....	‡(Vacant)	S. G. Wilson W. A. Connolly (s)
South River ..		
Eagle Lake ..		
Thessalon .. .....	Rev. John Tate, Thessalon, Ont.	*C. F. Rothera W. H. Benson (s)
Thornloe .. .....	(Vacant)	
Hudson ..		
Harley ..		
Torrance .. .....	(Vacant)	
Mortimer's Point ..		
Uffington .. .....	Rev. F. Shaw, (d) Uffington, Ont.	
Purbrook ..		
Vankoughnet ..		
White River .. .....	Rev. J. H. Evans (d), White River, Ont.	H. Pocock
Missanabic ..		
Franz .. .....		

Superannuated—Rev. Canon Boydell, Sudbury.  
Rev. Canon Young, Toronto.  
Rev. L. Sinclair, Huntsville.  
Ven. Archdeacon Gillmour.

\*Absent.

†Substitute took delegate's seat.

‡Has a lay missionary.

(s) Substitute delegate.

### LAY MISSIONARIES.

Mr. H. Dicker .....	Englehart	Mr. H. Butler .....	Sundridge
Mr. L. F. Hardyman ..	Whitefish Falls	Mr. W. H. Crouch .....	Elk Lake
Mr. L. W. Stump .....	Emsdale	Mr. M. Talbot .....	Aspdin, etc.
Mr. A. P. Tyrwhitt .....	North Cobalt	Mr. A. E. Carding .....	MacDiarmid
Mr. G. H. Wolfendale ..	Sprucedale		

JOURNAL OF PROCEEDINGS  
OF THE  
EIGHTH SYNOD  
OF THE  
MISSIONARY DIOCESE OF ALGOMA

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FIRST DAY—TUESDAY, JUNE 8th, 1926

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OPENING SERVICE

Pursuant to notice in the Convening Circular the Eighth 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 Church of St. Luke, Sault Ste. Marie, Ontario, on Tuesday, June 8th, 1926. His Grace the Archbishop of Algoma was the celebrant, the Right Rev. Bishop Lucas (late of Mackenzie River) was gospeller and the Ven. the Archdeacon of Algoma was epistoler. Bishop Lucas was the special preacher.

At the conclusion of the service the members of Synod assembled in St. Luke's Parish Hall. The Archbishop took the chair and said prayers.

The Archbishop appointed Rev. Canon Hincks and Rev. F. G. Sherring to be scrutineers of the certificates of lay delegates.

The Archbishop handed to the Hon. Clerical Secretary (Rev. Canon Piercy) a certified list of the clergy of the Diocese, upon receipt of which he called the roll of clergy. There were present the following gentlemen, who answered to their names, being clergy entitled to sit and vote in Synod:—Ven. Archdeacon Gillmor, D.D., Sault Ste. Marie, Rev. Canon Allman, B.Sc., Gravenhurst; Rev. C. W. Balfour, B.A., St. Luke's, Sault Ste. Marie; Rev. A. P. Banks, Byng Inlet; Rev. Robert Booth, L.Th., Schreiber; Rev. A. J. Bruce, L.Th., St. Thomas', Fort William; Rev. P. F. Bull, Sudbury; Rev. Canon Burt, L.Th. Parry Sound; Rev. F. W. Colloton, B.A., B.D., Sault Ste. Marie; Rev. R. S. Fleming, L.S.T., St. John's, Sault Ste. Marie; Rev. B. P. Fuller, Sault Ste. Marie; Rev. W. L. Guylor, B.A., Bala; Rev. Richard Haines, Blind River; Rev. Cyril Goodier, Kirkland Lake; Rev. W. A. Hankinson, Rosseau; Rev. Canon Hazlehurst, Baysville; Rev. H. H. Heard, St. Joseph's Island; Rev. K. W. Hill, B.A.,

Port Arthur; Rev. Canon Hincks, M.A., Haileybury; Rev. W. H. Hunter, Korah; Rev. Canon Johnston, Garden River; Rev. T. V. L'Estrange, L.S.T., Beaumaris; Rev. J. B. Lindsell, Gravenhurst; Rev. Jethro Norman, B.D., Copper Cliff; Rev. Gilbert Oliver, L.Th., North Bay; Rev. H. Peeling, Powassan; Rev. H. E. Pelletier, L.Th., Manitowaning; Rev. G. H. Phillips, Burk's Falls; Rev. Canon Piercy, Sturgeon Falls; Rev. E. F. Pinnington, Port Sydney; Rev. J. C. Popey, St. Luke's, Fort William; Rev. R. T. Sadler, M.A., Falkenburg; Rev. F. G. Sherring, Bracebridge; Rev. C. C. Simpson, L.Th., Coniston; Rev. H. A. Sims, St. Paul's, Fort William; Rev. J. S. Smedley, L.Th., Port Carling; Rev. W. F. Smith, Maganatawan; Rev. Percy Steed, B.A., Huntsville; Rev. L. Sinclair (retired), Huntsville; Rev. John Tate, Thessalon; Rev. S. Turner, Nipigon; Rev. Edwin Weeks, Silverwater; Rev. W. M. Whiteley, New Liskeard; and Rev. S. F. Yeomans, Massey. The following, who are in Deacons' Orders, also answered the roll:—Rev. J. H. Evans, White River; Rev. Frederick Shaw, Uffington; Rev. E. J. G. Tucker, L.Th., Capreol, and Rev. R. C. Warder, Sault Ste. Marie.

The Committee on Credentials of Lay Delegates reported the following delegates present with proper credentials and entitled to take their seats:—Mr. G. Bailey, St. Peter's, Sault Ste. Marie; Chancellor A. C. Boyce, Burk's Falls; Mr. F. Davidson, Sudbury; Mr. A. Ecclestone, Bracebridge; Mr. A. Elliott, Sturgeon Falls; Mr. T. J. Foster, Baysville; Mr. H. Freeman (substitute), North Bay; Mr. John Hawkins (substitute), Blind River; Mr. L. H. Hardyman, Little Current; Mr. R. R. Heyward, Emsdale; Mr. G. W. Hutchinson, North Bay; Mr. J. E. Jewell Calander; Mr. W. H. Latham, St. John's, Sault Ste. Marie; Mr. W. McFeeters, Copper Cliff; Dr. E. H. Niebel, Capreol; Dr. C. D. Parfitt, Gravenhurst; Mr. W. J. Pine, Garden River; Mr. H. Pocock, White River; Mr. C. F. Rothera, Thessalon; Mr. H. J. Rogers, St. John's, Port Arthur; Mr. R. Stump, Bracebridge; Mr. W. J. Thompson, St. Luke's, Sault Ste. Marie; Mr. G. Trick, Silverwater; Mr. H. Underhill, St. Joseph's Island; Mr. L. H. Ware, Huntsville; Mr. J. B. Way, St. Luke's, Sault Ste. Marie; Mr. O. Williams (substitute), Coniston, and Mr. S. G. Wilson, South River.

There being a quorum present the Archbishop declared the Synod duly constituted.

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

That Rev. Canon Piercy be re-elected Hon. Clerical Secretary of the Synod for the ensuing triennium.—Carried.

Moved by Mr. A. Elliott, seconded by Mr. C. F. Rothera,

That Mr. J. B. Way be re-elected Hon. Lay Secretary of Synod for the ensuing triennium.—Carried.

The Synod adjourned for lunch.

The Synod resumed business at 2.30 o'clock p.m.

The fact that the name of Mr. F. W. Major was not mentioned in the report of the Committee on Credentials was referred to and the Clerical Secretary claimed that the evidence of Mr. Major's election was not satisfactory. After some discussion it was

Moved by Rev. G. Oliver, seconded by Rev. S. G. Sherring,

That the letter from the Rev. S. F. Yeomans be accepted as sufficient credential for the election of Mr. Major as lay delegate for this Synod.—Carried.

The Clerical Secretary raised objections to the reception of the certificate presented by Mr. L. Chapman as the delegate to represent Manitowaning. Agreed that decision be held over until to-morrow.

The Archbishop read the following cablegram:—

London, Eng., June 6, 1926.

Archbishop Thorneloe,

Bishophurst, Sault Ste. Marie, Ont.

English Association send greetings and affectionate sympathy to the Archbishop and Synod. —GREEN.

The Archbishop then read his Charge, there being present not only the members of Synod, but also the members of the Diocesan Branch of the Woman's Auxiliary and other Church people.

### THE ARCHBISHOP'S CHARGE

#### I.

Rev. Brethren and Brethren of the Laity:

In the Name of the Lord I bid you a hearty welcome to this, the Eighth Session of the Diocesan Synod of Algoma; and in doing so I most earnestly pray that by His Holy Spirit He may be with us in our deliberations, making our labours effective for the building up of His Church, the extension of His Kingdom, and the promotion of His glory throughout the land.

I rejoice that, as on similar occasions in the past, coincidentally with this Triennial Session of our Diocesan Synod, the Annual meeting of the Woman's Auxiliary of the Diocese, a branch of the Dominion Auxiliary which, as an organic part of the Missionary Society of the Canadian Church, represents the Womanhood of the Church of England in Canada, is assembled in this City for its annual deliberations.

By this happy adjustment of the time and place of meeting the two bodies, the Synod and the Auxiliary of the Diocese, are enabled to come from time to time into close and helpful touch from which we may hope they will gather mutual encouragement not to say inspiration in the discharge of their onerous and important duties.

These are days when we are learning as never before to value at its true worth the assistance of women in the work of the Church, and, without ignoring the limitations of divine ordering as to mutual spheres of activity, to welcome with heartfelt gratitude the co-operation of our sisters in such legitimate and God given ministries as those of the Woman's Auxiliary.

We are also privileged to have with us today the Right Reverend J. R. Lucas, lately Bishop of Mackenzie River, whose Apostolic labours in the frozen North have won for him the esteem and admiration of the whole Canadian Church.

That he is with us, however, is due to my condition of health. He is here to help me in the hour of need. For some time past I have not been in my usual vigour, and acting on medical advice I sought assistance from Bishop Lucas who happened to be free. I am sure you will not fail to thank him for his admirable sermon. And in this public way I feel it right to express my gratitude to him for the cheerful readiness with which he has once and again responded to my call.

On every occasion such as this it is natural at the outset to think of the gaps made in our ranks by—

#### **The Hand of Death**

During the past Triennium there has happily been but one break in our staff of Algoma Clergy. That, however, was an event of no ordinary sadness. Indeed it was tragic in its character.

On Sunday morning the 9th of December, 1923, as the Rev. J. W. Bucklee, of Port Carling, was making his way across Lake Rosseau for an early Celebration in the Mission of Gregory, the motor boat by which he was travelling was pierced by the thin ice of the previous night and quickly filled with water. It was early and no one was about; the nearest house was some distance away. The ice was too weak to bear a man's weight yet too strong to be readily broken. Outcries were unavailing, and so within a hundred yards of land the traveller sank to his death. The object of his journey was the offering of worship in the Gregory Church. His worship was offered, but at a shrine of more than earthly glory, and in the closer presence of his Lord.

Mr. Bucklee, though on our list as *locum tenens*, was really a Priest of the Toronto Diocese. He had been serving our diocese by the kindness of the Bishop of Toronto, since the summer of 1921.

But while our clerical staff has thus been lightly visited we share the sorrow of the whole Canadian Church at the loss of two of our well-known Bishops,—the Right Reverend W. R. Clark, Lord Bishop of Niagara, a man of great practical gifts, devoted spirit, and lovable character, dear to me as a friend of my College days as well as a valued colleague in the Episcopate, and the Right Reverend W. D. Reeve known and admired in his earlier days as the heroic Bishop of Mackenzie River and of late as Assistant Bishop of Toronto. The departure of such men, though they pass to their rest and their reward, cannot be other than a loss and sorrow to the whole Canadian Church.

It remains to record our sense of loss at the removal of a large number of devoted members of the laity, men and women who have been true pillars of the Church in various parts of the Diocese and whose presence among us in their accustomed places is sorely missed. Time does not permit me to attempt an enumeration, but I should feel remiss if, among the laymen we have lost, I did not mention Mr. A. Sydney Smith the founder of the Village and Church of Port Sydney, who after a long life of devotion to God and of service to his fellow men, trusted and revered by countless friends; to our grievous loss, but we doubt not to his own great gain, passed to his rest on the 2nd

October, 1925. Like another of our devoted Churchmen,—Mr. Joseph Edgar of Sundridge, whom in spirit he resembled closely,—Mr. Sydney Smith made provision by a legacy for the continuance of his annual contribution towards the Port Sydney ministrations. Words serve imperfectly to express the reverent affection in which Mr. Sydney Smith was generally held.

And equally among the devoted women workers whose loss we deplore I feel bound to mention two outstanding representatives of the Woman's Auxiliary, Mrs. J. D. Reid for many years a leader amongst us; first as President of the Pro-Cathedral Branch and afterwards as President of the Diocesan Auxiliary, and Mrs. Frank Bennets for 17 years Corresponding Secretary of the Diocesan Auxiliary, who both entered into rest during the year just ended, deeply lamented by all who were privileged to know and labour with them.

#### **Clerical Changes**

Since last we met our Clergy List has been subjected to various changes. Our beloved Archdeacon, the Rev. Gowan Gillmor, D.D., after a life of memorable devotion and efficiency, and having set an example of saintliness which has made his name a household word, has found it necessary to retire from the full exercise of his ministry and is now doing such occasional work as comes within his powers and will not interfere with his position on the Pension Fund.

I have ordained and added to our lists 8 Deacons,—Walter Frank Smith, for the Mission of Magnetawan; Stephen Turner, for the Mission of Nipigon; Herbert Godfrey Longmore Watts, for the Mission of Murillo. Julian Sale Smedley, for the Mission of Port Carling; Edward James Govier Tucker, for the Mission of Capreol; James Hubert Evans for the Mission of White River; Frederick Shaw, for the Mission of Uffington, and Richard Cartwright Warder for the Mission of St. Peter's, etc., Sault Ste Marie, and also 8 Priests,—the Rev. Cyril Goodier, for Kirkland Lake; the Rev. James Carr Blow, for the Mission of Emsdale; the Rev. Keppel Wigmore Hill, for Port Arthur Missions; the Rev. Charles Bertram Harris, for St. Peter's, Sault Ste. Marie; the Rev. Edwin Weeks, for Silverwater and Sheshegwaning; the Rev. Stephen Turner, for Nipigon; the Rev. Walter Frank Smith, for Magnetawan; and the Rev. Julian Sale Smedley for Port Carling.

I have obtained 2 Priests from England, one the Rev. Percy Steed, now ministering in the Parish of Huntsville, from the Diocese of London; the other the Rev. W. L. Guyler, serving in the Mission of Bala and MacTier, from the Diocese of Southwark.

I have also received into our ranks from the Diocese of Porto Rico the Rev. A. P. Banks, formerly of this Diocese, now serving in the parish of Byng Inlet.

Seven Priests have left Algoma for other dioceses:—The Rev. T. H. Young has been transferred from Cobalt to the Diocese of Florida, U.S.A.; the Rev. R. E. Park from Byng Inlet to the Diocese of Rupert's Land; the Rev. Percy J. K. Law from Huntsville to the Diocese of Albany, U.S.A.; the Rev. Charles B. Harris has moved from St. Peters, Sault Ste. Marie, to Niagara in the Diocese of Western New York, U.S.A.; the Rev. William Daniels from Sundridge and South River to seek work in the U.S.A.; the Rev. R. M. Fairbairn from Sheguiandah to take up secular work in Toronto; and the Rev. Eric Montizambert, from St. John's, Port Arthur, to St. John's, Oklahoma, U.S.A.

By the kindness of his Lordship the Bishop of Toronto we are still allowed to retain the Services of the Rev. Christopher Lord now serving as locum tenens in the Mission of Englehart, and the Rev. Pierre de Lom who, after a period of absence in the Old Land, is now acting as locum tenens in Bruce Mines.

### Official Acts

In the discharge of my duties as Bishop of Algoma and Metropolitan of the Ecclesiastical Province of Ontario I have travelled during the past three years—by train, by boat, by motor-car, and by other vehicles of various kinds—some 40,550 miles, being an average of 13,517 miles a year. This is somewhat below my previous average; but it does not include my travelling in the Old County in the summer of 1924, when, despite the limited area in which I moved, I managed to make a travelling record which was rather imposing. Making my headquarters in London, I visited in the interests of our English Algoma Association and with a view to securing recruits for our Clerical Staff most important centres in England and a few remoter regions; in particular I visited and addressed many Theological Colleges. From London to Edinburgh, from Canterbury to Plymouth, from Bristol to Liverpool and all about the Midlands I journeyed continuously, visiting and encouraging the branches of our Association, until on 1st August I sailed for home. One of the last and chief acts of my visit was to take part in the opening of the great Cathedral in Liverpool of which we have heard so much. I have often been congratulated on so splendid a holiday. But delightful as it all undoubtedly was, it was laborious to a degree and involved great physical and mental strain.

However, I considered no effort or strain out of place or overmuch which was necessary to encourage and build up our Association of English helpers, with our devoted friend Miss Green at their head. For we owe them a debt which it is hardly possible to compute much less to repay. As evidence of this debt and of the importance of maintaining this English work I may state here that during the Triennium the Association's average annual contribution towards our work has been \$7,469, and the total sum sent out \$22,407. I honestly do not know how we could have "carried on" as we have done had it not been for the wonderful support afforded us by the English Association. Only two days ago we received an extra sum of £465.16.7.

Nor must I omit to remind you in this connection that the annual contributions received through the Association have been supplemented time and again by generous bequests from friends who under the influence of the Association have remembered us in their wills. The whole represents an indebtedness we very inadequately realize.

In ordinary ways, too, I have found the three years we are passing in review have been extremely busy ones. I have found it no small task to discharge the routine duties involved in "the care of all the Churches." And in addition I have had to face the calls of the Metropolitan's Office.

I have delivered 450 sermons and addresses, celebrated Holy Communion 176 times; administered Baptism 27 times; solemnized 3 marriages and confirmed 1,654 persons, of whom 691 were males and 963 females—an average of 551 per annum.

I have consecrated 3 Churches.—The Church of the Epiphany, Sudbury; the Church of St. Ambrose, Baysville, and the Church of St. Alban the Martyr, Capreol.

I have opened 5 new Churches built in the place of old ones destroyed by fire,—4 in the Temiskaming region and 1 in Murillo, west of Port Arthur.

On the 27th July, 1925, I unveiled a tablet to the memory of the late Joseph Edgar, Esq., in the Church of St. Paul, Sundridge, which for years was the scene of his devoted and unwearying service.

On August 9th, 1925, I consecrated an addition to the Cemetery at the Fauquier Chapel in connection with the Shingwauk Home, Sault

Ste. Marie. I conducted the Three Hours' Devotion in St. John's, North Bay, on Good Friday, 1924, and the same service on Good Friday, the following year, in the pro-Cathedral of St. Luke, Sault Ste. Marie. I have also been called upon to take my part in connection with various ecclesiastical events in the Province and in the Dominion. I have attended and taken part in the General Synod held in London in 1924; I have presided over the Provincial Synod of Ontario held in Toronto in 1925; and each preceding year over the Council of our Provincial Synod in Toronto.

And I have taken part in meetings of the Dominion House of Bishops and the Provincial House of Bishops in Ottawa and Toronto—and in the annual meetings of the Board of Missions of M.S.C.C., the General Board of Religious Education, and the Council of Social Service and in various Committees connected with the same.

On various other occasions, too, I took part in events of special interest to the Church at large, beyond the limits of the Diocese and even of the Dominion. On the 29th September, 1923, I assisted at the Consecration of the Rev. Dr. Freeman as Bishop of Washington, U.S.A.

In October, 1923, I conducted a ten days' Mission in the Cathedral of St. Alban's, Toronto.

On Sunday, Sept. 9th, 1924, I dedicated in the Cathedral of St. Alban's, Toronto, a beautiful silver crozier, the gift of the clergy and others in the Province of Ontario for the use of myself and my successors in the Office of Metropolitan.

On the same day I dedicated the new Junior School Building at Trinity College School, Port Hope.

On Feb. 14th, 1925, I conducted a Quiet Day for the Toronto Clergy in St. Alban's Cathedral, Toronto.

On the 29th March, 1925, I assisted at the Consecration of the new Chancel of Christ Church Cathedral, Hamilton.

On the 22nd April, 1925, I preached at the funeral of the late Bishop Clark of Niagara.

On the 14th May, 1925, I presided over the Synod in Hamilton at which the Rev. Dr. D. T. Owen was elected the fifth Bishop of Niagara.

And on June 24th, 1925 (St. John the Baptist's Day), assisted by the Bishops of Huron, Toronto, Ottawa, and Montreal I consecrated Dr. Owen in the Cathedral Church in Hamilton.

On October 21st, 1925, I conducted the service at the opening of the new Trinity College building in Queen's Park, Toronto.

On the 17th December, 1925, I assisted at the Consecration of St. George's Cathedral in Kingston, Ontario, and dedicated a tablet to the memory of the late Bishop Mills.

### **The Mary Stafford**

Before I pass on to consider the condition of the Church, one or two subjects claim a word. Among the results of my visit to England in 1924, the Mission Boat given us by the congregation of St. Mary's Collegiate Church, Stafford, and known as the "Mary Stafford", stands out prominently. The boat is a commodious and comfortable motor boat, intended for use on Lake Nipigon in place of the "Mary Williamson", presented to us many years ago by the Toronto W.A., and now quite unfit for use. It is 28 feet long and 8 feet wide. A small cabin provides the missionary with adequate shelter and an efficient gasoline engine supplies him with power to get about the lake with a fair degree of comfort and speed. We owe this splendid gift to the interest of the Rector of St. Mary's, the Rev. Lionel Lambert who suggested the



idea to his congregation on the occasion of my visit. It is one of many tokens of their kindness and missionary zeal.

For the present Mr. A. E. Carding, a man of wide experience and practical ability, who is giving himself wholeheartedly to the work of preparation for Holy Orders is getting things into shape at MacDiarmid the head quarters of the Mission.

Meanwhile I am looking for a suitable man with the necessary gifts and spirit to take permanent charge of the work in due time. The opportunity is a great one. Not only groups of railway men connected with the Canadian National Railway and bands of roving Indians here and there on the shores of the Lake, but newly established enterprises such as the Hydro Station and the pulp industry await the coming of our missionary and will be ready to profit by his ministrations.

#### Offers of Service

Another result of my visit to the Old Land has been a notable increase in the number of young men offering themselves for service. Unfortunately, however, the men who have offered have not, for the most part, been such as I have been able to make use of. With one or two exceptions they have been men whose training lies before them, and who lack the means to pay their way at College. Two men who were approximately ready offered themselves and after a year of probation and final training they were ordained last Sunday to the Diaconate. But a number of others have approached me with whom it is hardly possible to treat. Some of them are married and have children. None have any means. And most of them require the money to pay their passage out and to meet the expenses of two or three years' College Training when they arrive. How can I treat with such cases? Is it not time for the Canadian Church to appeal with renewed urgency to her own young men and to devise some plan for their adequate training when they offer themselves? If not only our clergy, but our heads of families would lay themselves out to awaken the minds of our youth to the splendid opportunities awaiting them in the Sacred Ministry to be attained by way of our High Schools and Theological Colleges, not only would the task of our Bishops be lightened and the needs of our Church supplied to a degree unknown at present, but the quality of our professional Ministry would be so improved as to work almost a transformation in the life of the Church. Preparation for the Sacred Ministry, no less than preparation for the calling of a Doctor, should be taken seriously. The idea of letting a man slip into the ranks of the clergy because he is so attractive and such a well meaning fellow should be as absurd as it would be to let him become a Surgeon or a Physician for like reasons.

The conviction is being forced home upon me in various ways, that the future of our cause depends far more than we imagine upon our missionary zeal and devotion. Other communions realize this more clearly than we do if I am not mistaken. In one particular at least there is need for improvement among us. Our men are too apt to consider their responsibility as congregational rather than regional. We have a theory that each clergyman's sphere reaches half way to his neighbours so that anyone within that area has a right to claim his services and he is responsible for doing what he can to reach every individual within it, and to provide for every group desiring his ministrations, or willing to receive them, within those limits. It is a large conception somewhat appalling in some cases. But perhaps our men might realize more than they do that they are missionaries, not merely to the central flock they call their congregation, but to the whole district in which they minister, and that the Church's growth depends upon their doing their utmost to reach and minister to all who are willing to receive their services. It is thus they justify their title of Missionaries.

## II.

**Easter Returns (1925)**

The following figures give a general idea of things along the main lines of enquiry:—

**General Statistics**

Total population .....	(approximate)	156,489
Church population .....		22,085
Communicants ..		6,787
Sunday Scholars .....		5,109
Baptisms for the year .....		852

**Finances**

Total contributions for the year .....	\$119,845 80	
For Parochial purposes .....	107,931 53	
Diocesan, but extra Parochial .....	6,995 25	} 11914 27
Extra Diocesan .....	4,919 02	

Thus it will be seen that of the large amount contributed within the Diocese during the year \$11,914.27 or 10% has been devoted to objects outside the parochial limits within which it was raised; and \$4,919.02 or 4% outside the Diocese of Algoma altogether. This is an encouraging fact, indicating as it does an advance in our people's unselfish giving. I venture to repeat what I said three years ago. "The essence of Christianity is giving for the good of others. Every receiver should be also a giver. It is by giving not by receiving that the soul is enlarged; and it should be remembered that giving for our own benefit is not true giving at all. To be content with receiving only is a sure way to dry up the springs of love and sympathy within us. In dioceses, as in individuals, spiritual growth is best promoted by unselfish giving."

It is not enough, however, to know that large sums of money have been contributed year by year. That means much, of course. And the objects to which our people have contributed also means much. But in order to know whether they have reasonably discharged their duty in the matter of giving we must know their numbers and have some idea of their means and ability to give. We should also know something about the extent of their parochial endowments and what proportion of the money reported as contributed in a certain period of time comes directly from the pockets of the people, and how much from the incomes of invested funds created by the liberality of past generations of Churchmen.

**Invested Funds**

Bishop Sullivan Memorial Sustentation Fund .....	\$156,032 72
Episcopal Endowment Fund .....	64,431 85
Superannuation Fund .....	38,052 19
Widows' and Orphans' Fund .....	32,902 46
Bishophurst Endowment Fund .....	6,352 98

Total Investments .....

\$297,772 20

There are the two ways of financing Church institutions—by endowments and by general contributions. In the Old Land the former method has prevailed very largely, and there are few parishes or institutions of any importance or antiquity which are not equipped with substantial endowments for carrying on their work. We are apt sometimes to look with envious eyes upon the easy conditions of those who, by reason of the liberality of their forefathers, appear to be so well equipped for the prosecution of their work that they are called upon to do very little for themselves.

But there are many amongst us, and I must confess myself to be one of their number, who regard the ease and softness resulting from over ample endowments as not by any means unattended with danger. Beyond doubt it is a comfort to have a generous sum invested and bringing in a revenue of goodly proportions year by year for the support of a cause which is dear to our hearts. Indeed so thoroughly do I realize and appreciate this that from the early days of my episcopate I have given myself with earnest devotion to the establishing and building up of certain funds which seemed to me almost essential to the healthy continuance of our work. To begin with—in a diocese like this there must always be missions too poor to support themselves. For the adequate maintenance of the Episcopal Office, too, it would never do for us to rely upon the haphazard contributions of our people. And then, too, it is beyond dispute that proper provision for the worn-out missionary and for his widow and fatherless children could hardly with safety be left to the chance contributions of the right-minded and tender-hearted amongst our people. Even the splendid Diocesan See House, which I found provided for your Bishop to live in, when I came to live amongst you, had no safeguard whatever except ordinary insurance against decay and disaster. All the more I felt this because the building is so fine and stately and so expensive to maintain. And the result of our united efforts is what I have read to you. We have a body of invested funds for all these purposes aggregating \$297,772.20. And I am bold to say without fear of contradiction that these endowments should call forth from our hearts, as we take up the work of our Synod, a sincere tribute of praise and thanksgiving to Almighty God. I would go further to say that we ought not to stay our hands or relax our efforts until each of these funds is adequate according to our reasoned judgment for the purpose for which it was created. In view of the meagreness of our missionary stipends and the extent of our back country yet to be possessed for God and His Church we should not be satisfied while capital of the Sustentation Fund falls short of \$200,000, at least. Nor do I think that our Episcopal Endowment Fund should be deemed adequate for its purpose while it leaves the Bishop to pay out of his stipend of \$3,000 the large sum of \$500 per annum for official travelling. I may surely say this with the less fear of impropriety now that I am so well advanced towards the end of my Episcopal responsibility; and with all the greater urgency because there is a prospect of our requiring in the immediate future the rather costly assistance of a Coadjutor Bishop. I need hardly add that the Bishopurst Endowment Fund for maintaining the See House in good condition ought not to be considered adequate until it is large enough to provide for reasonable repairs, and for the payment of the annual taxes on the whole property of which it forms a part.

But it is necessary for us to beware even as we recognize and respond to the needs of these special endowments that we do nothing to close up or diminish too largely the demand upon those springs of personal liberality whose vigorous action is so essential to the health and progress of our cause. There are few of our clergy in these missionary regions who have not had opportunity of regretting that the immigrants from the highly endowed parishes of the Motherland have not learned the art of liberal and regular giving. Giving is one of God's great provisions for the development of character. And no Church can be expected to flourish and prosper that is not called upon to give generously and constantly for the support and upbuilding of God's cause.

This brings us to the second subject of importance suggested by our statistics.

Our Church realizes that endowments are not enough to secure her highest well-being, and she has established a system which we know

as the apportionment system. It is a system whereby the whole Canadian Church in every part is appealed to for contributions in aid of Missions. The voluntary principle enters somewhat largely into the system, yet each diocese and parish is asked to raise a fixed amount. The total sum asked for is determined by a careful estimate of the amount needed by our various mission fields for the approaching year. Our Diocesan Missions are included in this estimate; also such matters as Sunday School work and Social Service. Every year the estimate is made afresh and with great care. And year by year the Church is urged to rise to its duty and give what is required; not grudgingly as though it were an arbitrary tax, but cheerfully as recognizing it to be an obligation.

This Apportionment system represents an important part of the activities of the Canadian Church. The different sections of the Church have not always responded in full to the appeals made to them, but have occasionally taken advantage of the voluntary character of the Apportionments to shirk their duty. The result is a constant failure to raise the full amount required for missionary purposes. By way of illustration I may tell you of the condition of things in 1924. The survey of our missions made by the M.S.C.C. for General Missionary purposes showed that the sum of \$241,000 was needed for the various missions of the Church at home and abroad and this amount was apportioned to the various dioceses, parishes and missions of the Canadian Church, according to their estimated ability to give, and the Church accepted apportionments to the sum of \$223,000. But through the failure of many parishes and missions to raise what they had undertaken, only \$206,000 were raised—that is they fell \$16,000 short of what they had undertaken and \$35,000 short of the estimated needs of the mission fields. It will easily be seen that this state of things created a very serious financial situation. Our Missionary Society was able to pay only a percentage of the grants it had promised our missions. And this is no very exceptional condition of things. Time and again it has happened that because Apportionments were not paid the Missionary Society has been able to pay this Diocese only 75% of the grant promised it for the year. That means we were 25% short of what we needed and had counted upon to pay our missionaries.

Yet on the other hand the situation created in the parishes and missions apportioned is sometimes very trying indeed. To begin with the amount required for the various purposes referred to is so large in some cases that the parishes and missions concerned cannot easily raise it without determined and self denying efforts, and in explanation of their failure to do what is asked they plead that the Apportionment is beyond their ability to pay. And so it has come about that great pains have been taken to devise a basis on which to determine the various Apportionments so that none will be burdened more in proportion than others, but all will be asked according to their ability to face alike the necessary burden of self denial. Yet the task to adjust things fairly has been very difficult, and from time to time parishes and missions have fancied themselves unfairly dealt with and have complained accordingly.

I wish I could make it clear to you with what long and painstaking care the Bishops and others in authority in the Church at large, and our own Executive Committee have striven to devise an equitable basis on which to distribute apportionments. For years this has been one of the most serious problems of the Church's deliberations. But each year of late has brought about an improvement and now at last for the past year or two a plan has been devised which commends itself to those concerned as at least an approximation to fairness. Of course it is not easy to secure perfection in such arrangements; nor is it easy to satisfy everybody; but I think a careful study of the basis of apportionment now

agreed upon ought at least to commend itself to us all, as fair and reasonable. The primary grounds forming the basis upon which apportionments are determined for every parish and mission are the reports which the parishes and missions themselves give of the total amount raised within their limits for their own parochial maintenance. That is to say the amount each parish spends upon itself suggests the measure of its obligation to Missions. If it has costly services, high priced officials, an expensive organ and various accessories of worship which involve them in large expenditure it seems reasonable to think them able to face a corresponding contribution for Missions.

I wish again to emphasize the fact that the Apportionment is not a tax but an appeal; yet it is undoubtedly of the nature of an obligation. The needs of our own parish are undoubtedly primary, but they are not the whole of our obligation. We must think of others as well as of ourselves, and the amount asked for as an Apportionment is never very large as compared with what we spend upon ourselves.

Our attention should also be directed to the fact that the Apportionments suggested by the amount we spend upon ourselves is now modified by various enquiries of importance in each case, so as to secure as far as possible for parishes and missions, whether big or little, a like measure of consideration and fairness. I am led to refer to this at length because I have reason to believe our people in many cases do not understand that year by year we have set ourselves to adjust and re-adjust the basis of Apportionment in this way until we have reached the present degree of fairness. In the Agenda Paper of this very Synod we have a proposal to re-adjust the basis of apportionments as though such adjustment, instead of being an annual concern, were quite a new idea to us.

In all this I have in mind particularly our own Executive Committee as it addresses itself to its task of distributing the burden of the Apportionments among our various parishes and missions. It makes it its own aim to secure every possible measure of fairness that in no case there may be cause for complaint, or excuse for failure to pay. You will readily understand from what I have told you that our hand is not entirely free. The amount asked for by the Church in aid of Missions is simply the statement of her missionary needs. We cannot alter it. She simply tells us what she must have if she is to do the work that lies before her. We cannot alter her statement and say that she needs less than she does. All the Executive can do is to allot the sum asked for over all her missions and parishes, assigning to each to be raised if possible, a sum which we have reason to think as nearly as possible within its power. The aggregate of the Apportionments thus asked for should equal the amount which the Church tells us she needs. If the Apportionments are not raised then of course the missionary grants cannot be paid—at any rate not in full. Undoubtedly the Executive Committee may make mistakes. It is human. But I am bold to say that in any such case if the matter be brought before it the Committee will cheerfully give it the consideration it deserves. It must be remembered, however, that we can only re-adjust our distribution. What we take off one parish we have to put upon another. The whole amount which the Church tells us she needs must be asked for. These truths naturally come home to Missionary Bishops more readily than to others because they are in a way responsible for the stipends of their clergy and cannot pay them if Apportionments are not paid. I do not know whether our Diocese is asked for more than it can pay, nor do I know whether the Apportionments laid upon our parishes and missions are disproportionately adjusted,—but I do know that those like myself in charge of missionary areas find it beyond words painful to be unable to pay our missionaries the stipends they justly deserve.

Assessments are not quite the same as Apportionments. As we use the words one might imagine they were much the same thing. Undoubtedly there is a kinship between them. But with the kinship there is also a difference. The Apportionment has about it a strong element of the voluntary principle. The Assessment bears more the nature of a tax. The one is strictly missionary the other provides for the expenses of diocesan management. More and more as the Church expands, its diocesan management assumes the character and proportions of a business. It has to maintain not only its missions, but its offices, its officials and its various business activities, involving no trifling expenditure. The stipend of our Treasurer, the necessary equipment of the office, printing, legal expenses and taxes, to say nothing of countless trifling charges which can no more be foreseen than they can be avoided, make it necessary to levy an assessment for the expenses of diocesan management. The happy day has passed when out of his own purse the Bishop managed to supply such essentials as stationery, stamps and various other trifling diocesan necessities. An assessment is now recognized as a necessary and legitimate business charge on our parishes and missions, and I think we all consider it reasonable that parishes and missions should be required to pay what is levied upon them before their delegates are permitted to sit and vote in Synod.

In all this you will readily see that assessments differ largely from Apportionments for Missions. And yet in one respect the two are very closely alike. They are levied upon a common method of adjustment, the product of careful consideration and planning, as effective a guarantee of fairness as it seems possible at present to devise. In essence the method is this:—instead of assigning the Apportionments and Assessments in a haphazard way they are determined by a uniform percentage on the amount each parish and mission expends, according to its own annual report, for the carrying on of its work, modified by consideration of conditions in each locality. Thus in a way each place determines the limits of its own apportionment and assessment and the rate at which it is reckoned is practically the same for all.

### **The Layman's Movement**

A few words more must be said before we leave the subject of Apportionments. At the last General Synod held in London, the laymen were roused to enthusiasm by the appeal of Mr. George B. Nicholson who urged the importance of lay activity in the interests of the Church's financial needs. The futility of merely laying those needs before the Church public and making no serious effort to raise the sums required was vividly pointed out and the laity throughout the Dominion were appealed to to take the matter in hand and to organize in every parish and mission in order that year by year the money needed might be forthcoming. It was shown to be layman's work, work which can only be done as it ought to be done by them. Somehow an apathetic spirit has prevailed and in most parishes and missions little is done year by year, but hope for the best. There has been a sad lack of promptness even where payment has ultimately been made.

It ought to be easy to realize that our missionary clergy who are paid largely from the Apportionments need their money regularly. It may not seem very serious to the people who contribute it if the Apportionment is late in being paid. "It is all right" they say. "We will make it good by the end of the year." But what is the missionary doing in the meantime? Is he to explain to the store at which he deals, or to his butcher and baker, that people say it will be "all right" and that he hopes to be able to pay his debts at the end of the year? Are Bishops to send their missionaries word that they need not fear, the Church is good for what it owes them. Or shall we instruct the Bishops to advance

what is lacking, borrowing if necessary that the missionaries may not be compelled to live in poverty and debt. In this country unfortunately to borrow money is an expensive practice. There is such a thing as interest.

Ought we not as right minded people—would it not be better for our people—to organize thoroughly and pay our dues regularly and promptly, say quarterly, that our missionary clergy may be spared the indignity of debt and our Church the discredit of injustice. Is it not bad business to leave the year's payments till the closing month. Such is the plea of the Layman's Movement.

Mr. Nicholson has visited various parts of the Dominion and has addressed meetings in several places in Algoma in the interests of the work. Our own men in certain quarters, too, have helped nobly,—the results of their work fully justifying the efforts they have made. New life has been put into the cause of Missions in certain places and we have hope that ere long the response to the appeal of the Apportionments and Assessments will be 100%, and the day will no more be heard of when the Missionary will be driven to seek credit or to "go",—or when the Bishop will be obliged to borrow money to pay the missionary's meagre stipend on time and in full.

I anticipate that one of our laymen will tell us something about the Laymen's Movement at one of our Auxiliary luncheons.

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III.

Certain Subjects of Importance

There are many subjects which demand and deserve special mention. It would be impossible to treat them all; but some few I must on no account pass over. First may I remind you of the importance of—

Church Insurance

I am not prepared to urge the adoption of any one of the schemes put forward of late with a view to diminishing the cost of insurance. At any rate I cannot endorse those schemes until they have been more carefully considered and tried out. But I am convinced that those of us—who are responsible, e.g. Parochial Clergy; Church wardens and others in authority,—would do well to see to it that all Church property is adequately insured. We have had some sad instances of late of churches being inadequately insured. In most cases the buildings have been erected at considerable cost. It is surely only fair to those who have contributed the money for them, that we should insure them as fully as possible, that, should they be destroyed by fire, as unfortunately so often happens in this northern country, there may be at least a fair prospect of their being rebuilt within a reasonable time, without undue expenditure or debt.

Stipends

At our last Session of Synod I reported that we recognized the importance of bringing up the Stipends of our missionary clergy to a "living wage" and that we were determined not to relax our efforts until we had reached the scale of payments recommended as a minimum by the previous Synod. The scale, or rate of payment was as follows:

The Stipend of a Deacon . . . . .	\$ 900 00
The Stipend of a Priest for the first 5 years . . . . .	1000 00
The Stipend of a Priest for the second 5 years . . . . .	1200 00
The Stipend of a Priest after 10 years . . . . .	1500 00

The first three items of this scale are now in force. The last has not yet been made effective; but we are paying \$1500 to priests of 15 years standing. It is little enough in these days. Self-supporting parishes, or rectories, may, of course, pay as much as they like, provided only that they do not fall below \$1200 or whatever their Priest is entitled to receive and that they provide him with a house rent-free. And on those conditions as you know, they are entitled under Canon 12 to a voice in the selection of their rector.

#### **The Gravenhurst Chaplaincy.**

Quite one of our best bits of service during the Triennium has been the Chaplaincy for Anglican patients in the Tuberculosis Sanitaria in Gravenhurst. It has been no easy thing to keep the work alive, and without a very exceptional man to fill the position we could never have made it a success. Without funds for its maintenance, and unable to reckon upon anything worthy of mention from the patients we have often been sorely puzzled to know how to make ends meet. Yet the spiritual importance of the Chaplain's ministrations has never for a moment been in question.

For some time the Bishop and the Executive Committee of this Diocese stood behind the venture almost alone. But the work became too heavy for us. And eventually we came to realize that it was hardly our own work in the ordinary sense. In the great majority of cases the patients are brought to Gravenhurst for treatment from other parts of the Province outside our Diocesan boundaries. I therefore appealed to the other Dioceses of Ontario and enlisted their interest and help. And for the better part of the past year the Dioceses have contributed according to a regulated scale of payment. And very properly the Diocese of Toronto (which is always ready to face its duty), having uniformly the greatest number of patients in the Institutions pays the largest quota towards the Chaplain's stipend. The Diocese of Huron has recently explained that it cannot go on any longer sharing the burden because the number of patients it sends is very small and because it has to help a Tuberculosis Hospital within its own diocesan limits. With the exception of Ontario, which has few patients, and has been sorely tried of late in various ways, the other dioceses are still doing their part in a cheerful spirit—though the brunt of the burden still falls upon Algoma. This, I fear, is unavoidable. At least I see no avenue of relief,—\$1500 a year for such exceptional services as those of the Rev. J. B. Lindsell,—given as they are day in day out by the bedsides of the hundreds of patients who need him, is not too much; though it be supplemented by assistance towards his house rent. Nor can we get away from the fact that since the Sanitaria are placed in Algoma we are in a position of primary responsibility.

Last year, in proof of their appreciation of his wonderful devotion, the patients one and all, (numbering hundreds) without regard to differences of Creed, joined in presenting to Mr. Lindsell an address of heartfelt gratitude for his never-failing and valuable services. I only wish I could count upon the permanence of the work. But, alas, we cannot shut our eyes to the element of uncertainty that clings to it. While it lasts, however, I feel it to be a work of the very highest spiritual value, and I commend it to your help and prayers.

#### **The Great Temiskaming Fire**

In my Charge to the last Synod I dwelt upon the paralysing calamity which had visited the Temiskaming missions—5 churches, 1 parish hall, and 2 clergy houses having been destroyed by fire. I have now the satisfaction of reporting that by the extraordinary liberality of the Church at large we have been able to rebuild four of the five churches,



together with the clergy house in Haileybury, and to erect a new church in Heaslip where materials had been gathered for the purpose and had been destroyed at the time of the fire.

It is with deep gratitude that I acknowledge the good hand of God upon us in all this and record the fact that despite the ravages of the fire there has been real progress on the whole in the burnt area. The new church at Haileybury, in particular, is a very fine building which does credit alike to the town and to the parish and I cannot refer to it without paying a tribute to the rector, the Rev. Canon Hincks, who is also Rural Dean of Nipissing, to whose zeal and devotion in supervising the work of restoration the Church in Temiskaming owes no ordinary debt.

#### **English Societies.**

I have already spoken of the remarkable service rendered our Diocese by the Algoma Association in England. To Miss Green, the General Secretary of that Association, whose work is quite beyond praise, and to the Rev. Frank Hall, Rector of Dingley who acts with great devotion and efficiency as General Organizer under Miss Green, we must not fail to express our sincerest thanks. To our old friends and helpers the two great English Missionary Societies, the Society for the Propagation of the Gospel and the Society for Promoting Christian Knowledge, which as in former periods have continued during the past triennium to render unflinching and generous assistance to our cause, we owe, and shall not fail to express, our sincere appreciation and gratitude.

#### **The Shingwauk and Wawanosh Homes**

These Indian Schools continue their splendid work under the supervision of the M.S.C.C. with the Rev. B. P. Fuller in charge as usual. The placing of these Homes under the management of the Indian and Eskimo Committee, together with all the other Canadian Indian Boarding Schools, seems on the whole to be working well, though I must confess to a sense of loss mingling with the feeling of relief which results from the arrangement. We rejoice to report that the resident pupils have not fallen off in numbers and the efficiency of the work is maintained. I regret to say that the lease of the property to the M.S.C.C. has not yet been executed. The Society proposed that we should make the property over to them for a period of 99 years, which was practically "in freehold." But some of us, feeling unable to divest ourselves of a sense of responsibility in connection with the original transfer from the founder,—the late Rev. E. F. Wilson—to the Diocese of Algoma regarded 99 years as too long a period. A lease of shorter duration, but renewable would seem to us to be preferable. No agreement has been arrived at, and consequently no lease has as yet been formally signed. I think the matter should be definitely and satisfactorily settled.

#### **Some Suggestions**

Three years ago I mentioned in my charge as things which seemed to me deserving of consideration (1) The idea of a Hotel here at the Sault for preparing poor and backward, but deserving students in Divinity for entering College. I had no thought of competing with established and well-equipped institutions, but rather of helping them by assisting those men who could not otherwise prepare themselves to enter College. The idea invites consideration still and again I press it upon your notice. I cannot get away from the conviction that such a Hostel, where men who offer themselves for the Sacred Ministry, but are without adequate means to pay for their training, might be placed for a time

and given work with an opportunity to prove themselves would be an institution of very great value. If for no other purpose it should be very useful as a centre of supply where men while proving their vocation might await the call of the Church for temporary service in her mission fields, for which it is so often next to impossible to find a supply in emergency. It would demand a little money of course and considerable planning. But I believe it would be worth while. (2) I also brought before you the project of a Diocesan Sunday School by Post for remote and inaccessible sections of the Diocese where ordinary Sunday School work is hardly possible. The plan is said to be in effective operation in the Prairie Dioceses and might be worth trial. This, too, still awaits consideration. And (3) akin to this I urged the need of several suitable men of practical gifts and fairly mature years, not necessarily highly trained but intelligent, faithful and experienced Churchmen, to take up itinerating missionary work in wide and isolated areas of the diocese too scantily peopled to be dealt with in the ordinary way. The need is urgent still and I am persuaded the members of the Synod could help me in some way to meet it. (4) I also urge upon your consideration, having still in mind the waste and sparsely settled places of our Diocese—the need of further expansion of our Sustentation Fund. As I told you a few moments ago it now amounts to \$157,000, but the poor and sparsely peopled regions of the Diocese still remain. Indeed, many sections which in early days were centres of prosperous and promising lumber or mining industries have unfortunately proved disappointing and are now even more needy than they were a generation ago. In a special sense it is true of this rough and scattered Diocese that we have the poor always with us, and I am confident that it is a counsel of wisdom that we should not rest content until our Bishop Sullivan Memorial Sustentation Fund for helping to keep poor missions alive reaches at least the total sum of \$200,000 of carefully invested money. This would mean the addition of \$43,000 to our present investments for that fund.

#### **The Gurney Memorial**

One other interest I specially urge upon your notice. The business of our Diocese with increasing activities and its accumulating records and documents, its inevitable office desks and cabinets, has been developing so rapidly that the provisions which sufficed a few years ago are no longer even approximately adequate. When we had the great good fortune to secure the efficient and devoted services of Mr. Colloton we did what we felt to be necessary. We secured him a house with an office attached where the Diocesan Library could find shelter and where the book-keeping and secretarial work could be carried on. Today this structure is utterly inadequate and we are beginning to wonder what course it will be best for us to pursue.

It so happens that in securing and equipping our present building we were helped not a little by the interest and liberality of certain friends of the Diocese, no longer living, with whose memory the Treasurer's House has been associated as "The Gurney Memorial". And we are anxious to extend that association, and its memorial, by making the Diocesan Offices more suitable and adequate. A Diocesan business such as ours, if it is to be efficiently handled must be properly ordered and equipped. We need shelves and cabinets, a safe and a vault and various modern conveniences making for efficient work and if in connection with these official conveniences a suitable residence for the Secretary-Treasurer can be provided, it will make a vast difference in our ability to secure and to retain the services of such a man as our present Treasurer the Rev. F. W. Colloton. If we are wise we shall not let this occasion pass without giving this matter our serious and favourable consideration.

### A Word About Church Government.

I wonder if we have given any serious thought to the significance and purpose of our modern Synods. In olden times the Faith was voiced and the Church was governed by clerical authority. Bishops were the ultimate rulers. The famous Synods or Councils of the Church were chiefly gatherings of Bishops. Till recently in England the laity had little or no part to play in determining matters of doctrinal or ecclesiastical importance. But the democratic spirit has pressed into all departments of life, and even the Church to-day has in its system of government a democratic element. This is specially true in Canada. Our system of government is in this respect thoroughly "up-to-date." While we cling tenaciously to the Old Faith and the Old Order, and give our Bishops a chief place in matters of Doctrine and Discipline we accord to the laity a due place and a voice of influence in most things, under the tempering, if not determining, leadership of the clerical element. The democratic feature reveals itself in various ways. The elective principle is used for the choice of representatives to Synods and rules which we call Canons are framed and adopted by clergy and laity in common session. So thoroughly have these principles prevailed that we are governed today by Synods composed of the two elements—clerical and Lay—voting by separate orders on certain occasions and representing the political divisions of the country. We have the General Synod to decide great Dominion questions; Provincial Synods for determining lesser Provincial interests and Diocesan Synods, like this in which we are assembled, for regulating the affairs of the Diocese. With its Bishop and clergy representing the clerical element and its elected laymen representing the lay side of things, the Diocesan Synod forms the Unit of the Church Government. It is the body which makes and enforces the Ecclesiastical laws under which for the most part we are governed. Thus we govern ourselves. Our Canons have the force of law by virtue of our Act of Incorporation. They bind us in all matters affecting us as a Church. It is the same in each of our three Synods. The General, the Provincial and the Diocesan Synods each and all have their Canons which they make for themselves and by which their members undertake to be governed.

Naturally these Canons apply especially to the clergy. But we are all interested in and should be familiar with them. Before ordination and again before appointment to any charge clergymen are required to pledge their obedience to Canon Law. They undertake in the most solemn manner to obey the Canons of the General Synod, the Provincial Synod, and the Synod of their own particular Diocese.

Obviously this requirement is in the interests of good government. It binds the clergy in a very special manner to respect the rules they have agreed upon in open Synod. And not only clergy, but Church people in general may be reasonably expected to live up to the rules they have made. I strongly recommend you all to make yourselves familiar with the three sets of Canons which regulate the faith and practice of the Canadian Church.

It is not my purpose, nor indeed is it possible at this time to consider the body of our Canon Law in detail. But there is one Canon of our Provincial Synod of Ontario,—Canon No. 6—which was amended at our last session and which is, I fear, but imperfectly understood as yet. The Canon deals with "Ministering in Parishes". Its opening clauses are clear enough. "No clergyman" it begins "shall absent himself from his charge for more than four weeks at a time without the written consent of the Bishop or in his absence of the Commissary." For a brief absence this is not required, but for an absence of more than four weeks it is demanded, probably that the Bishop may satisfy himself as to the pro-

posed supply, in order that the flock may take no harm during the Shepherd's absence.

It is here, however, that the amendment comes in. As it was before amendment the Canon required any minister brought in for permanent or occasional service to be Episcopally Ordained. But as amended it allowed a non-Episcopal minister to come in under certain conditions. It is this permission or rather the condition regulating it which has been misunderstood. It is taken by some to be a general permission to exchange pulpits freely with non-Episcopal ministers. But it is nothing of the sort. It is simply permission granted to any clergyman of the Province, should his Bishop approve, to ask any non-Episcopal minister, who has accepted whole-heartedly and is working towards the Lambeth principles of reunion, to preach, that is to set forth his views on the subject, in church. And the Lambeth principles of reunion involve acceptance of four important things:—1. The Traditional Scriptures.—2. The Traditional Creeds.—3. The Traditional Sacraments.—and 4. An Episcopal Ministry. The Ministers who may be invited must have accepted these points, and be working towards them before an invitation is to be given them. That the amendment is not a scheme for the general exchange of pulpits is clear because it is distinctly stated that schemes of general exchange of pulpits cannot be approved. Certain ardent souls moved by the hideous evils of division and fancying that a general exchange of pulpits might mitigate those evils would fain interpret the amendment as permitting free interchange. But no such purpose was in the mind of the Synod or of the Lambeth Conference; and my purpose now is to explain that such is not the true interpretation, and to warn you against the futility of all unreal and superficial schemes, and the folly of pretending that you are agreed when you are not.

We are living in a distracted world. The Church no less than Society is showing a well-nigh hopelessly divided front. Class and party divisions, to say nothing of selfish pressure of personal views and striving for advantage, have kept alive the fires of conflict which in the great war nearly wrecked civilization. And now no slight superficial measures will avail to restore harmony. We all hope and pray for disarmament. But no mere plan of disarmament will of itself remove the peril of war. So we all long for religious unity. But no mere superficial plan of coming together which has no solid unity beneath it will serve to weld into one the sundered and conflicting elements of human desire and ambition. Nothing short of radical heart-oneness will avail to heal the wounds of Christendom and to bring about the reign of universal peace. Surely it is at nothing less than such heart-oneness therefore that the Christian Church should direct her aim. It should refuse to be put off with anything less.

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#### IV.

#### Final Reflections

All this leads us to certain final reflections. A Church Synod like this is not a mere gathering for dry business transactions. It has a spiritual purpose and significance. It is an appeal to all concerned for loyalty to our great Master and His Institutions. It is an appeal for adequate support of the Church. To starve the Church by niggardly giving is a grievous disloyalty to the Master's Cause. A Synod is also an appeal for loyal adherence to the Historic Faith. To break away from the Old Faith once delivered to the Saints and to choose another for one's self is nothing else but heresy. For heresy is choosing for one's self the God we will serve and the faith we will hold. Again the

Synod is an appeal for loyal service of Christ in our daily life. To abandon Christ's teaching and example and to live just as we like, or according to public opinion, that is according to the standard prevailing in the world about us, while yet we call ourselves Christians, is nothing short of hypocrisy. Bishop Gore commenting on the Lord's Parable of the "Sheep and the Goats" calls attention to the subtle danger of hypocrisy. He says "They who protested, 'Lord when saw we Thee sick and in prison and did not minister unto Thee,' were hypocrites, not because they deliberately turned their backs on Christ, but because they deliberately contented themselves with a lower standard than His. They were satisfied to live by public opinion, that is by what people in general thought and said of them."

Of course externals are not enough of themselves, but they are necessary. Facts and figures may be misleading. Organization may be overdone. But they are part of Christ's Religion. For the religion of Christ is not mere sentiment, it is life. It does not exhause itself in feeling. It unites and acts,—and so this Synod and every similar gathering rightly puts forward the essential importance of giving adequately for the support of Christ's cause: the necessity of holding tenaciously the heritage of the true Faith; and the duty of living, as well as professing, the principles of the Gospel of Christ. All that I have said about giving, especially in regard to Apportionments and Assessments, comes in here and it is enough. I would like, however, to add a few words about our duties to the Historic Faith.

Truly, we live in sadly perplexing times. For while it is true that there are facts and figures to show that people have by no means abandoned religion or become less convinced of its importance, yet so sadly are we Christians divided and so uncertain have they become as to what Christianity means that hosts of people who call themselves Christians appear to have little or no hold on Christian principle, or idea that it involves any serious obligation to live in accordance with the example and teaching of Christ. In many cases Christianity seems to be little more than an attachment to one or other of the new fangled religions which, like weeds, have sprung up in profusion in the soil of the modern religious world. And multitudes of people who profess and call themselves Christians have apparently come to think that if only they belong to some religious body, it is a matter of comparatively small moment what that religious body is, or how it affects the life and conduct of those who belong to it.

The aim and purpose of this Synod is to show how wrong and foolish such a view is. It represents the Faith and Order of the old historic Church with its traditional Scriptures, Creeds, Sacraments and historic Ministry, which have come to us through the ages from the Apostles times. It demands our loyalty to these things, reminding us that they cannot be matters of trifling importance. On the contrary it tells us that if we turn our backs upon them we are helping to disintegrate and break up the Cause of Christ, and encouraging others to do so. This is the sin of heresy.

It is beyond words sad to see the medley of competing sects and gospels claiming to teach the truth of God and to show the way of righteousness to this long suffering generation.

No wonder that a group of the leading Christian bodies of Canada has been moved to make an effort towards reunion. It is wholly to their credit that with resolute determination and no slight degree of self-suppression these bodies have decided, in the interests of wider unity, to come together as a United Church. The pity of it is,—I say the pity, not the wonder,—that with all their efforts they have found themselves unable to make their newly fashioned unity complete. I say not the

wonder because, as a member and officer of the Historic Church of England in Canada, I cannot help realizing how almost impossible a thing it is to disavow or set aside long standing religious convictions and old established traditions and practices. There are, I know well, matters of faith so dear to many among us that it would be easier to die for them than to betray them. And there are modes of worship which in the lapse of ages have become almost parts of our very being. It is not wonderful then that the success of our brethren in their noble efforts to realize a greater unity should have turned out to be somewhat short of complete as it undoubtedly must be if my English "Church Guardian" is correct in its statement that 30% of the membership of the Presbyterian Church voted non-concurrence in the day of final decision.

But in the midst of our sadness over what certainly is a most distressing prospect for the future there seems to me to be for the patient and painstaking observer at least a ray of hope. For beneath the prevailing confusion and conflict it is possible to descry in the religious world tokens here and there of advance towards truer conceptions of righteousness and on the whole a larger outlook suggestive of nothing less than divine guidance. We believe that God often over-rides the wickedness of men to defeat their evil designs. So it may be He will use our religious controversies and false systems of teaching to mould us and our works into His great pattern of love, and to give us a better grasp of truth.

It certainly is a grievous thing that the heritage of truth which the Apostolic Church received from the Lord Himself should have become rent and torn into such a medley of forms that even among the old and substantial religious bodies we hardly know where to turn for satisfaction. But it is unspeakably worse to find ourselves confronted in these last days by countless newly devised systems of faith claiming for themselves without rhyme or reason special authority as teachers of the religion and will of God.

There are the Christian Scientists, so called, who among a strange medley of teachings deny the reality of sin and make suffering to be a creature of the imagination, denying the need and value of medical skill and treatment. Sad things have resulted from these strange doctrines.

And there are various groups of Faith-Healers who distort the teaching of the Saviour until they rob His atoning work and Sacramental ordinances of grace and efficacy and encourage an exaggerated reliance on faith and prayer which disposes one to ask why any man who believes and prays need ever die at all.

And there are the "spiritualists" greatly increased of late in numbers and influence who tell us that interviews with the departed and messages from the other world are not only possible, but practically assured to those who are willing to seek them in the accustomed spiritualistic way.

Such teachings I doubt not are exceedingly attractive to a certain type of mind. And there are undoubtedly facts in nature and experiences in life, to say nothing of the mysteries of the Spiritual Kingdom, which lend a touch of truth and colour to them. Indeed were it not for these touches of truth and colour it is hardly likely such teachings would survive any appreciable time. But it must not escape us that such novel adventures in faith and practice are uniformly prone to run into strange excesses and exaggerations.

Surely reasonable minds should recognize them as exaggerations of truth, the distorted results of ill-balanced, one-sided thinking. It seems clear from Scripture and Reason alike that we are expected to help ourselves as far as we may as well as to rely upon God.

The truth is, human life is nowhere set forth in Scripture as so easy and simple a matter as these new fangled systems of faith make it out to be. Everywhere it is a puzzling, tangled, complicated thing. But for our comfort we are assured that God is behind all things offering His aid, seeking to help us work the tangle out. We are told "He works all things together for good to them that love Him." In the course of His providence, by an orderly purpose which nevertheless to men seems oftentimes distressing and puzzling beyond words,—though it is chiefly so because of man's wilfulness and folly,—He is using and overruling, sickness, sorrow, and death for the ultimate good of mankind,—for the necessary punishment of unrepentant sinners it may be, or for the discipline and perfecting of growing saints. Our Lord Himself tasted the trials experienced by others. One of the greatest mysteries of our holy religion is the fact that He, "The Captain of our Salvation, was Himself made perfect through suffering."

As regards the relationship between the living and the dead revelation constantly brings the two worlds together as alike under God's beneficent control. It sheds recurring flashes of light upon the puzzling problem and gives repeated glimpses and suggestions as to what is right and wise. Nowhere, however is the mystifying problem cleared up. We are simply enjoined to exercise faith and patience and to obey the guidance of our Lord and the Apostolic Church. The whole tenor of Scripture is against short cuts and attempts to force God's hand by devices of human intelligence. It is always in Christ that we are to find our dead and through the sacramental pathway of Christ's Holy Ordinances that we may safely and legitimately seek Communion with the Saints.

Such suggestions, however, do not satisfy the modern mind. Under the impulse of wounded affection many people whose sons were killed in the war have turned to Spiritualism for comfort, fondly persuading themselves that the state of death is after all not essentially different from bodily absence in a far country. And on this presumption they have tried in a variety of Spiritualistic ways, ancient and modern, to communicate with their dear departed ones on the other side of the grave.

But it is not so easy to penetrate the mystery of Death. Though men of unquestioned scientific attainments have tried to do it, and have assured us of their certainty of ultimate success yet it remains hardly disputable that of the two ways by which men may reasonably hope to acquire knowledge, of the state of the disembodied soul,—the way of human enquiry and the way of divine revelation,—the way of revelation is the only likely one. Notwithstanding all the pretensions and disclosures of Spiritualistic seances, Death remains still a dark mystery and is likely to remain so till, in His Wisdom, God sees fit to open it out to us. For the scientific world and the spiritual world are on different planes and it savours of unbelief to go far in demanding scientific proof of spiritual realities. Faith and Reason may run in pairs and help one another, but Faith, not Reason, must take the lead. "For the natural man receiveth not the things of the Spirit of God for they are foolishness unto him; neither can he know them for they are spiritually discerned." (1 Cor. 2:24.) If it be true, as it undoubtedly is, that the Bible uniformly disapproves of necromancy as a perilous adventure;—surely the Church ought not lightly to persist in pursuing a method of enquiry so seriously discredited. The way of the Incarnation leading through the Sacraments cannot safely be rejected in favour of spiritualistic excitements or even to give place to scientific research, for when by such methods we have found God as a fact of the natural world it may be only to discover that we have lost Him as the light and life of the soul. And with the return of our lost ones through the avenues of natural enquiry we shall be likely to lose them more completely as spiritual companions and friends.

Nevertheless foolish and contrary to God's will, as I believe these newly created systems to be, and dreadful as I consider the present divided state of Christianity, it seems to me to be more than probable that every sect which breaks away from the Church of the ages, and every group of misguided people who start a new religion in the belief that they have discovered a new view or fragment of truth, or that they have invented a better and more effective way of righteousness, may notwithstanding the distress they cause, the errors they are guilty of, and God's disapproval of their actions, still be used by Him,—not merely tolerated, but used,—in His infinite goodness and wisdom to help on in some measure and degree the ultimate attainment of His loving purposes for man. Hinder those purposes they must do, as they must also bring loss and disappointment upon the world at large and all who take part in them. Yet it is not easy to believe that God's supreme will for the triumph of good can be successfully resisted beyond a limit by His creatures, or that He can be finally and completely thwarted in His efforts to establish the reign of righteousness in the world. It is a dreadful thing that division in the ranks of God's people and the organized propagation of error should for any reason have to be tolerated even for a time in the Universe of God. But the Lord of all the earth can hardly be wholly defeated. And though we may retard and interfere with His plans even to the extent of impairing and wrecking our own fortunes yet it seems hardly possible that we can absolutely defeat His great purposes of good whatever those purposes may be.

Yet we may well ask whether except in so far as we are faithful to our Lord's example and teaching any of us can reasonably hope to be full sharers of the final blessedness of His Kingdom: and, amid the Babel of teachings and strivings for the mastery disfiguring our modern world, whether it is likely that any system of teaching can reasonably expect a foremost place in the final issue if it deliberately rejects the guidance of that Apostolic Band whom He clothed with authority and sent forth at the beginning to preach His Gospel and to establish His Kingdom through the world.

It seems to me that it is with some such message as this that this Synod comes to us to-day and I think I may correctly summarize its message by saying that it warns us against disloyalty in every form, but especially against the disloyalty of worldliness which refuses adequate contributions to the support of God's cause, the disloyalty of heresy which instead of accepting the truth as revealed and handed on by accredited messengers, chooses for itself what it will believe and what not, and the disloyalty of hypocrisy which instead of making Christ's example and teaching the standard of life and conduct, is content to be guided by the standard of public opinion asking in each new time of crisis and decision, not what does Christ approve and wish, but what is the opinion and practice of the world around.

I must not fail before concluding to make due and grateful acknowledgment of the faithful and devoted service of our many helpers official and otherwise.

I deem it my privilege as it is certainly my duty to thank our devoted clergy of all ranks and standing for their loyalty and faithful services since last we met. Especially I rejoice that our friend and brother, Archdeacon Gillmor, though obliged to retire from active service on an all too meagre pension is still with us and able to render occasional service to the Diocese and to take a practical interest in all that concern our welfare. I feel sure that you will all join me in praying that he may long be spared to lend us a helping hand and to cheer us with his optimism and ready wit. I acknowledge too with sincere gratitude the efficient and painstaking services of our Executive Com-



mittee and of the Secretaries of Synod mentioning in particular Canon Piercy who has been most devoted in his attendance at our monthly meetings. I mention also with sincerest gratitude the Treasurer of Synod the Rev. F. W. Colloton whose efficiency and devotion have been simply beyond praise. Special acknowledgments are due and are hereby tendered to our Chancellor, Dr. A. C. Boyce, happily with us to-day, and always ready though at great personal cost to come to our assistance whenever he is needed. To our Honorary Registrar, too, Mr. A. Elliott, whose legal advice and aid have been of the greatest value, we owe an expression of gratitude, and we must not forget to thank our Honorary Treasurer, Dr. Worrell, in connection with our invested funds.

We cannot adequately thank these gentlemen for their services, but we can, and do, assure them of our gratitude. One other acknowledgment I wish to emphasize, and do so by separating it and putting it last. It has been beyond words a comfort to me to have at hand one like the Rector of the pro-Cathedral, the Rev. C. W. Balfour, whose cheerful readiness to place his great ability and unselfish services at my disposal whenever required, has meant more than I can say at a time when I have not been quite as vigorous or as sure of myself as usual. I have asked and authorized Mr. Balfour to act as my Commissary during the Synod.

My brethren I have done. May God the Holy Ghost have you in His gracious keeping throughout your important deliberations and bring you finally to wise and godly decisions.

Upon its conclusion the Archbishop left the chair which was occupied by Rev. C. W. Balfour, Commissary.

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

That a special committee be appointed by the Archbishop to report upon His Grace's Charge and that the said committee may sit while this House is in session or otherwise.—Carried.

The Archbishop appointed the Ven. Archdeacon Gillmor, Rev. Canon Hincks, Mr. W. J. Thompson and Mr. F. W. Major.

Moved by Rev. Canon Piercy, seconded by Rev. F. W. Colloton,

That the Synod of the Archdiocese of Algoma, now sitting at Sault Ste. Marie, Ontario, having always a grayeful remembrance for the Diocese of Quebec, from which its Bishop came, sends greetings to its Synod, now also in session, and prays that God's blessing may rest richly upon its deliberations and decisions.—Carried.

#### NOTICES OF MOTIONS

By REV. C. W. BALFOUR:—

That the following motion as passed at the last meeting of Synod be now confirmed, changing the year 1924 to 1927;

That, beginning with January, 1927, the Annual Vestry Meeting for any organized congregation in the Diocese be held on the first Monday in January, or as soon as possible within the month, instead of at Easter;

That the following changes to the Constitution and Canons and Regulations, as passed by the last meeting of Synod to agree with the above motion, be now confirmed;

In the Constitution, wherever the word "Easter" occurs, it be deleted, and the word "Annual" be substituted therefor.

In Canon I., 2nd paragraph, 2nd line, the words "At Easter" be deleted, and the following substituted: "At the beginning of the year."

In Canon V., 2nd paragraph, 3rd line and 3rd paragraph, 3rd line, the word "Easter" be deleted, and the word "Annual" be substituted therefor.

In Canon VI., 2nd paragraph, 1st line, the word "Easter" be deleted, and the following words substituted: "Its meeting in January", and in the 4th line of the same paragraph, the word "Easter" be deleted, and the word "Annual" be substituted therefor.

In Canon XIII., 3rd paragraph, 1st line, the word "Vestry" be substituted for the word "Easter". In the 6th paragraph, 2nd line, the words "Easter Monday, or as soon as possible thereafterwards", be deleted, and the following words substituted: "the first Monday in January or as soon as possible within the month." In the 8th paragraph, 1st line, and in the title-line following this paragraph, the word "Annual" be substituted for the word "Easter". And in the last paragraph of this Canon and 1st line, the words "On some Sunday not less than four months before Easter" be deleted and the following put in their place: "On or before the first Sunday in September in each year". And in the 3rd line of this concluding paragraph, the word "January" be substituted for the word "approaching".

In "Rules and Regulations adopted by the Executive Committee and approved by the Synod" under "Diocesan Expense Fund", and in the 2nd line of the 2nd paragraph, the word "Easter" be struck out and the words "Annual Vestry" be substituted therefor.

Also that the last paragraph of this section be now deleted.

By REV. CANON PIERCY:—

That the following Canon be adopted:

"Canon 24—Of the Registrar"

"There shall be an officer of the Synod to be designated as 'The Registrar of the Synod', who shall be elected by the Synod."

"He shall possess the qualifications of a lay delegate to Synod and be a barrister of at least five years' standing.

By REV. CANON PIERCY:—

Amendment to Canon 4: That the last sentence of paragraph 2 be deleted and that the following be substituted therefor: "The Committee shall elect its Secretary from its own membership."

By REV. CANON PIERCY:—

Amendments to Canon 8—Of the Clergy Superannuation Fund,

That the following be added:

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

- 1.—When a clergyman shall desire to be placed on the Superannuation Fund 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 of incapacity signed by a regular medical practitioner, who shall be satisfactory to the Committee.
- 2.—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.
- 3.—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.
- 4.—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.
- 5.—Annuitants are to be relieved from any further contributions to the Fund.
- 6.—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.
- 7.—Annuities shall be payable quarterly in advance on the first days of the months of January, April, July and October.

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.—Should any clergyman fail to make the annual payment above mentioned on or before the thirtieth day of June in each year he may re-establish himself in good standing by paying the arrears and interest at six per cent. per annum to be computed upon each annual contribution from its due date of payment, but should such default continue for three consecutive years such person shall cease to be entitled to any benefits from the Fund and all payments made shall be forfeited. And the Treasurer shall upon such default, by registered letter, notify the contributor of such default and forfeiture.

10.—Notwithstanding such default and forfeiture in the preceding paragraph mentioned, a defaulting contributor may, within six months after the date at which he has by default forfeited his right to be continued on the Fund (but not afterwards), apply to the Executive for reinstatement, tendering with such application the amount of arrears and interest due up to the date of such application, and the Executive Committee may in its discretion and upon good and sufficient grounds established to its satisfaction, reinstate such applicant to good standing on the Fund.

11.—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.

12.—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.

13.—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.

By REV. CANON PIERCY:—

Amendment to Canon 9—Of the Widows' and Orphans' Fund  
That the following be restored and be Section 6:

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

Length of Service.	Amount Payable to Widow.
Under five years .....	\$ 75.00
Five to ten years .....	100.00
Ten to fifteen years .....	125.00
Fifteen to twenty years .....	150.00

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

By REV. L. SINCLAIR:—

That the present system of Apportionments and Assessments of parishes and missions in the Diocese of Algoma be re-adjusted.

By REV. R. T. SADLER:—

That the sum of \$250 a year be paid out of the Diocesan Expense Fund to the Diocesan towards travelling expenses, which sum shall be the third charge on the said fund, and that the Executive Committee levy such extra assessments on all missions and parishes as shall guarantee the payment of such sum.

By REV. T. V. L'ESTRANGE:—

That this Synod of Algoma present the following resolution to the General Synod:

“Whereas the organization and work of the Church of England in Canada, which is the concern of the General Synod, is being gradually and more efficiently accomplished: and whereas there is other adequate machinery provided for the work of the Church in the several Ecclesiastical Provinces of Canada: “Therefore this Synod of Algoma believes the time for exercising greater economy of time and money has come, and places itself on record as in favour of General Synod meetings in every sixth rather than in every third year.

By REV. L. V. L'ESTRANGE:—

That a Committee on the Bishop's Charge be one of the permanent committees of Synod, and in order to make more adequate provision for considering his Charge, the Bishop be requested to furnish a copy to the Committee on the evening of the day preceding the opening of the Synod.

By REV. Wm. C. DUNN:—

That the form of the annual returns of parochial statistics and finances be issued and completed in duplicate, one copy to be deposited with the diocesan authorities and the other copy to be filed with the parochial records.

By REV. Wm. C. DUNN:—

That this Synod recommends that the Executive Committee, in allocating parochial apportionments and assessments should apply the following principles:

(a) That for the purpose of raising the diocesan quotas for such apportionments and assessments, the amounts required from the diocese shall be divided amongst and allocated to those parishes which are, at the time of such allocation, receiving the regular ministrations of a resident clergyman or lay worker.

(b) That any parishes which are at such time vacant and without the ministrations of a resident clergyman or lay worker shall be apportioned and assessed for the same amounts as for the previous year—such additional allocations to be a surplus over and above the amounts desired to be raised by the diocese.

By MR. J. B. WAY:—

That this Synod approves of Cadet Training being continued and increased wherever possible and that every encouragement be given to further such a splendid means of inculcating discipline, loyalty and the attainment of physical development.

By REV. P. STEED:—

That all clergy and students undertaking the charge of parishes or mission districts be inducted or introduced by proper authority at the commencement of their ministry and that the rural deans be notified of each appointment.

By REV. F. GEO. SHERRING:—

That on page 29 of Constitution and Canons the paragraph referring to the rule of the Church that Baptisms, Marriages and Funerals be solemnized in the church be made to include: "That no clergyman in the Diocese of Algoma shall perform a marriage if either of the contracting parties is not baptized."

By REV. F. GEO. SHERRING:—

That it being the policy of the authorities of Dr. Barnado's Home in Toronto to instruct their wards to attend the same place of worship as the people with whom they are placed, providing they are not Roman Catholics, that this Synod be urged to stir up the whole body of the Church that this terrible leakage of Church boys and girls into the ranks of dissenters be checked.

The Synod then adjourned.

**SECOND DAY—WEDNESDAY, JUNE 9th, 1926**

The Archbishop called the Synod to order at 10 o'clock and said prayers.

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

Moved by Mr. F. W. Major, seconded by Rev. F. W. Colloton,

That the rules of order be suspended to permit a motion to be made respecting the adjournment of the Synod at twelve o'clock.—Carried.

Moved by Rev. Canon Allman, seconded by Rev. Canon Hincks,

That this Synod adjourn to-day at 12 o'clock to resume at 2.30 p.m.—Carried.

The Committee on the Credentials of Lay Delegates reported the following gentlemen present and entitled to seats: Mr. Frank H. Keefer, St. Paul's, Fort William; Mr. J. A. Shields, Gore Bay; Mr. Edward C. Death, Kirkland Lake; J. D. Cox, Beaumaris.

On the suggestion of the Clerical Secretary the following telegram was ordered to be sent to Rev. Canon Boydell: "To Rev. Canon Boydell, Sudbury, Ont.:

"The Synod of Algoma Diocese assembled here at Sault Ste. Marie, desires to convey to Canon Boydell their heartfelt sympathy with him in his very serious illness and prays for strength and comfort for him and his family in this hour of sickness and trial."

CHARLES PIERCY,  
Secretary.

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

The Treasurer presented and read his report for the years 1924 and 1925.

The Treasurer also presented the report of the Honorary Treasurer of Invested Funds.

Rev. H. A. Sims presented the report of the Council for Social Service.

The Archdeacon presented the report on Immigration.

Rev. J. C. Popey presented the report of the Diocesan Board of Religious Education.

The Clerical Secretary presented the report of the Gravenhurst Chaplaincy.

The Clerical Secretary presented and read a letter from the Diocesan W. A. as follows:

Sault Ste. Marie, Ont.,  
June 9th, 1926.

"Rev. Canon Piercy,  
Clerical Secretary of Synod.

Dear Canon Piercy,—Will you kindly convey to our beloved Archbishop and members of the Synod now assembled in Sault Ste. Marie sincere and loving greetings from the Woman's Auxiliary now in session at St. John's Memorial Hall.

Yours sincerely,

MARIE A. COLLOTON,  
Dio. Cor. Secretary."

### **Changes From Easter to January**

Rev. C. W. Balfour moved, in accordance with his notice given, the following motion regarding the change in the fiscal year. It was seconded by Rev. F. W. Colloton.

The motion is in the following terms:

That the following motion as passed at the last meeting of Synod be now confirmed, changing the year 1924 to 1927;

That, beginning with January, 1924, the Annual Vestry Meeting for any organized congregation in the Diocese be held on the first Monday in January, or as soon as possible within the month, instead of at Easter;

That the following changes to the Constitution and Canons and Regulations, as passed by the last meeting of Synod to agree with the above motion, be now confirmed;

In the Constitution, wherever the word "Easter" occurs, it be deleted, and the word "Annual" be substituted therefor.

In Canon I., 2nd paragraph, 2nd line, the words "At Easter" be deleted, and the following substituted: "At the beginning of the year."

In Canon V., 2nd paragraph, 3rd line and 3rd paragraph, 3rd line, the word "Easter" be deleted, and the word "Annual" be substituted therefor.

In Canon VI., 2nd paragraph, 1st line, the word "Easter" be deleted, and the following words substituted: "Its meeting in January", and in the 4th line of the same paragraph, the word "Easter" be deleted, and the word "Annual" be substituted therefor.

In Canon XIII., 3rd paragraph, 1st line, the word "Vestry" be substituted for the word "Easter". In the 6th paragraph 2nd line, the words "Easter Monday, or as soon as possible thereafterwards," be deleted, and the following words substituted: "the first Monday in January or as soon as possible within the month." In the 8th paragraph, 1st line, and in the title-line following this paragraph, the word "Annual" be substituted for the word "Easter". And in the last paragraph



of this Canon and 1st line, the words "On some Sunday not less than four months before Easter" be deleted and the following put in their place: "On or before the first Sunday in September in each year." And in the 3rd line of this concluding paragraph, the word "January" be substituted for the word "approaching".

In "Rules and Regulations adopted by the Executive Committee and approved by the Synod" under "Diocesan Expense Fund", and in the 2nd line of the 2nd paragraph, the word "Easter" be struck out and the words "Annual Vestry" be substituted therefor.

Also that the last paragraph of this section be now deleted.

The motion was carried by a vote of 71 ayes to 11 nays.

At this stage Rev. S. F. Yeomans and Rev. H. E. Pelletier took their seats in the Synod.

### **A New Canon**

Continuing with the notices of motion printed on the agenda paper it was

Moved by Rev. Canon Piercy, seconded by Rev. John Tate, that the following Canon be adopted:

#### **"Canon 24—Of the Registrar"**

"There shall be an officer of the Synod to be designated as 'The Registrar of the Synod', who shall be elected by the Synod."

"He shall possess the qualifications of a lay delegate to Synod and be a barrister of at least five years' standing."

The motion was unanimously adopted.

### **Amendment to Canon**

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

Amendment to Canon 4: That the last sentence of paragraph 2 be deleted and that the following be substituted therefor: "The Committee shall elect its Secretary from its own membership."

The motion was carried unanimously.

At noon the Archbishop said the noon-tide prayers for missions and the Synod adjourned.

The Synod resumed business at 2.55 p.m., the Archbishop in the chair.

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

That the Synod express to the Right Rev. Dr. Lucas its thanks for the appropriate and inspiring sermon preached at the opening service of the Synod.

The motion was carried by a standing vote and the thanks of the Synod were tendered by the Archbishop to Bishop Lucas, who was present, and warmly responded.

The Committee on Credentials of Lay Delegates made report that Mr. J. Selwyn Rhodes, of Sheguindah; Mr. L. Chapman, Manitowaning, and Mr. J. W. Hobbs, of Korah, were present with satisfactory certificates.

Moved by Rev. R. Haines, seconded by Mr. Chancellor Boyce,

That Rev. J. Tate and Rev. Canon Allman be a committee to draft a letter of thanks for valuable service to the Church and reciprocating the good wishes expressed by the Diocesan W. A. now in session.—Carried.

### **Elections**

The special order of business, viz., Elections, was then proceeded with.

The Archbishop appointed the following scrutineers:

General Synod—Clerical vote—Mr. T. J. Foster and Dr. Niebel. Lay Vote—Rev. F. W. Colloton and Rev. K. W. Hill.

Provincial Synod—Clerical Vote—Mr. W. J. Thompson and Mr. L. F. Hardyman. Lay vote—Rev. W. H. Hunter and Rev. F. G. Sherring.

The following are the results of the several ballots:

#### **General Synod**

Clerical Delegates—Rev. Canon Burt, Rev. C. W. Balfour, Rev. F. W. Colloton, Rev. Canon Hincks, Rev. G. Oliver, and Rev. Canon Piercy.

Clerical Substitutes—Rev. J. C. Popey, Rev. F. G. Sherring, Rev. Canon Allman, Rev. L. V. L'Estrange, Rev. H. A. Sims and Rev. Canon Hazlehurst.

Lay Delegates—Mr. Chancellor Boyce, Mr. W. J. Thompson, Mr. F. W. Major, Mr. J. B. Way, Dr. C. D. Parfit, and Mr. F. H. Keefer.

Lay Substitutes—Mr. T. J. Foster, Mr. A. Elliot, Mr. C. F. Davidson, Dr. E. H. Niebel, Mr. H. J. Rogers and Mr. C. F. Rothera.

#### **Provincial Synod**

Clerical Delegates—Rev. Canon Allman, Rev. C. W. Balfour, Rev. Canon Burt, Rev. F. W. Colloton, Rev. Canon Hincks, Rev. G. Oliver and Rev. F. G. Sherring.

Clerical Substitutes—Rev. A. P. Banks, Rev. Canon Hazlehurst, Rev. T. V. L'Estrange, Rev. Canon Piercy, Rev. J. C. Popey, Rev. R. T. Sadler and Rev. H. A. Sims.

Lay Delegates—Rev. F. W. Major, Mr. Chancellor Boyce, Mr. Andrew Elliot, Dr. C. D. Parfit, Mr. T. J. Foster, Mr. W. J. Thompson and Mr. F. H. Keefer.

Lay Substitutes—Dr. E. H. Niebel, Mr. C. F. Davidson, Mr. J. B. Way, Mr. G. W. Hutchison, Mr. L. Chapman, Mr. John Hawkins and Mr. L. H. Ware.

Rev. Canon Allman submitted the following message to the Diocesan W.A., to be signed by the Archbishop:

Sault Ste. Marie, Ont.,  
June 9th, 1926.

To Mrs. F. W. Colloton, Dio. Cor. Secretary,  
Diocesan Woman's Auxiliary.

With very sincere appreciation of your kindly thought the Most Reverend the Archbishop and the members of the Diocesan Synod gratefully acknowledge the message of greeting which has been received and heartily welcomed from the Diocesan Woman's Auxiliary (now in session), and pray that God may graciously continue to prosper the efforts that are so constantly put forth for His glory and the extension of His Holy Church, not only at home, but also on far off mission fields.

The Synod adjourned at 5 o'clock.

### EVENING SESSION

The Synod resumed business at 8 o'clock, the Archbishop in the chair.

The Committee on Lay Delegates reported Mr. F. R. Wilkes, of Espanola, present and entitled to a seat in the Synod.

On appeal the Chancellor gave a decision in favour of seating in the Synod the Rev. P. B. deLom, of Bruce Mines, and Rev. C. Lord, of Englehart.

The following clergymen were nominated as Rural Deans by the clergy of the several deaneries:

Algoma—Rev. C. W. Balfour.  
Muskoka—Rev. F. G. Sherring.  
Parry Sound—Rev. Canon Burt.  
Nipissing—Rev. Canon Hincks.  
Thunder Bay—Rev. J. C. Popey.

and they were severally appointed by the Archbishop.

The Archbishop read the following telegram :

Quebec, Que., 5 p.m., June 9, 1926.

The Most Rev. the Archbishop of Algoma,  
Sault Ste. Marie, Ont.

The Synod of the Diocese of Quebec now in session very heartily reciprocates the good wishes of the Synod of Algoma and prays that the blessing of God may be with the beloved Archbishop and Diocese of Algoma.

(Signed) ERNEST R. ROY,

Clerical Secretary

### **Executive Committee**

The Archbishop appointed the following members :

Rev. C. W. Balfour, Rev. John Tate, Rev. Canon Burt, Mr. W. J. Thompson, Mr. T. J. Foster and Mr. F. W. Major.

The Synod elected: Rev. Canon Allman, Rev. Canon Hincks, Rev. J. C. Popey, Dr. E. H. Niebel, Mr. S. G. Wilson, Mr. F. H. Keefer, and Mr. Harry J. Rogers.

### **Representatives on Board of Management of M.S.C.C.**

Moved by Mr. J. B. Way, seconded by Rev. Canon Hincks, That Rev. F. W. Colloton, Rev. Canon Piercy, Mr. Chancellor Boyce and Mr. F. W. Major be elected Representatives of the Diocese on the Board of Management of the Missionary Society of the Canadian Church.—Carried.

### **Representatives on the Council of Trinity College**

The Archbishop appointed Ven. Archdeacon Gillmor, Rev. Canon Piercy, Rev. Canon Burt and Rev. Canon Hincks as Representatives of the Diocese of Algoma on the Council of Trinity College.

### **Other Elections**

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

That Rev. J. C. Popey, Rev. F. G. Sherring, Rev. P. Bull, Dr. Niebel, Mr. H. Freeman and Mr. Wilkes compose the Sunday School Committee.—Carried.

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

That Mr. Andrew Elliott be elected Registrar of the Synod.—Carried.

The Archbishop intimated that he was about to vacate the chair, and urged a full and prompt attendance of members on the morrow.

The Commissary assumed the chair.

Moved by Rev. A. J. Bruce, seconded by Rev. Canon Burt,

That Rev. H. A. Sims, Rev. T. V. L'Estrange, Mr. W. J. Thompson and Mr. C. F. Davidson be the representatives on the Social Service Council.

Moved in amendment by Rev. Richard Haines, seconded by Rev. Cyril Goodier,

That Rev. J. B. Lindsell, Rev. Jethro Norman, Mr. A. Elliott and Mr. W. F. Major be the representatives on the Social Service Council.

The amendment was carried.

The motion standing in the name of Rev. L. Sinclair was withdrawn.

Moved by Rev. Canon Allman, seconded by Mr. F. W. Major,

That the House adjourn at 9.45 p.m.—Carried.

Again reverting to the Agenda paper, Rev. R. T. Sadler moved the resolution of which he had given notice. It was seconded by Rev. F. G. Sherring:

That the sum of \$250 a year be paid out of the Diocesan Expense Fund to the Diocesan towards travelling expenses, which sum shall be the third charge on the said fund, and that the Executive Committee levy such extra assessments on all missions and parishes as shall guarantee the payment of such sum.

The mover accepted an amendment substituting "\$500" for "\$250", and the motion so amended was unanimously carried.

(This motion was subsequently vetoed by the Archbishop upon the advice of the Chancellor for the reason that it purports by resolution to amend a Canon and is therefore *ultra vires* of the Constitution of the Synod.)

The Synod then adjourned.

### THIRD DAY—THURSDAY, JUNE 10th, 1926

The Synod opened at 10.20 a.m., the Archbishop in the chair.

After prayers had been said the minutes of yesterday's proceedings were read and confirmed.

A letter was read from Rev. Dr. Hiltz, General Secretary of the G.B.R.E., saying that he would arrive at noon to-day.

### Election of a Coadjutor Bishop

The Archbishop addressed the Synod at some length concerning the matter of episcopal assistance and then handed to Mr.

Chancellor Boyce his official request for a Coadjutor Bishop, which the Chancellor read to the Synod. The following is a copy of the Archbishop's communication :

To the Eighth Session of the Synod of the Diocese of Algoma, lawfully assembled for the discharge of business under the protection of Canonical and Provincial legislation, and duly organized for the discharge of such business in the City of Sault Ste. Marie, Ontario.

I hereby signify to you my desire for the appointment at the earliest possible date, under Canon 23 of this Synod, of a Bishop Coadjutor to assist and work with me in the discharge of such duties of my Episcopal Office as I may from time to time assign him; especially in such Official Acts as Confirmations, special preaching and Episcopal functions involving unusual strain and forming part of my responsibility as Bishop of Algoma, together with all travelling incidental thereto. This step I deem necessary in view of my impaired health which during the past year has been far from satisfactory.

When the See shall become vacant the said Bishop Coadjutor, having been duly consecrated, shall succeed automatically to the position, the responsibilities and the emoluments of the Diocesan Bishop of Algoma. And until the said Coadjutor Bishop succeeds to the full charge of the Diocese I hereby undertake to make over to him towards his stipend the sum of \$1,000 per annum from my income as Diocesan Bishop on the understanding that this sum be supplemented from the Mission Fund of the Diocese or some other satisfactory source by a further sum of \$1,500 per annum.

The House of Bishops of the Ecclesiastical Province of Ontario has expressed its satisfaction with the provision above set forth, made on behalf of and for this Diocese for the stipend and maintenance of the Bishop Coadjutor as will appear from the following extracts from letters on the subject passing between me and the Senior Bishop of the House of Bishops, in my absence, who was authorized by that House to act for and on behalf of that House,—viz.:

(a) Extract from letter from the Archbishop of Algoma to the Right Reverend David Williams, D.D., Senior Bishop of the House of Bishops—in the absence of the Metropolitan—(myself)—dated 20th April, 1926:

"The two questions with which you conclude remain to be answered. 1. You ask what part of the stipend of \$2,500 to be given the Coadjutor Bishop it is proposed to lay upon the Mission Fund. In answer to this I may mention that I propose to give up \$1,000 out of my stipend of \$3,000 towards the Coadjutor's income; that would leave \$1,500 to be drawn from the Mission Fund. 2. Again you ask what is the amount of the capital of the Mission Fund. The answer to this is supplied in the statement enclosed herewith, to which reference has already been made."

(b) Extract from reply to above letter from Bishop Williams on behalf of, and as authorized by, the House of Bishops of Ontario.

"The Bishop's Room,

"Bishop Cronyn Hall, London, Canada.

"April 22nd, 1926.

"The Most Reverend

"Geo. Thorneloe, D.D.,

"Sault Ste. Marie, Ont.

"Your Grace,—

"Your Grace's letter of April 20th, received, enclosing the statement as to the funds. In reply let me say that the statement appears to be

quite satisfactory to me, and I hereby give official consent on behalf of the House of Bishops to the Synod to proceed with the election of a Coadjutor as desired."

I commend the above to the acceptance of this Synod.

Given over my hand and seal  
at Sault Ste. Marie, Ontario,  
this 8th day of June, 1926.

(Signed) GEORGE ALGOMA.

(Seal)

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

That whereas the Archbishop of this Diocese has, in writing, dated June 8th, 1926, under his hand and episcopal seal, signified to this Synod His Grace's desire to have the assistance, under Canon 23, of a Bishop Coadjutor,

And whereas in and by the said message signifying such desire it is made to appear to this Synod, in accordance with Section 9 of Canon 23, that proper provision has been made by this Diocese for the stipend and maintenance of such Coadjutor Bishop by sufficient means in the opinion of this House, and that the House of Bishops of the Ecclesiastical Province of Ontario, in writing, signified the satisfaction of the said House of Bishops with such provision for the stipend and maintenance of such Coadjutor Bishop and has given its official consent to this Synod proceeding to the election of such Bishop Coadjutor,

Therefore, be it resolved and declared by this Synod:

1. That in the opinion of this Synod it is necessary and advisable that the Archbishop's proposal should be accepted and it is accepted accordingly.

2. That the provision for the stipend and maintenance of the Bishop Coadjutor, as referred to in His Grace's recited message and as accepted by the said House of Bishops, is hereby accepted, ratified, confirmed and adopted as proper provision by this Diocese for the stipend and maintenance of such Bishop Coadjutor.

3. That this Synod do proceed in accordance with the Constitution and Canons with the election of such Coadjutor Bishop.

The motion was carried.

The Archbishop appointed the following scrutineers for the election of a Coadjutor Bishop:

For the Clerical vote—Dr. Parfit and Mr. W. J. Thompson.

For the Lay vote—Rev. F. G. Sherring and Rev. A. P. Banks.

The Clerical Secretary called the roll of the clergy. Each clergyman deposited his ballot as his name was called.

The lay members deposited their ballots as their names were called by the Lay Secretary.

The votes having been counted the scrutineers of the clerical vote reported.

Number of votes cast .....	49
Votes necessary for election .....	33
Votes cast for Rev. Dr. Rocksborough Smith.	45
Votes cast for Rev. F. W. Colloton.....	1
Votes cast for Rev. C. W. Balfour.....	3
	— 49

The scrutineers of the Lay vote reported:

Number of votes cast .....	34
Votes necessary for election .....	23
Votes cast for Rev. Dr. Rocksborough Smith...	34

On the motion of Rev. C. W. Balfour, seconded by Rev. F. W. Colloton and by a standing vote the Synod made the election unanimous.

His Grace the Archbishop, as President of the Synod, then declared to the House the name of the Rev. R. Rocksborough Smith, M.A., D.D., as the clergyman elected by this House as Coadjutor Bishop.

The members of the Synod rose and sang the Doxology.

The following is a copy of a telegram sent to the Coadjutor Bishop-elect:

To the Rev. R. Rocksborough Smith, M.A., D.D.,  
Bishop's College, Lennoxville, Que.

You have been unanimously elected on first ballot Coadjutor Bishop of Algoma. We hopefully await your immediate decision.

(Signed) CANON C. PIERCY,  
Clerical Secretary of Synod.

The Archbishop read the following telegraphic reply to a telegram he had sent to the Bishop of Quebec earlier in the day:  
Quebec, Que., 11.6 a.m., June 10, 1926.

Archbishop of Algoma, Soo, Ont.

Certainly I consent if my consent is necessary.

(Signed) BISHOP OF QUEBEC.

Rev. Canon Heeney of Winnipeg entered the House and was invited to a seat on the platform.

In reply Canon Heeney said he was a transient visitor, but desired heartily to congratulate the Synod upon the election of a Coadjutor Bishop and to express his admiration of the Archbishop's person and of his long and valuable services to the Church.

The Archbishop said the noontide prayers and the Synod adjourned.

The Synod resumed at 3 o'clock, the Rev. C. W. Balfour, Commissary, in the Chair.



Moved by Rev. Canon Piercy, seconded by Mr. S. G. Wilson,  
That the rules of order be suspended to enable Rev. Dr. Hiltz, General Secretary of the G.B.R.E. to address the Synod and that he be requested to confine his remarks to a period of not more than 15 minutes.—Carried.

Rev. Dr. Hiltz then addressed the Synod on behalf of the G. B. R. E.

The Clerical Secretary received a telegram from Rev. Dr. R. R. Smith, and at once forwarded it to the Archbishop who was at the annual meeting of the Diocesan W.A. at St. John's Memorial Hall.

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

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

All the clauses of the said Committee's report having been adopted it was

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

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

The Archbishop took the chair at 4 o'clock.

Archdeacon Gillmor presented the report of the Committee on the Archbishop's Charge.

Moved by Rev. F. W. Colloton, seconded by Rev. Canon Burt,

That the report of the Hon. Treasurer of Invested Funds be adopted.—Carried.

Moved by the Rev. F. W. Colloton, seconded by Mr. W. J. Thompson,

That the report of the Treasurer of Synod be adopted.—Carried.

The rules of order being suspended it was

Moved by Rev. C. Wilfred Balfour, seconded by Rev. Canon Piercy,

That this Synod of the Diocese of the Algoma, now in session, thanks the English Algoma Association for its much appreciated message and wishes to express its great sense of gratitude for all that the English Association has done and is doing for the Diocese not only by its very generous gifts, but also for its unceasing prayer and keen spiritual interest in all that concerns our common work for Christ and His Church.—Carried.

Ven. Archdeacon Gillmor read the report of the Committee on the Archbishop's Charge, which on motion was adopted clause by clause, after which it was

Moved by Ven. Archdeacon Gillmor, seconded by Mr. G. Bailey,

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

Mr. Chancellor Boyce reported to the Synod that by telephone he had learned from Rev. R. R. Smith, the Bishop Coadjutor-elect, that he would accept the office of Bishop Coadjutor to which he had been elected.

The announcement was received with applause.

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

That we, the clergy and laity, assembled in Synod, desire to place on record at this time our heartfelt gratitude to His Grace the Archbishop of Algoma for his unselfish and untiring interest in the affairs of this Diocese during the past nearly thirty years. Also for his love for and fair dealing with the clergy and laity of this vast Diocese during that period. We regret that His Grace finds it necessary through failing health to delegate many of his activities and much of his work and responsibility to a Coadjutor Bishop, but feel that he does so that the work of the Diocese may not suffer; and we trust God's blessing may rest upon the Coadjutor Bishop, now so unanimously elected, as it has rested upon His Grace in the past and we hope may rest upon the united efforts of Diocesan and Coadjutor in the future.—Carried.

Moved by Ven. Archdeacon Gillmor, seconded by Rev. G. H. Phillips,

That the report of the Special Committee on Immigration be adopted.—Carried.

Moved by Rev. J. C. Popcy, seconded by Rev. F. G. Sherring,

That the report of the Sunday School Committee be adopted.—Carried.

Moved by Rev. H. A. Sims, seconded by Mr. G. Bailey,

That the Synod adjourn until 8 o'clock.—Carried.

The Synod resumed business at 8 o'clock, the Archbishop in the chair.

The Archbishop read the following telegram:

Lennoxville, Que., June 10, 1926.

Canon Piercy,

Diocesan Synod,

Sault Ste. Marie, Ont.

I feel I must accept as a Divine call.

(Signed) ROCKSBOROUGH SMITH.

The Clerical Secretary reported that the Executive Committee at its meeting held after the adjournment at 5 o'clock had nominated to the Synod the Rev. F. W. Colloton as Treasurer of Synod.

The Clerical Secretary then moved, seconded by Mr. J. B. Way,

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

The report of the Social Service Committee was read by Rev. H. A. Sims.

Moved by Rev. H. A. Sims, seconded by Rev. Canon Burt,

That the report of the Social Service Committee be adopted.—Carried.

Rev. J. Norman tendered his resignation as a member of the Social Service Council, which was accepted by the Synod.

Moved by Rev. Canon Burt, seconded by Mr. S. G. Wilson,

That Rev. H. A. Sims be elected in the place of Rev. J. Norman, resigned, on the Social Service Committee.—Carried.

Rev. F. W. Colloton presented the report of the 'A. M. N.'

Moved by Rev. F. W. Colloton, seconded by Rev. Canon Piercy,

That the report of the "A. M. N." be adopted.—Carried.

Rev. F. W. Colloton presented the report of the Insurance Officer.

Moved by Rev. F. W. Colloton, seconded by Mr. F. W. Major,

That the report of the Diocesan Insurance Officer be adopted.—Carried.

Moved by Rev. Canon Piercy, seconded by Rev. S. G. Sherring,

That in the adoption of the Gravenhurst Chaplaincy report this Synod endorses the action of the Diocesan authorities in paying out the moneys hitherto necessary to maintain the chaplaincy, leaving in the hands of the Executive Committee its continuance in the future.—Carried.

#### **Amendments to Canons**

The notices of motion on the agenda paper were again taken up.

Moved by Rev. Canon Piercy, seconded by Rev. F. W. Colloton,

That the Amendments to Canon 8 be adopted clause by clause.—Carried.

Clause 1 was adopted.

While clause 2 was under discussion it was

Moved in amendment by Mr. Chancellor Boyce, seconded by Rev. Canon Burt,

That the motion of Rev. Canon Piercy re proposed amendments to Canon 8 be referred to the Executive Committee for its consideration and report to next synod, and that in the meantime the Executive Committee be authorized to continue its present practice in its dealing with the Superannuation Fund.—Carried.

The following notice of motion, standing in the name of Rev. Canon Piercy, was moved by him, seconded by Rev. F. W. Colloton, and carried unanimously.

Amendment to Canon 9—Of the Widows' and Orphans Fund. That the following be restored and be Section 6:

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

Length of Service.	Amount Payable to Widow.
Under five years .....	\$ 75.00
Five to ten years .....	100.00
Ten to fifteen years .....	125.00
Fifteen to twenty years .....	150.00

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

The notices of motion standing in the name of Rev. T. V. L'Estrange were withdrawn.

Moved by Rev. Canon Piercy, seconded by Rev. F. G. Sherring,

That the Synod do now adjourn.—Carried.

The Archdeacon pronounced the Benediction.

#### FOURTH DAY—FRIDAY, JUNE 11th, 1926

There was a Celebration of Holy Communion in St. Luke's pro-Cathedral at 7.30 a.m.—a special thanksgiving for the renewed vigor of the Archbishop and the election of Rev. Dr. Smith as Coadjutor Bishop of this Diocese.

The Synod opened at 9.30 o'clock, the Bishop's Commissary in the chair. The Archdeacon said the opening prayers.

The minutes were read and confirmed.

The Archbishop took the chair.

The Clerical Secretary read a letter from Rev. Canon Boydell's family expressing his appreciation of the message from the Synod.

The Archbishop re-appointed the Committee on Holy Orders.

The Sunday School Committee reported of Rev. J. C. Popey, Rev. F. G. Sherring, Mr. H. Freeman and Mr. F. R. Wilkes as Representatives on the G.B.R.E.

Moved by Rev. J. C. Popey, seconded by Mr. H. Freeman,  
That the report of the Committee be adopted.—Carried.

Moved by Mr. J. B. Way, seconded by Rev. G. Oliver,  
That this Synod approves of Cadet Training being continued and increased wherever possible and that every encouragement be given to further such a splendid means of inculcating discipline, loyalty and the attainment of physical development.—Carried.

The notice of motion standing in the name of Rev. P. Steed was withdrawn.

The notice of motion concerning marriages, standing in the name of Rev. F. G. Sherring was the next order of business. The seconder was Rev. P. Steed. After some discussion the motion was amended with the consent of the House and adopted in the terms following:

That on page 29 of Constitution and Canons the paragraph referring to the Rule of the Church "that Baptisms, Marriages and Funerals be solemnized in the church", be made to include a reminder that the contracting parties to a marriage should be baptized or willing to be baptized", followed by the words—"The clergy and laity are requested to obey this rule whenever possible."

The notice of motion standing in the name of Rev. F. G. Sherring re Barnado Homes was referred to the Council of Social Service for action.

Moved by Rev. R. H. Fleming, seconded by Rev. John Tate,  
That Rev. F. W. Colloton be appointed Hon. Insurance Officer.—Carried.

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

That Rev. F. W. Colloton be re-appointed Editor of the "A.M.N."—Carried.

Moved by Rev. T. V. L'Estrange, seconded by Rev. Canon Hincks,

That this Synod of Algoma now about to adjourn do send a message of loving and loyal greeting to the Coadjutor Bishop-elect.—Carried.

Moved by Rev. C. C. Simpson, seconded by Rev. Cyril Goodier,

That the warm thanks of the Synod be extended to the Honorary Clerical and Lay Secretaries for their most efficient services and that the usual honorarium be granted to the Clerical Secretary in appreciation of his work.—Carried.

Moved by Rev. John Tate, seconded by Rev. R. H. Fleming;

That the Executive Committee of the Synod do have the Proceedings of this Synod printed and that copies of the same be distributed to members of this Synod and that a copy for filing be sent to each parish and mission for record purposes, such Proceedings to be accompanied by a copy of the Constitution and Canons as amended.—Carried.

Moved by Rev. Canon Burt, seconded by Rev. Canon Hazlehurst,

That a most hearty vote of thanks from this Synod be extended to the hosts and hostesses of this city who have so hospitably entertained the members of this Synod who were so fortunate as to be their guests.—Carried.

Moved by Rev. L. Sinclair, seconded by Ven. Archdeacon Gillmor,

That we tender a much deserved vote of thanks to the Editor of the "Algoma Missionary News" for the excellent manner in which he has accomplished the work of this publication.—Carried.

Moved by Ven. Archdeacon Gillmor, seconded by Rev. L. Sinclair,

That the very hearty thanks of this Synod be given to the Society for the Propagation of the Gospel, the Society for Promoting Christian Knowledge, and the Missionary Society of the Church of England in Canada for the very material assistance afforded by these Societies during many years to the Church in the Diocese of Algoma.—Carried.

Moved by Rev. S. F. Yeomans, seconded by Rev. H. A. Sims,

That the sincere thanks of this Synod be given to Dr. J. A. Worrell, Honorary Treasurer of Invested Funds, for his services in that most important and responsible office, together with an expression of our regret that he could not be present at the session.—Carried.

Moved by Rev. R. Haines, seconded by Rev. F. W. Colloton,

That the sincere thanks of this Synod be tendered to Mr. Chancellor Boyce for his presence with us and for the invaluable help he has given us throughout the session.—Carried.

ENACTMENTS

- 1.—Election of Clerical and Lay Secretaries.
- 2.—The election of Rev. Professor Remington Rocksborough Smith, M.A., D.D., Dean of Divinity and Vice-Principal of Bishop's College, Lennoxville, to be Coadjutor Bishop.
- 3.—Election of Delegates to General Synod.
- 4.—Election of Delegates to Provincial Synod.
- 5.—Election of Executive Committee.
- 6.—Election of Members of the Board of Management of the M.S.C.C.
- 7.—Election of the Diocesan Sunday School Committee.
- 8.—Election of Representatives on the General Board of Religious Education.
- 9.—Election of the Treasurer of Synod.
- 10.—Election of Representatives on the Social Service Council.
- 11.—Adoption of the Report of the Executive Committee.
- 12.—Appointment of Rural Deans.
- 13.—Adoption of Report of Sunday School Committee.
- 14.—Adoption of Report of Treasurer of Synod.
- 15.—Adoption of Report of Hon. Treasurer of Invested Funds.
- 16.—Adoption of Report of Insurance Officer.
- 17.—Adoption of the Report of the Editor of the "A.M.N."
- 18.—Adoption of the Report on the Archbishop's Charge.
- 19.—Appointment of Insurance Officer.
- 20.—Appointment of Editor of the "A.M.N."
- 21.—Reappointment of Committee on Holy Orders.
- 22.—Amendment of Canon 9 on W. and O. Fund.
- 23.—Adoption of motion re-Cadet Training.
- 24.—Appointment of Representatives on Corporation of Trinity College.
- 25.—Unanimous adoption of Canon 24—"Of the Registrar."
- 26.—Election of Registrar.
- 27.—Adoption of Report on Gravenhurst Chaplaincy.
- 28.—Revision of List of Special Offerings.

(Signed) GEORGE ALGOMA,  
President.

Sault Ste. Marie, Ont.,  
June 11th, 1926.

## APPENDIX

REPORT OF THE EXECUTIVE COMMITTEE TO THE EIGHTH  
SYNOD OF THE DIOCESE OF ALGOMA—1926

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

Since the close of last Synod (1923) your Executive Committee has met twenty-four times.

In the matter of the establishment of a Hostel for girls, referred to your Committee, no feasible proposal has been made.

The committee appointed at the last Synod (1923) to consider the question of building a cathedral and report to this Committee has made no report.

The committee appointed at the last Synod (1923) to consider the offer by a trust deed of certain lands at Bracebridge to the Synod and report to this Committee has made no report.

As a further step towards the attainment of the scale of stipends authorized by the Synod of 1920 the stipends of missionary clergy who have served for five years in priests' orders has been increased from \$1,000 to \$1,200 per annum. However, before the final step of paying missionaries ten years in priests' orders the sum of \$1,500, the Committee has called a halt as it believes this is possible only after local quotas have been increased.

Your Committee has to report that the M.S.C.C. has not signed The Shingwauk Home lease. We are unwilling to give a lease for more than 21 years, renewable. The M.S.C.C. demands a 99 year lease. Later, the M.S.C.C. offered to reduce the period of 99 years to 41 years. No action was taken pending advice of the Chancellor.

The Church's work on Lake Nipigon has been revived, a new station being recently established at Port McDiarmid, a point on Orient Bay, which is touched by the C.N.R. Suitable land on the shore has been acquired for the erection of a "shack" for the missionary and we are now seeking a site for a boat house. The old boats were sold. A new boat has been purchased with money provided through Rev. Lionel Lambert, Rector of St. Mary's, Stafford, England. The boat is named after that parish. Pending a permanent appointment the mission is served by a lay missionary, Mr. A. E. Carding. In dealing with all matters relating to missionary work on Lake Nipigon your Committee consulted our veteran Nipigon missionary, Rev. B. P. Fuller, to whom our thanks are due.

To assist the establishment of Church ministrations at Goodreau Mr. C. H. E. Rounthwaite, of Sault Ste. Marie, has given a town lot. Later the Diocese acquired an adjoining lot by purchase.

The necessity of a suitable and adequate building to supply the Diocese with a Treasurer's office, rooms for committee meetings and for the housing of the Diocesan Library, with adequate accommodation for the Treasurer's residence, has been forced upon the Committee. The building at present in use is not suitable. It was acquired largely by gifts from the Gurney family, one of our generous friends in England. A more recent gift of £100 from Miss Gurney was assigned to the creation of a fund to be known as The Gurney Memorial House Fund for the erection of a suitable building for use as Synod offices and Treasurer's dwelling, which will be known as The Gurney Memorial. A sub-committee has been appointed to secure plans suitable to our



requirements. It is anticipated that the whole scheme will meet with both the approval and co-operation of the Synod.

A further sum of £750 was received from the Wills Bequest and paid to the Mission Sustainment Fund.

A readjustment was made in the sums to be paid by the Dioceses in the Province to the maintenance of a Chaplain at Gravenhurst Sanataria. However, the Diocese of Huron has withdrawn from the arrangement. Your Committee seriously considered the withdrawal of the Chaplain—viewed from the standpoint of the cost to the funds of this missionary diocese. But when we received a petition from the sufferers in the sanataria—not from Church people only, but from patients of other communions—begging for the continuance of the Church's ministrations and expressing warmest appreciation of the services of Rev. J. B. Lindsell, and knowing that no other Christian body maintained a chaplain, the Committee felt it must hold its hand and go in hope of generous help from some quarter as yet unknown. Nevertheless it is a big drain on our resources.

From time to time the subject of missionary apportionments comes before your Committee for revision. Let the totals be stated:

Required for

M. S. C. C. ....	\$ 5,219 16
G. B. R. E. ....	432 00
C. S. S. ....	323 84
	<hr/>
	\$ 5,975 00

The Executive Committee for our Algoma Mission Fund has made an Apportionment of \$4,590.

Then there is to be kept in mind the Assessment for our Superannuation Fund as adopted by our last Synod, as well as the Assessment for our Diocesan Expenses.

From the Timiskaming Rebuilding Fund for the completion of the new churches at Charlton, Heaslip and Harley an extra grant of \$250 was made in each instance. Haileybury received an extra grant of \$500. To assist Haileybury in its plans for the restoration of church and rectory the grant of \$2,000 towards the erection of their hall, which has to be deferred, was placed at the disposal of the vestry. The Committee also consented to the temporary use of the insurance money. Upon the latter a small rate of interest is to be paid to the hall fund. Consent was also given to a further loan of \$4,000 on the rectory from the Haileybury Housing Commission, for which the title is for the time transferred.

Grants from the Church and Parsonage Fund were made for

Church at Capreol .....	\$100
Church at Goulais Bay .....	100
Church at MacTier .....	100
Church at North Cobalt .....	100
Church (Indian) at Sucker Creek, repairs .....	35
Parsonage at Richard's Landing, conditional.....	100
Parsonage at Massey, conditional .....	100
Parsonage at Coniston .....	100
To complete parish room at Sturgeon Falls .....	100

Consent to mortgages were given in the following instances:

North Bay, second mortgage on rectory.....	\$ 5,000 00
North Bay, on parish hall .....	4,000 00
Richard's Landing, on parsonage .....	500 00
Caperol, on church .....	1,400 00

Espanola, on church .....	7,000 00
Espanola, on church .....	1,756 80
Oliver, on church .....	800 00

Loans were made to Divinity Students as under:

F. E. Jewell.....	\$200 per annum for three years (since cancelled).
H. W. Stump .....	\$200 per annum for three years
Louis Sampson .....	\$200 per annum for two years

The Committee adopted the rule that all loans are to be paid to the Bursars of Colleges.

Loans from the Church and Parsonage Loan Fund were agreed to as follows: In all instances annual payments in reduction of loans was required:

Copper Cliff—on church .....	\$1000 for five years
Capreol—on church .....	500 for three years
Richard's Landing—on parsonage .....	300 for three years
Bruce Mines—new foundation for church..	300 for three years
North Cobalt—on church .....	400 for four years
Kirkland Lake—on church .....	500 for three years
Beumaris—on parsonage .....	300 for three years

Consent to sell was given of:

- One acre of land at Northwood—building once used as a church to be taken down—for \$45.
- Town lot at Elk Lake for amount of taxes and costs.
- Two town lots at North Bay.
- The parsonage at Hilton.
- The new church site at Parry Sound.
- A strip adjoining St. Thomas' Church, Fort William.

Deeds Received:

- White River—Cemetery.
- Capreol—Church site.
- Richard's Landing—Parsonage property.
- Maganatawan—Parcel of land.
- Fort William—St. Paul's rectory.

Mr. Andrews, of Detroit, has offered the use of his summer cottage at Thessalon as a rest house for the clergy of the Diocese, reserving for himself one month's use of the same every summer, and has stated his intention to convey the house to the Diocese after a period of time.

A clergy house has been erected at Windermere by summer visitors to serve as a dwelling for clergymen taking summer services at that place. Your Committee approved of a request being made for the transfer of the clergy house to the Synod.

A sub-committee has under consideration a plan for uniform management of cemeteries, conforming to Provincial regulations. A questionnaire is to be issued to all parishes and missions.

In connection with the scheme for increased stipends of missionaries and having in view Canon 11—On the Status of Parishes, etc.—a problem presents itself. When the clergyman, by reason of his years of service becomes entitled to more than the \$1200 limit, should the cure, unless it pays the increased sum, cease to be a parish and revert to the status of a mission? Of course, while the Canon is not amended it may be little can be done, but meanwhile attention is drawn to the situation.

It will be with regret that the Synod learns that through impaired power our much revered Archdeacon (Dr. Gillmor) has felt compelled to withdraw from active service and asked to be placed on our superannuated

list. His work in Algoma for more than forty years has pointed him out as a very prince of missionaries whose devoted and self-effacing ministry will ever leave its mark in the early days of struggle and privation in the Diocese of Algoma. All his brethren on this Committee, of which he has been a member from its beginning, can testify to his worth. Throughout the Diocese he will be much missed. In his retirement may he be cheered by the knowledge that he possesses the affection of us all.

A revised list of special Offerings and Collections is hereby submitted for the approval of the Synod:

We now come to the matter of the greatest concern which this Committee has ever had to refer to in any report to Synod. After nearly thirty years of active work for the Church in the Diocese of Algoma the Archbishop finds his health and strength so much diminished that he must either resign his See or seek assistance. He submitted to the Committee a memorandum of the opinions of his medical advisers and asked for advice. The members present at our April meeting met informally in St. Luke's Hall and considered what advice should be offered at the evening session of the Committee's meeting. Unanimously they came to the conclusion that for the welfare of the Church it certainly was not desirable nor thought necessary that the Archbishop should resign and advised him to seek the assistance of a coadjutor Bishop.

The matter is receiving the consideration of the Archbishop. That such assistance might be promptly available, and having in view the fact that the coming regular meeting of Synod would present a better opportunity to secure the voice of the Diocese than a special Synod was likely to do, steps were taken to comply with the requirements of Canon 23. Provision has therefore been made for the election of a coadjutor Bishop.

The Synod is asked to make certain necessary changes in the authorized list of "Special Offerings," etc.

All of which is respectfully submitted,

CHARLES PIERCY,

Secretary.

[These changes were, after some discussion, by unanimous consent of the Synod, placed in the hands of the Clerical Secretary, whose revision is to be found on p. 30 of the "Constitution and Canons of the Diocese of Algoma."]

June 7th, 1926.

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### REPORT ON THE ARCHBISHOP'S CHARGE

The Committee on the Archbishop's Charge beg leave to report as follows:

1. Your Committee rejoice in the health and vigour shown by your Grace in the delivery of your most beautiful and deeply interesting Charge.

2. Your Committee consider that the meeting of the Triennial Synod in conjunction with the meeting of the Woman's Auxiliary is a most happy arrangement, and tends truly to the building up of the Church in this Diocese, and we hope it will be always continued.

3. Your Committee, as well as your Grace, found much help and strength from the visit of Bishop Lucas, and we hope he will often repeat his visits.

4. We are glad that your Grace has been enabled to ordain young men in increasing numbers, and we are sure they will be devoted to their Holy Calling and Missionary Work.

5. We followed with supreme interest the account of your Grace's visit to England, where, in the Old Land, you travelled extensively, preached so often, and addressed young men and others in Colleges, Cathedrals and Parish Churches.

Your Grace had as fruit of your efforts several young men, and other ordained men for work in this Diocese. You also obtained as fruit of your visit the good motorboat "Mary Stafford", to do arduous work on the great lonely Lake Nipigon.

We congratulate your Grace on your splendid work for the Diocese of Algoma in the dear Old Land of your birth.

6. We congratulate your Grace, dear beloved Chief Shepherd of souls in Christ, on your splendid work in your own Diocese and in the Province. When we read and study your Grace's Charge, we cannot refrain ourselves from congratulating you again and again.

7. We are glad that the invested funds of the Diocese are in a flourishing condition, and we fully see in the future the continued growth of the same; but we suggest that renewed effort be made to increase and supplement the various endowment funds, as recommended by your Grace, and by urging everywhere far greater and more generous giving.

8. We approve most heartily of the Layman's Movement as a most necessary and effective work.

9. We disapprove of the use of Diocesan funds in bringing married men from the Mother Land to receive training here for the Sacred Ministry of the Church, while we welcome heartily the clergy and laity who have come out to do missionary work in this Diocese, some of them making considerable personal sacrifices. We concur in the need for urgency on the part of clergy and the heads of families to do all in their power to awaken the sense of vocation in the hearts of our Canadian youth. We would advise that whenever possible the clergy should, with due discrimination, make use of boys in their parishes and missions as servers and choristers.

10. Your Committee deplore the totally insufficient stipends paid our missionaries, and would suggest the closing of any dead and dying missions, where there are not more than three or four families, and that said families be supplied with the ministrations of an itinerant missionary who would visit such families periodically.

11. With regard to Sunday Schools by post we would recommend that the Itinerant Missionary already referred to in this report, if appointed, be commissioned to look up church families in remote places, who are not in connection with any of our missions, to get their names, place them on a mailing list, and send them regularly Church literature, and Sunday School leaflets, and teachers' helps.

12. Your Committee concur in the admiration and appreciation expressed by your Grace in relation to the splendid work of the chaplain of the Gravenhurst Sanatoria, and recommend that the Executive do everything in its power to sustain that work by publishing its great need and value.

13. Your Committee regard "The Gurney Memorial" scheme as a most desirable one, which calls for development in a practical manner as speedily as means and plans can be secured for effecting the same.

14. With regard to the reference to Canon VI. of the Provincial Synod, as amended at the last session, we feel that this Canon does not sufficiently safe-guard the position of the Church as set forth in the constitution, as well as in the Book of Common Prayer, inasmuch as the phrase "Acceptance of Episcopacy", is vague and may be given different interpretations. Furthermore we do not believe that the said Canon VI., as amended, is calculated to further the cause of reunion of Christendom, but rather to hinder it.

15. We advise that a Committee of the Synod with Rev. F. W. Colloton as chairman, be appointed to investigate thoroughly the question of securing lower rates of insurance on our church buildings.

16. Your Committee venture to suggest, if at all possible, that the Archbishop's Charge be given to the Committee several days before the meeting of Synod, as we find one night an altogether insufficient time to properly digest and report on so momentous and important a document, and we suggest that a standing committee be formed from the Executive Committee.

All of which is respectfully submitted.

GOWAN GILLMOR,  
Chairman.

#### REPORT OF THE SUNDAY SCHOOL COMMITTEE

No meeting of the Committee has been held; no officials appointed. I have acted as Secretary and Collector of Children's Day collections for six out of the past seven years. During the last year the Children's Day collection became part of the apportionment of each Parish and Mission; hence, the collection was undertaken by the Diocesan Treasurer.

I have distributed annually the circulars relating to different activities of the G.B.R.E. and discussed with the Archbishop any important matters arising. I have also arranged each year for the Examination of Pupils under the G.B.R.E. scheme.

1. The Financial Condition of the Committee is as follows:

In the year 1923 the sum of \$116 24 was collected  
 In the year 1924 the sum of 178 05 was collected  
 In the year 1925 the sum of 362 31 was collected

This latter amount under the Apportionment scheme amounted to only \$80.00 short of the amount asked for from the Diocese by the G.B.R.E.

2. Regarding the Pupil's Examinations.

Acting as Secretary applications for entrance and distribution of papers was undertaken by myself.

The pupils' papers were examined and marked through the kindness of the Rev. H. A. Sims, the Rev. Jethro Norman, and the Rev. Eric Montizambert.

The papers of pupils obtaining highest marks were sent to the Dominion Board of Examiners.

In 1923 there were 32 candidates, in 1924 there were 22 candidates, in 1925 there were 17 candidates successful in obtaining pass and honour marks. Scholars of Diocese received 2 medals in Dominion competition.

3. Teacher Training.

Work has been done at the North Bay Normal School by the Rev. Gilbert Oliver, and the G.B.R.E. has awarded certificates for work done

in the Old Testament, New Testament and Prayer Book as follows: 1923, 20 candidates; 1924, 32 candidates; 1925, 21 candidates; 1926, 48 candidates.

#### 4. General Matters.

I have received reports of every meeting of the Committee and General meetings of the G.B.R.E. from which Reports I would like to draw attention of the Synod to:

(a) The standard test for the Sunday Schools, all the Clergy of the Dominion were circularized and the larger number gave their opinion and vote on this matter with the result set forth on pages 14-16 of the Annual report.

(b) The Board has infused fresh interest into the work of the A.Y.P.A.; this matter is also well presented on page 28 of the Annual report.

(c) Your attention should also be drawn to the arrangement of Summer Schools of which eight are to be held this year; two in Eastern Canada.

Those nearest to the Algoma Diocese are that at St. Catharines, July 2nd to 9th; that at St. Thomas, July 12th to 19th; that at Ottawa, June 28th to July 5th.

J. C. POPEY,

Secretary.

### REPORT OF THE "ALGOMA MISSIONARY NEWS"

Your Grace and Members of Synod:

There is little to report in connection with the diocesan magazine, "The Algoma Missionary News", now completing its fifty-second year of publication. It makes its own report month by month, with occasional lapses; and in spite of many shortcomings, of which we are fully aware, we believe it continues to occupy an important place in the life of the Diocese.

Although supposed to be a monthly publication, it is not always possible to produce twelve issues a year. During the years 1923-4-5, nine numbers only were issued each year. Difficulty of obtaining news from the parishes and missions, pressure of other diocesan work on the editor, and the expense of publication are some of the conditions which do not make for the regularity of publication which is desirable.

The "Algoma Missionary News" is not a self-supporting institution. We have no advertisements, and our subscription list is so small and scattered that we are not justified in soliciting advertisements. The paper costs the diocese nearly \$200 a year. But as a medium of communication between the Archbishop and Synod and the clergy and laity of the Diocese, also between the Diocese and our friends in England, and as a permanent record of the history of the Church in Algoma, it has justified its existence in the past, and we trust still continues to do so.

The "A. M. N." has only 245 paying subscribers in the Diocese of Algoma. Probably the vast majority of Church people in the Diocese are unaware of its existence. Lack of office facilities and time has thus far prevented any organized campaign, but we feel keenly, as former editors have felt, that the clergy might do much more in making the paper known to their people. A very few do so, and our thanks are due especially to two of the clergy who have recently come to Algoma from the Motherland for their active interest in this direction. May we again ask that in the interests of the work of the diocese the clergy should in some way bring before their people the claims of the diocesan magaz-

ine; and by contributing interesting news from their various spheres of labour should help those in charge to make the magazine more interesting and valuable than it is.

Respectfully submitted,

FRED. W. COLLOTON,

Editor, "A.M.N."

Sault Ste. Marie,  
10th June, 1926.

**ALGOMA MISSIONARY NEWS FINANCIAL STATEMENT**

Synod, June 15th, 1923, to Synod, June 8th, 1926

RECEIPTS

June 15th, 1923, balance in hand, Royal Bank .....	\$	44	28
From Treasurer of Diocese: 1923-1924.....	\$	100	00
1924-1925.....		325	00
1925-1926.....		75	00
		<hr/>	
Bank Interest .....		500	00
Subscriptions: 1923 Balance .....	\$	86	93
1924.....		153	35
1925.....		107	58
Part 1926.....		101	70
		<hr/>	
		449	56
Donations: Rev. Prof. Young .....	\$	1	50
Rev. P. B. DeLom .....		1	00
		<hr/>	
		2	50
Extra copies on request .....		5	53
		<hr/>	
	\$	1,005	19

DISBURSEMENTS

Cliffe Printing Co. Publication .....	\$	189	00
		326	00
		301	00
		137	00
		<hr/>	
	\$	953	00
MA. Coulson, Synod, 1923 .....		2	50
Sundries—Postage .....	\$	3	78
Excise .....		60	
Exchange .....		45	
		<hr/>	
		4	83
Balance.....		44	86
		<hr/>	
	\$	1,005	19

Certified correct,

J. B. WAY,

Business Manager.

Sault Ste. Marie, Ont.  
June 7th, 1926.

## STATISTICS, 1926

Circulation. Territory:	Paying.	Complimentary.	Exchanges.	Official and Reserve
England . . . . .	88	3	0	0
Alberta . . . . .	1	0	0	0
British Columbia . . . . .	7	0	0	0
Manitoba . . . . .	1	1	0	0
New Brunswick . . . . .	1	1	0	0
Nova Scotia . . . . .	0	1	1	0
Quebec . . . . .	9	3	2	0
Saskatchewan . . . . .	5	1	0	0
Newfoundland . . . . .	1	0	0	0
United States . . . . .	11	2	0	0
Ontario . . . . .	334	67	4	29
In 1921 . . . . .	435	82	8	0
Paying . . . . .				458
Complimentary . . . . .				79
Exchanges . . . . .				7
Official . . . . .				29
In 1921 . . . . .				573
				525

## In Diocese of Algoma—By Deaneries:

Circulation. Territory:	Paying.	Complimentary.	Exchanges.	Official and Reserve
Algoma . . . . .	72	19	1	29
Muskoka . . . . .	55	7	0	0
Nipissing . . . . .	45	14	0	0
Parry Sound . . . . .	49	8	1	0
Thunder Bay . . . . .	27	8	0	0
In 1921 . . . . .	248	56	2	29
In 1921 . . . . .	254	58	2	0
<b>Totals:</b>				In 1921.
Paying . . . . .			248	254
Complimentary . . . . .			56	58
Exchanges . . . . .			2	2
Official . . . . .			29	0
			335	314

J. B. WAY,

Business Manager.

## GRAVENHURST CHAPLAINCY

The year ending December 31st, 1925, has been for the most part somewhat uneventful except for one or two outstanding features.

The regular round of daily visiting and ministering may seem quiet and monotonous to the outsider, but to those in intimate touch with the lives of people so sadly stricken, there is much of undying and never failing interest.

The total number of patients at the three Sanitaria shows little variation—about 430. Of these, there has been an average of 123 Anglicans, while Lutherans, Greek Orthodox, and of late continuing



Presbyterians have brought the total up to nearly 200, who look to the Anglican Church for spiritual help and comfort. During the year, there have been 52 Evening Services and 21 Public Celebrations of the Holy Communion, while the Private Celebrations numbered over 350. This latter may seem extremely large, but it must be remembered that Celebrations are held every Tuesday, Wednesday and Thursday at the National Sanitarium, and once a month, or oftener if necessary, at the Calydor, and it is a very usual thing to have two sometimes entirely separate Celebrations the same morning on different floors. The number of Communicants at these Services are from one to eight, and the entire number of Communicants at all services for the year was 2623.

During the year, we have had the privilege of listening to several distinguished visitors. Bishop Lucas of Mackenzie River kindly preached for the Chaplain in February, and later in the month gave a very interesting, illustrated lecture on work in his vast Diocese.

Miss Greta Clark, a returned M.S.C.C. Missionary from Honan, China, was for a while staying with us, and before her departure (greatly improved in health) she gave us a lecture on the work in the Diocese of Honan, illustrated by moving pictures. This was a great treat and was much appreciated, as was the former lecture.

In November, a long awaited and eagerly looked forward to event reached its consummation in the visit of our Revered Archbishop, for the purpose of Confirmation. The Hall, where services are held, was crowded, and all listened with the greatest interest to His Grace's address. Two candidates were confirmed. That Sunday evening will be long remembered as a real Red Letter Day.

Owing to the greatly increased number of bed patients, it was found inadvisable to hold the weekly Bible Class in the Auditorium, but a weekly class is now held in the wards at 6.15 and 7.30 on Wednesdays. At these Services, there is an attendance of about 14. The Book now being taken up is the Book of the Psalms.

Each Sunday throughout the year, prayers have been said in 75 rooms, and short addresses given on three different floors. This work takes up the greater portion of Sunday, outside of the regular services.

Last August, the Chaplain suffered a severe loss in the death of his helper—Mr. A. H. Halford, who for four years has read the lessons and made all preparations for the various Services, and in innumerable ways been a tower of strength. His departure has indeed been an irreparable loss, for so far it has been impossible to replace him.

A beautiful pair of Brass Vases suitably engraved and given by the Nurses and Doctors, were dedicated to Mr. Halford's memory by the Archbishop on the occasion of his visit.

During the year, two Anglican Clergymen have been numbered among "our guests"—Mr. Noxon of Niagara Diocese and Mr. Hatcher of the Diocese of Toronto.

The Church Bible and Prayer Book Society again made up a generous grant of books. We are especially indebted to the Dominion W.A. for the gift of a small organ, with pump attached, which has given a more Church-like tone to our services.

As usual, in all the routine work, there has come the time over and over again, when the Chaplain has had to prepare the soul for its last great conflict. It is then that all that has gone before shows how tremendously worth while it has been to gain that friendly confidence, which is his constant aim, and the faltering words "Thank you for all you have done for me" or "You don't know how you have helped me", makes one feel that, depressing as this particular work may be and must be at times, there can be nothing more tremendously satisfying, more

edifying to one's own spiritual life, than the constant association of those who walk in the "Valley of the Shadow". Sociability, jollity, gay talk and conversation all have their part to play as a means towards an end, for it is to those who they like and respect that the hearts of men turn when the dread shadow falls on them. Is it (this work) worth while? Surely this report will answer the question.

In conclusion, may I again offer my sincerest thanks to the authorities at all the Sanatoria for their innumerable kindnesses and thoughtfulness during the year. To have the sympathy of those in authority means more than one can tell. And again, to the various Dioceses who make this work possible, may I express my heartfelt gratitude.

JOHN B. LINDSELL,

Anglican Chaplain,

Gravenhurst Sanataria.

### REPORT OF THE COUNCIL FOR SOCIAL SERVICE COMMITTEE OF THE DIOCESE OF ALGOMA

June, 1926

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

Your Committee are glad to report that the work and plans of the Council for Social Service of the Church of England in Canada are steadily developing in value and purpose.

The Bulletins of the Council and the Annual Reports illustrate the variety and importance of the matters with which the Council is dealing. The issue of Bulletins to the clergy and other workers such as those recently received, on "Jails and Jail Reform" "The Church and Her People's Homes", "Mental Disease and Mental Deficiency" is a valuable service and greatly appreciated.

The Council's Department of Welcome and Welfare ministers to those entering Canada at the Atlantic ports and through various committees does valuable work in assisting settlers to become at home, particularly in the Western Dioceses.

The Council is closely co-operating with Government and other agencies in the encouragement and assistance of immigrants, and has now opened a small hostel in Edmonton, for the reception of lads coming out to go on farms under the Church of England Council of Empire Settlement. Miss Charlotte Whitton, a lady member of the Council has been appointed an Assessor to represent Canada on the Child Welfare Committee of the League of Nations.

The Office of the Council is being used as a bureau of information by those who require advice on the many problems that arise in the work of assisting men, women and children to be good citizens.

One of your representatives, the Rev. H. A. Sims, has been appointed a Corresponding Associate of the Executive Committee of the Council. The financial support accorded by the Dioceses to the Council increases each year. For 1925 four dioceses exceeded their allotment, seven others paid in full, and twenty-one, including Algoma, exceeded their contributions for 1924.

Your Committee recommends the closest study of the information supplied by the Council and the closest co-operation with its work.

Your Committee also recommends that, while it will probably mean the omission of interested men from the committee, it would be to the advantage of the Diocese and the Council's work, if the Diocesan Representatives on the Council for Social Service, were chosen from

the Delegates to the General Synod and the Provincial Synod, since it would be possible for these gentlemen to attend the Council meetings which are held in conjunction with the General and Provincial Synod meetings.

Signed on behalf of the Committee:

W. J. THOMPSON,  
REV. P. F. BULL,  
H. A. SIMS.

### REPORT OF DIOCESAN INSURANCE OFFICER

Your Grace and Members of Synod:

As Diocesan Insurance Officer, I have no detailed statistical report to present. The fact that not all the parishes and missions recognize the Diocesan Insurance Officer as the custodian of insurance policies, as desired by the Synod, would render such a report meaningless, based as it would necessarily be on partial data only. However, I have to report a gradual improvement in this regard, though lack of adequate office facilities has thus far prevented the thorough and efficient handling of the insurance department which I should like.

When an insurance policy is received by me for safe keeping, a record is prepared in duplicate, giving full particulars of the insurance; and one copy is sent to the incumbent or the wardens so that they may have full information before them, and be in no way inconvenienced by the fact that the policy is kept in the diocesan office. When this system is fully working it will be possible to keep in touch with the whole insurance situation, sending out reminders before the expiration of policies, etc.

The rule of having insurance in the name of the Synod instead of that of the wardens seems now to be quite generally observed. An improvement is also noticeable in the more adequate insurance of church properties, in spite of the largely increased rates in various parts of the diocese, caused no doubt by recent heavy losses in those districts. It remains true, however, that there are still many church buildings inadequately insured.

Canon 14 provides that the church wardens shall insure the buildings belonging to the Church, and all movable property therein, at their full insurable value, in some **British or Canadian** fire assurance company. This rule is not at all generally adhered to. It seems to be the custom to let the insurance agent place the risk with any one of the companies he may represent, and these are quite often American or other foreign companies. In fact one policy in my hands is with a company whose headquarters are in Canton, China. I intend to take steps to have this provision of Canon 14 made more generally known throughout the Diocese, and trust it may be better observed.

Special rates have recently been offered on Anglican Church properties in Canada by the North Western Mutual Fire Association, and circulars have been sent to our clergy urging insurance in this Company. While expressing no opinion as to the advantages or otherwise of this insurance, I would only point out that under the Canon already referred to we cannot take advantage of it, as the company is an American one, with headquarters in Seattle.

In conclusion I would say that I am working towards greater efficiency and completeness in this department, but success can only come gradually.

Respectfully submitted,

FRED. W. COLLOTON,  
Diocesan Insurance Officer.

**REPORT OF COMMITTEE ON IMMIGRATION**

Sault Ste. Marie,

June 7th, 1926.

I beg to report for the information of the Synod regarding the Immigration of Church families from England into this Diocese, under the Overseas Settlement Board of Great Britain and the Department of Immigration and Colonization of Canada.

I was appointed by the Executive Committee as agent for the Diocese in December of 1924. Before and since then much correspondence has taken place with the Rev. Canon Vernon, General Secretary of the Council for Social Service, in Toronto, with our five Rural Deans and with others, regarding the terms of Immigration with the Co-operation of the Church, and regarding suitable land and farming to be had in the different districts in the Diocese. The whole matter has been confined to correspondence, and, so far, we have not been able to find the necessary and suitable land and farming and co-operation for British families of the Church of England.

During last year, and especially during the present year many families have been sent to Canada, but for the most part to the West, or to the old parts of the Province of Ontario.

I attach the file of correspondence to this report.

GOWAN GILLMOR,

Archdeacon of Algoma.

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**REPORT OF THE TREASURER OF SYNOD**  
**For the Year 1925**

## BALANCE SHEET—DECEMBER, 1925

	Dr.	Cr.
Canadian Bank of Commerce:		
Current Account .....	\$ 7,414 53	
Savings, General .....	14,118 27	
Savings, Ch. & Pars. Loan .....	2,647 82	
Savings, Students' Loan .....	1,712 40	
	\$ 25,893 02	
Investments:		
Honorary Treasurer .....	266,515 40	
Treasurer of Synod—Dominion Bonds.....	26,250 00	
Treasurer of Synod—Ontario Bonds .....	28,000 00	
Gravenhurst Chaplaincy .....	321 52	
	Cr.	
Diocesan Endowments:		
(In hands of Hon. Treasurer)		
Bp. Sullivan Mem. Susten. Fund...\$126,090 92		
Bishophurst Endowment .....	5,352 98	
Episcopal Endowment .....	64,431 85	
Superannuation Fund .....	37,832 19	
Widows' & Orphans' Fund .....	32,807 46	
	\$266,515 40	
(In hands of Treas. of Synod)		
Bp. Sullivan Mem. Sustentation Fund		
Invested.....\$ 29,900 00		
Uninvested.....	41 80	

Bishophurst Endowment		
Invested.....	1,000 00	
Superannuation Fund		
Uninvested.....	220 00	
Widows & Orphans Fund		
Uninvested.....	95 00	
		31,256 80
Local Endowments:		
Indian Homes Endowment.....\$	250 00	
Nipigon Endowment .....	800 00	
Hessie R. Palmer Bequest.....	450 00	
Sundridge Endowment .....	2,000 00	
		3,500 00
Algoma Mission Fund .....		16,672 83
Bishophurst Repairs .....		381 68
Church & Parsonage Loan Fund .....		2,647 82
Diocesan Expense Fund .....		477 43
Divinity Students' Loan Fund .....		6,762 40
Episcopal Income .....		208 81
T. J. Kennedy Bequest .....		491 68
Special Purposes .....		12,762 87
Temiskaming Rebuilding Fund .....		2,856 21
Sir Piele Thompson Fund .....		2,446 01
		\$346,979 94 \$346,979 94

### AUDITOR'S CERTIFICATE

I hereby certify that I have examined the books and accounts kept by the Rev. F. W. Colloton, Treasurer of the Synod of Algoma; and find that the attached statement correctly represents the balances shown by the Ledger as on the 31st December, 1925, and the receipts and disbursements during 1925.

The Bank balances shown by the said statement have been verified.

The balances of the invested funds accounts, totalling \$226,515.40, have been checked with the Schedules of Securities submitted by Dr. J. A. Worrell, Honorary Treasurer, and found to agree therewith.

I have also inspected the Bonds in the hands of the Treasurer of Synod (kept in a safety deposit box in the Canadian Bank of Commerce, Sault Ste. Marie), and find that the totals shown by the statement (Dominion Bonds \$26,250.00: Ontario Bonds \$28,000.00) are correct.

(Signed) E. P. MOLONY,

Auditor.

Sault Ste. Marie, Ontario,  
2nd March, 1926.

### RECEIPTS AND SOURCES

Algoma Parishes and Missions .....	\$ 11,998 19
Income Bp. Sullivan Mem. Sustentation Fund .....	8,027 56
Income Bishophurst Endowment Fund .....	284 66
Income Episcopal Endowment Fund .....	3,267 16
Income Superannuation Fund .....	1,296 96
Income Widows' and Orphans' Fund .....	863 81
M. S. C. C. ....	6,255 31
Algoma Association in England .....	5,627 29
S. P. G. ....	4,341 61
S. P. G.—Marriott Fund, church building.....	382 82

S. P. C. K., church building .....	285 24
Dominion W. A. ....	251 35
Algoma W. A. ....	2,284 37
Church and Parsonage Loan Fund repayments .....	1,060 21
Divinity Students' Loan Fund repayments.....	677 00
H. H. Willis Legacy .....	1,693 43
Diocese of Ottawa, Chisholm .....	100 00
For Gravenhurst Chaplaincy:	
Diocese of Toronto .....	\$ 500 00
Diocese of Niagara .....	300 00
Diocese of Ottawa .....	225 00
Donations .....	289 10
	<hr/>
	1,314 10
Rent, Gurney Memorial House .....	120 00
Estate T. J. Kennedy .....	200 00
Estate Robert Hamilton .....	400 00
Income, Joseph Edgar Bequest, Sundridge .....	120 00
Algoma Clergy for Beneficiary Funds .....	125 00
Insurance on Oliver Church .....	800 00
St. Mary's Church, Stafford, for Nipigon Boat .....	477 60
Llewellyn Beach summer offerings .....	188 33
Collected for church building at Edgewood .....	186 48
Sale of wood, Nipigon .....	53 50
Interest on Bonds .....	1,174 25
Interest on Bank Accounts .....	672 41
Donations, personal .....	491 34
Sundries .....	412 84
	<hr/>
Total Receipts .....	\$ 55,432 82

### RECEIPTS AND DISBURSEMENTS

Balances, 1st January, 1925, Can. Bank Commerce:

Current Account .....	\$ 6,385 33
Savings, General .....	19,855 13
Savings, Church & Parsonage Loan.....	1,326 93
Savings, Divinity Students' Loan .....	1,096 14
	<hr/>
	\$ 28,663 53

#### Receipts

Bp. Sullivan Memorial Sustentation Fund .....	\$ 312 00
Episcopal Endowment Fund .....	100 00
Superannuation Fund .....	1,749 64
Widows' and Orphans' Fund .....	918 81
Algoma Mission Fund .....	28,882 22
Bishophurst Repairs .....	284 66
Church and Parsonage Loan Fund .....	1,420 39
Diocesan Expense Fund .....	2,928 78
Divinity Students' Loan Fund .....	995 01
Episcopal Income .....	3,267 16
Gravenhurst Chaplaincy .....	1,316 52
Indian Homes .....	174 53
T. J. Kennedy Bequest .....	200 00
M. S. C. C. ....	4,625 11
Nipigon Endowment .....	53 50
Office Equipment .....	95
Hessie R. Palmer Bequest .....	2 97
Special Purposes .....	6,291 01

Sundridge Endowment .....	46 13	
Sir Piele Thompson Fund .....	110 00	
Treasurer's House & Office Sinking Fund.....	120 00	
H. H. Wills Legacy .....	1,693 43	
		<u>\$ 55,432 82</u>
		\$ 84,096 35

**Disbursements**

Bp. Sullivan Memorial Sustentation Fund.....	\$ 2,137 66	
Episcopal Endowment Fund .....	100 00	
Superannuation Fund .....	1,583 43	
Widows' and Orphans' Fund .....	790 00	
Algoma Mission Fund .....	27,731 92	
Anglican Forward Movement .....	49 83	
Bishophurst Repairs .....	28 14	
Church and Parsonage Account .....	100 00	
Church and Parsonage Loan Fund .....	300 00	
Diocesan Expense Fund .....	3,326 40	
Divinity Students' Loan Fund .....	513 75	
Episcopal Income .....	2,990 00	
Gravenhurst Chaplaincy .....	1,545 00	
Indian Homes .....	174 53	
T. J. Kennedy Bequest .....	100 00	
M. S. C. C. ....	4,636 76	
Nipigon Endowment .....	785 30	
Office Equipment .....	158 42	
Special Purposes .....	5,766 30	
Treasurer's House and Office Sinking Fund .....	39 50	
Temiskaming Rebuilding Fund .....	5,346 39	
		<u>\$ 58,203 33</u>

Balance, 31st December, 1925, Can. Bank of Commerce:

Current Account .....	\$ 7,414 53	
Savings, General .....	14,118 27	
Savings, Church and Parsonage Loan Fund....	2,647 82	
Savings, Divinity Students Loan Fund .....	1,712 40	
		<u>\$ 25,893 02</u>
		\$ 84,096 35

**ALGOMA MISSION FUND**

Cr. Balance, 1st January, 1925 .....

\$ 16,906 17

**Receipts**

Honorary Treasurer .....	6,345 56	
Apportionments .....	2,988 37	
M. S. C. C. ....	6,255 31	
S. P. G. ....	4,221 12	
Algoma Association .....	5,396 77	
Dominion W. A. ....	221 35	
Algoma W. A. ....	1,204 00	
Income, Wills Legacy .....	1,682 00	
Income Nipigon Endowment .....	31 93	
Income Sundridge Endowment .....	120 00	
Diocese of Ottawa, Chisholm .....	100 00	
Stipend quotas .....	120 00	
Refunds, repayments &c. ....	287 74	
		<u>\$ 45,880 32</u>

## Disbursements

Stipend grants .....	\$ 27,761 82	
Diocesan Expense Fund, 5% income .....	403 56	
Diocesan Expense Fund, account Treas. Stipend....	300 00	
Gravenhurst Chaplaincy .....	400 00	
Expenses Burwash services .....	45 00	
Advances .....	220 00	
Sundries .....	77 11	
Cr. Balance, 31st December, 1925 .....	16,672 83	
		<u>\$ 45,880 32</u>

## DIOCESAN EXPENSE FUND

## Receipts

5% Income Invested Funds .....	\$ 574 33	
Assessments .....	2,918 78	
Archbishop of Algoma, account Treasurer's stipend (as secretary) .....	150 00	
Algoma Mission Fund, account Treas. Stipend.....	300 00	
On account New Liskeard Taxes .....	15 00	
		<u>\$ 3,958 11</u>

## Disbursements

Dr. Balance, 1st January, 1925 .....	\$ 34 28	
Treasurer's stipend .....	1,500 00	
Treasurer's Bond .....	20 00	
Auditing .....	25 00	
Office Rent .....	120 00	
Secretary, travelling expenses, etc. ....	57 32	
Postage, Excise stamps, exchange, etc. ....	176 49	
Telegrams .....	31 70	
Office books, stationery and supplies .....	58 25	
Printing .....	19 10	
"Algoma Missionary News" .....	126 75	
Taxes: Bishophurst .....	\$ 830 41	
Gurney Memorial House .....	105 21	
New Liskeard (advance) .....	61 24	
Nipigon .....	5 78	
		<u>1,002 64</u>
Insurance: Bishophurst .....	\$46 50	
Gurney Memorial House .....	36 00	
		<u>82 50</u>
General Synod assessment .....	182 00	
"Year Book", 1925, for clergy .....	31 36	
Diocesan Library .....	8 29	
Rent, Safety Deposit Box .....	5 00	
Cr. Balance, 31st December, 1925 .....	477 43	
		<u>\$ 3,958 11</u>

## SUPERANNUATION FUND

## Receipts

Received from Clergy .....	\$ 220 00	
Received from parishes and missions, assessments..	383 43	
Received from Hon. Treasurer, annuities .....	1,200 00	
Received from Hon. Treasurer, 5% income for Diocesan Expense Fund .....	96 96	
		<u>\$ 1,900 39</u>



**Disbursements**

Transferred to Diocesan Exp. Fund, 5% income..	96 96	
Paid Annuitants .....	1,200 00	
Paid General Synod Pension Fund (assessments)..	383 43	
Cr. Balance, 31st December 1925 .....	220 00	
		\$ 1,900 39

**WIDOWS' AND ORPHANS' FUND**

**Receipts**

Received from Clergy .....	\$ 95 00	
Received from Hon. Treasurer, annuities .....	790 00	
Received from Hon. Treasurer, 5% income for Diocesan Expense Fund .....	73 81	
		\$ 958 81

**Disbursements**

Transferred to Diocesan Expense Fund, 5% income.\$	73 81	
Paid Annuitants .....	790 00	
Cr. Balance, 31st December, 1925 .....	95 00	
		\$ 958 81

**INVESTED FUNDS, JUNE 30th, 1926**

Statement of Securities held by J. A. Worrell, K.C., D.C.L.  
Honorary Treasurer of Invested Funds

**The Bishop Sullivan Memorial Sustentation Fund.**

Name	Security	Principal	Rate of Interest	Annual Income
Barrie, City of	Debenture ....	\$ 742 81	5 %	\$ 37 14
Belleville, City of	Debentures....	7,000 00	4 %	280 00
Belleville, City of	" .....	5,000 00	4 %	200 00
Belleville Waterworks	" .....	5,000 00	4 %	200 00
Belleville, City of	" .....	643 27	5 %	32 16
Brantford	" .....	2,000 00	4 %	80 00
Burlington	" .....	2,331 93	6 %	139 91
Cobourg	" .....	2,000 00	4 %	80 00
Canada Per'nt Mtge. Corp.	Bond .....	600 00	5½%	33 00
Dominion War Loan	Debenture ....	1,500 00	5 %	75 00
Dominion of Canada	Reg'd Bonds....	5,000 00	5½%	275 00
Dunnville	Debentures....	2,065 12	5 %	103 25
Etobicoke Tp.	Debenture ....	306 30	5 %	15 31
Goderich	" .....	357 49	4½%	16 09
Gilfillian, Catherina Ross	Mortgage....	200 00	7 %	14 00
Grey, County of	Debenture....	4,000 00	6 %	240 00
Hamilton, No. 2	" .....	1,000 00	5 %	50 00
Hamilton, No. 3	" .....	2,000 00	5 %	100 00
Ingersoll	" .....	6,000 00	4½%	270 00
Lincoln	" .....	2,000 00	5½%	110 00
London, No. 1	" .....	1,000 00	6 %	60 00
London, No. 2	" .....	1,000 00	4½%	45 00
London, No. 3	" .....	3,000 00	6 %	180 00
Mersea, Township of	" .....	2,914 85	5 %	145 74
Midland	Bond .....	2,383 13	6 %	142 99

Norwood	Debentures.....	735 67	4½%	33 10
Ontario Government	" .....	1,000 00	6 %	60 00
Ontario Government	" .....	900 00	6 %	54 00
Oshawa, Town of	" .....	2,000 00	5 %	100 00
Owen Sound	" .....	4,485 24	5 %	224 25
Port Arthur	" .....	486 66	5 %	24 33
Port Arthur	" .....	1,460 00	5 %	73 00
Port Hope	" .....	1,040 27	4½%	46 81
Peterborough	" .....	4,000 00	5 %	200 00
Preston	" .....	2,000 00	6 %	120 00
Sandwich	" .....	299 39	5 %	14 97
St. Catharines, No. 1	" .....	3,000 00	4 %	120 00
St. Catharines, No. 2	" .....	2,000 00	5 %	100 00
St. Mary's	" .....	600 00	4½%	27 00
Strathroy	" .....	1,838 27	5 %	91 91
Tilbury East	" .....	1,834 60	4 %	73 38
St. Catharines	" .....	2,900 00	5½%	159 50
St. Catharines	" .....	900 00	5½%	49 50
Sault Ste. Marie	" .....	1,000 00	5½%	55 00
Sudbury	" .....	119 25	5 %	5 10
Toronto Township	" .....	1,000 93	6 %	60 06
Toronto, No. 1	Debentures....	4,000 00	6 %	240 00
Toronto, No. 2	" .....	2,000 00	6 %	120 00
Toronto, No. 3	" .....	500 00	5 %	25 00
Toronto City	" .....	1,000 00	5½%	55 00
Dom. of Canada, Victory Bonds		22,500 00	5½%	1,237 50
Walkerville	Debentures....	804 49	4½%	36 20
Waterloo, Town of	" .....	1,000 00	5 %	50 00
Welland	" .....	1,000 00	5 %	50 00
		\$126,449 67		6,430 20
Cash overdrawn .....		20 75		62
		\$126,428 92		\$6,429 58

## The Bishophurst Endowment Fund

Name	Security	Principal	Rate of Interest	Annual Income
Dominion of Canada	Bonds .....	\$ 200 00	5 %	\$ 10 00
Lincoln County	Debentures....	2,000 00	5½%	110 00
Oshawa	" .....	1,017 16	5 %	50 86
Stratford, City of	" .....	533 32	5½%	29 32
Sault Ste. Marie	" .....	1,000 00	5½%	55 00
Dominion of Canada	Victory Bonds....	600 00	5½%	33 00
Cash on hand	.....	2 50	3 %	08
		\$ 5,352 98		\$ 288 26

## The Episcopal Endowment Fund

Name	Security	Principal	Rate of Interest	Annual Income
Almonte, Town of	Debentures....	\$ 2,000 00	4 %	\$ 80 00
Brockville, Town of	" .....	1,000 00	4½%	45 00
Barrie, City of	" .....	103 93	5 %	5 20
Dunnville, Town of (No. 1)	" 887 31			
Advanced by W. & O. Fund	116 85			
		770 46	4½%	34 67

Dunnville, Town of (No. 2)	"	.....	1,618 07	5 %	80 90
Galt, Town of	"	.....	1,000 00	5 %	50 00
Harcourt, R. B.	Mortgage	.....	10,000 00	6½ %	650 00
Hamilton, City of	Bond	.....	1,000 00	5 %	50 00
Hamilton, City of	Bond (part)	.....	400 00	5½ %	22 00
Harriston, Town of	Bond	.....	627 30	5 %	31 37
London, City of	Debentures	.....	300 00	4¼ %	12 75
London, City of	"	.....	1,500 00	6 %	90 00
Oshawa, Town of	"	.....	943 83	5 %	47 19
Oshawa, Town of	"	.....	1,000 00	5 %	50 00
Peel, County of	"	.....	370 71	4½ %	16 67
Peterborough, City of (No. 1)	"	.....	5,000 00	4¾ %	237 50
Peterborough, City of (No. 2)	"	.....	5,000 00	5 %	250 00
Port Hope, Town of	"	.....	1,247 91	4½ %	56 15
St. Catharines, City of	"	.....	10,000 00	4 %	400 00
St. Mary's, Town of	"	.....	1,000 00	4½ %	45 00
Simcoe, Town of	"	.....	998 40	5 %	49 92
Stratford, City of	"	.....	4,000 00	5 %	200 00
Sudbury, Town of	"	.....	1,000 00	5 %	50 00
Toronto, City of	"	.....	2,000 00	5 %	100 00
Toronto, City of	"	.....	5,500 00	5 %	275 00
Dominion of Canada	Victory Bonds	.....	2,100 00	5½ %	115 50
Walkerville, Town of	Debentures	.....	692 37	4½ %	31 17
Woodstock, City of	"	.....	968 51	4½ %	43 58
York, Township of	"	.....	1,000 00	5 %	50 00
York, Township of	"	.....	1,000 00	6 %	60 00
York	"	.....	403 41	5 %	20 16
			\$ 64,544 90		\$3,249 73
Bal. Cr. Premium A/c		1 33			
" Principal A/c		11 89			
			13 22	3 %	39
			\$ 64,558 12		\$3,250 12

The Superannuation Fund

Name	Security	Principal	Rate of Interest	Annual Income
Barrie	Debentures	\$ 2,757 95	4½ %	\$ 124 10
Belleville	"	1,000 00	4 %	40 00
Can. Perm. Mtge.	Bond	100 00	5½ %	5 50
Dominion War Loan	"	5,300 00	5 %	265 00
Dominion of Canada	"	300 00	5½ %	16 50
Dunnville, No. 1	Debenture	660 08	4½ %	29 70
Dunnville, No. 2	"	1,966 79	5 %	98 34
Gilfillian, Catherine R.	Mortgage	3,300 00	7 %	231 00
Hamilton (No. 1)	Bond (part)	200 00	5½ %	11 00
Hamilton, No. 2	Debentures	500 00	5 %	25 00
Kitchener	"	253 03	4½ %	11 39
London, City of	"	1,000 00	6 %	60 00
Mersea, Tp. of	"	1,070 35	5 %	53 52
North Bay, Town of	"	427 12	5 %	21 36
Owen Sound, City of	"	485 23	5 %	24 26
Peel, Township	"	404 58	4½ %	18 21
Peterborough	"	1,000 00	3½ %	35 00
Peterborough	"	1,000 00	3 %	30 00
Sandwich	"	696 47	5 %	34 83
Sault Ste. Marie	"	1,000 00	5 %	50 00

St. Mary's	"	....	1,000 00	4½%	45 00
Stratford	"	....	3,000 00	5 %	150 00
Strathroy	"	....	1,286 54	5 %	64 33
Sudbury, No. 1	"	....	256 37	5 %	12 82
Sudbury, No. 2	Bond	....	1,000 00	5 %	50 00
Toronto, City of	Debentures	....	2,000 00	5½%	110 00
Dominion of Canada	Victory Bonds	....	2,300 00	5½%	126 50
Walkerville	Debentures	....	772 51	4½%	34 77
Whitby	"	....	2,000 00	6 %	120 00
York, Tp. of	"	....	1,000 00	6 %	60 00
	Cash on hand	....	15 17	3 %	45
			<u>\$ 38,052 19</u>		<u>\$1,958 58</u>

## The Widows' and Orphans' Fund

Belleville, City of	Debentures	....	\$ 3,000 00	4 %	\$ 120 00
Belleville, Waterworks	"	....	11,000 00	4 %	440 00
Belleville, City of	"	....	2,000 00	4 %	80 00
Brantford, City of	"	....	1,000 00	4 %	40 00
Brantford, City of	"	....	2,000 00	4½%	90 00
C. N. Ry. (Dom. Guarantee) Bond		....	1,000 00	5 %	50 00
Cobourg, Town of	Debentures	....	780 00	4 %	31 20
Dunnville, Town of	"	....	352 48	4½%	15 85
Dunnville, Town of	"	....	116 85	4½%	5 25
Etobicoke, Township of	"	....	823 78		
			728 70	5½%	85 40
Goderich, Town of	"	....	1,000 00	5 %	50 00
Hamilton, City of	Bond (part)	....	400 00	5½%	22 00
Hamilton, City of	"	....	500 00	5 %	25 00
London, City of	Debentures	....	500 00	6 %	30 00
Peel, County of	"	....	387 18	4½%	17 43
Port Arthur	"	....	500 00	5 %	25 00
Port Arthur	"	....	486 66	5 %	24 33
Simcoe, Town of	"	....	1,404 85	5 %	70 24
St. Mary's, Town of	"	....	400 00	4½%	18 00
Sudbury, Town of	"	....	1,000 00	5 %	50 00
Dominion of Canada	Victory Bonds	....	1,000 00	5½%	55 00
Wingham, Town of	Debentures	....	500 00	4½%	22 50
Windsor, City of	"	....	310 22	5½%	17 06
York, Township of	"	....	1,556 51	6 %	93 39
Can. Permanent Mtge.	Bond	....	150 00	5½%	8 25
	Cash on hand		5 23		16
			<u>\$ 32,902 46</u>		<u>\$1,486 06</u>

AUDITOR'S CERTIFICATE ATTACHED TO SCHEDULES OF  
SECURITIES, DATED DECEMBER 31st, 1925

This is to certify that Dr. J. A. Worrell, K.C., Honorary Treasurer of Invested Funds of the Diocese of Algoma, has produced and shown to me all the mortgages, bonds and debentures held by him for

- The Bishophurst Repair Fund,
- The Bp. Sullivan Memorial Sustentation Fund,
- The Episcopal Endowment Fund,
- The Superannuation Fund, and
- The Widows' and Orphans' Fund,

of the said Diocese, and specified in the above schedules; except the Item No. 13 (Episcopal Endowment Fund), being a Debenture of the Town of Owen Sound for \$1,000.00, which has been paid off on the maturity thereof since the date of the said Schedule (December 31st, 1925).

Dated at Toronto this 27th day of May, 1926.

R. W. ALLIN.





