

BISHOP.

A.D. 1932



Journal of Proceedings

OF THE

TENTH SESSION

OF THE


**Synod of the Missionary Diocese of Algoma**

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### *A Prayer for the Diocese*

 **MERCIFUL** GOD, let Thine especial blessing rest upon the Diocese in which Thou hast cast our lot, and upon all the congregations within its bounds. Bless Thy servant, the Bishop, and those who minister amongst us. Bless also the members of Thy Church and daily increase their number. Make us sound in the Faith and holy in our lives. Pour out more largely upon us the gifts of Thy Holy Spirit. Revive Thy work in the midst of us; awaken the careless; arouse the impenitent, and lead many souls to Christ. Build up Thy people in their most Holy Faith. Make us as a people to be more earnest, more holy, more heavenly-minded. Grant that a spirit of harmony and good will may ever prevail among us. May we live together in brotherly peace and concord, and show by the consistency of our lives that we desire to glorify Thee. And, O Lord, do Thou enable us so to serve Thee here that we may at length be received into Thy Kingdom above, for the sake and through the merits of Jesus Christ our blessed and only Redeemer. Amen.

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

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Journal of Proceedings

OF THE  
TENTH SESSION

Held in the City of Sault Ste. Marie, Ontario, from June 7th  
to June 9th, inclusive, A.D., 1932

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WITH APPENDICES



# CLERGY AND OFFICERS OF THE MISSIONARY DIOCESE OF ALGOMA

## The Bishop

The Right Reverend Rocksborough Remington Smith, M.A., D.D.,  
Bishophurst, Sault Ste. Marie, Ontario

The Most Reverend George Thorneloe, M.A., D.D. D.C.L., (Retired)  
169 East Street, Sault Ste. Marie, Ontario

## Archdeacons

The Ven. C.W. Balfour, M.A., Archdeacon of Algoma, Sault Ste. Marie, Ont.  
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**LIST OF CLERGY AND LAY DELEGATES OF THE  
TENTH SYNOD OF THE MISSIONARY  
DIOCESE OF ALGOMA, 1932**

Parish or Mission	Incumbent	Lay Delegate
Aspdin .....	Rev. R. F. Palmer, S.S.J.E., B.A. Bracebridge	George Crompton
Allensville .....		
Lancelot .....		
Ravenscliffe .....		
Grassmere .....		
Bala .....	Rev. John Robinson, Bala	
MacTier .....		
Southwood .....		
Baysville .....	Rev. R. C. Warder, Baysville	Dr. E. H. Niebel
Dorset .....		
Norway Point .....		
Fox Point .....		
Port Cunnington .....		
Boamaris .....	Rev. J. S. Rhodes, Milford Bay	J. D. Cox (absent)
Milford Bay .....		
Biscotasing .....	(Vacant)	
Levack .....		
New Cobden .....		
Blind River .....	Rev. Richard Haines, Blind River	Capt. W. A. Lyness
Algoma .....		
Spragge .....		
Dean Lake .....		
Bracebridge .....	Rev. J. S. Smedley, L.Th., Bracebridge	A. E. Hives D. T. Hodgson C.H.E. Rounthwaite
Bruce Mines .....	Rev. Henry Peeling, Bruce Mines	
Desbarats .....		
Rose .....		
Burk's Falls .....	Rev. G. H. Phillips, Burk's Falls	
Midlothian .....		
Callander .....	Rev. A. P. Scott, B.A., L.S.T., Callander	A. G. Daniel
Capreol .....	Rev. Marshall Talbot, L.S.T., Capreol	
Cobalt .....	Rev. Charles Glover, B.A., L.S.T., Cobalt	
Latchford .....		
Coniston .....	Rev. Canon C. Simpson, L. Th., Coniston	Arthur Lye
Garson Mine .....		
Markstay .....		
Warren .....		
French River .....		
Copper Cliff .....	Rev. A. J. Bruce, L.Th., Copper Cliff	A. Oswald Davies
Burwash .....		
Elk Lake .....	Rev. N. H. Thornton, Elk Lake	
Gowganda .....		
Emsdale .....	Rev. Edwin Wrightson, Emsdale	W. Shane (absent)
Kearney .....		
Novar .....		
Sand Lake .....		
Englehart .....	Rev. L. A. Sampson, Englehart	
Charlton .....		
Heaslip .....		
Krugerdorf .....		
Espanola .....	Ven. W. A. J. Burt, L.Th., Espanola	
Webbwood .....		
Nairn .....		
Massey .....		
Walford .....		
Spanish River .....		
Falkenburg .....	Rev. A. L. Rose, S.S.J.E., M.A., Bracebridge	William Sinclair
Beatrice .....		

**The Clergy and Lay Delegates of the Tenth Synod of the  
Missionary Diocese of Algoma, 1932—Continued**

Parish or Mission	Incumbent	Lay Delegate
Fort William .....	Rev. S. F. Yeomans, Fort William	W. Shapton (absent)
St. Luke's .....		A.V. Bliss (absent)
Fort William .....	Rev. Thomas Lloyd, L.S.T., Fort William	Edgar Howard
St. Paul's .....		John Young (absent)
Fort William .....	Rev. W. A. Hankinson	
St. Thomas' .....		Samuel Zack
Garden River .....	Rev. Canon D. A. Johnston	
Echo Bay .....		A. E. Graham, M.P.P.
Sylvan Valley .....		(absent)
Gore Bay .....	Rev. F. E. Jewell, L.S.T.	
Kagawong .....		
Gravenhurst .....	Rev. Cyril Goodier, L.S.T., Gravenhurst	
Gravenhurst .....	Rev. J. B. Lindsell, Gravenhurst	
The Sanitaria .....		
Haileybury .....	Rev. Canon F. H. Hineks, M.A., Haileybury	
Huntsville .....	Rev. W. F. Smith, Huntsville	P. B. Walmsley (absent)
Kirkland Lake .....	Rev. E. G. Dymond, L.Th., Kirkland Lake	George Doggett (absent)
Korah .....	Rev. Canon W. H. Hunter, R.R. 1, Sault Ste. Marie	George Bailey
Goulais Bay .....		
St. Peter's Sault Ste. Marie .....		
Little Current .....	Rev. Edwin Weeks, Little Current	T. J. Patten (absent)
Sucker Creek .....		
Green Bush .....		
Maganatawan .....	(Vacant)	
Dunchurch .....		
Broadbent .....		
Manitowaning .....	Rev. E. H. Rudge	F. W. Major
Hilly Grove .....		
The Slash .....		
South Bay Mouth .....		
Mindemoya .....	(Vacant, Lay Missionary in charge)	
Providence Bay .....		
New Liskeard .....	Rev. E. A. Irwin, L.S.T., New Liskeard	C. Uttley
Harley .....		
Nipigon .....	(Vacant)	
Dorion .....		
North Bay .....	Rev. H. A. Sims, North Bay	J. H. Elliott
St. John's .....		B. G. Gosae (absent)
North Bay .....	Rev. E. J. G. Tucker, L.Th., North Bay	
St. Simon's .....		
North Cobalt .....	(Vacant)	
Oliver .....	Rev. Alfred Greaves, Murillo	H. R. Brooks
Slate River .....		
Hymers .....		
Parry Sound .....	Rev. Stephen Turner, Parry Sound	
Port Arthur .....	Rev. A. J. Bull, B.A., Port Arthur	G. Blanchard (absent)
St. John's .....		W. L. Nesbitt (absent)
Port Arthur .....	Rev. L. I. Greene, Port Arthur	H. J. Rogers
St. George's and St. Stephen's .....		R. R. Page
Port Arthur .....	(Vacant)	
St. Michael's .....		



**The Clergy and Lay Delegates of the Tenth Synod of the  
Missionary Diocese of Algoma, 1932—Continued**

	Incumbent	Lay Delegate
<b>Port Carling</b> .....	Rev. A. E. Carding, Port Carling	
Port Sandfield .....		
Gregory .....		
<b>Port Sydney</b> .....	Rev. E. F. Pinnington, Port Sydney	Joseph Hayman
Newholme .....		
<b>Powassan</b> .....	Rev. C. B. Harris, Powassan	
Trout Creek .....		
Chisholm .....		
<b>Restoule</b> .....	(Vacant)	
Nipissing .....		
<b>Rosseau</b> .....	Rev. W. T. Swainson, Rosseau	Fred Einarson
Ullswater .....		
Windermere .....		
Cardwell .....		
<b>Sault Ste. Marie</b> .....	Ven. C. W. Balfour, M.A.,	W. J. Thompson
St. Luke's .....	Sault Ste. Marie	(absent)
		E. W. Shell (absent)
		Geo. W. Dexter
		(absent)
<b>Sault Ste. Marie</b> .....	Rev. R. H. Fleming, L.S.T.	
St. John's .....	Sault Ste. Marie	
<b>Sault Ste. Marie</b> .....	Rev. C. F. Hives,	
Indian Homes .....	Sault Ste. Marie	
<b>Schreiber</b> .....	Rev. D. D. Macqueen, L.S.T., Schreiber	Allan Stevens
	(Vacant—Lay Missionary in charge)	L. F. Hardyman
<b>Sheguiandah</b> .....		
St. Peter's .....		
St. Andrew's .....		
Bidwell .....		
<b>Silverwater</b> .....	Rev. B. P. Fuller (absent)	
Sheshegwaning .....	Silverwater	
<b>Sprucedale</b> .....	Rev. R. Kelway-Bamber, Sprucedale	E. L. Hall
Seguin Falls .....		
Ilfracombe .....		
<b>St. Joseph's Island</b> .....	Rev. J. S. R. Sturgeon, L.S.T.,	Stanley Tranter
Hilton Beach .....	Hilton Beach	(absent)
Richards Landing .....		
Jocelyn .....		
<b>Sturgeon Falls</b> .....	Rev. Canon Charles Piercy,	
Cache Bay .....	Sturgeon Falls	
<b>Sudbury</b> .....	Rev. P. F. Bull, Sudbury	Dr. R. H. Arthur
		Fred Davison
		A. M. Church (absent)
<b>Sundridge</b> .....	Rev. W. M. Whiteley, Sundridge	
South River .....		
Eagle Lake .....		
<b>Tarentorus</b> .....	(Vacant. Services supplied by Sault Ste Marie clergy).	A. B. Hives
<b>Thessalon</b> .....	Rev. Canon A. P. Banks, L.Th.,	C. F. Rothera
	Thessalon.	
<b>Torrance</b> .....	(Vacant)	
Mortimer's Point .....		
<b>Uffington</b> .....	Rev. C. M. Serson, S.S.J.E., S.T.B.	W. W. Jarvis
Purbrook .....	Bracebridge.	
Vankoughnet .....		
<b>Whitefish Falls</b> .....	Rev. A. W. Stump, Whitefish Falls,	R. M. Taylor
Birch Island .....	via Sudbury (absent)	
<b>White River</b> .....	Rev. Cyril Clarke	R. C. Vincent
Missanabie .....		
Franz .....		
<b>Superannuated:</b>		<b>Lay Missionaries:</b>
Most Rev. Geo. Thorneloe, M.A., D.D., D.C.L., Sault Ste. Marie		L. F. Hardyman,
Rev. Lawrence Sinclair, Huntsville		Sheguiandah
Rev. Canon A. J. Young Toronto	Rev. John Tate, England	R. M. Taylor,
Rev. Canon A. H. Allman, Gravenhurst		Mindemoya

**JOURNAL OF PROCEEDINGS**  
OF THE  
**TENTH SYNOD**  
OF THE  
**MISSIONARY DIOCESE OF ALGOMA**

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**FIRST DAY — TUESDAY, JUNE 7th, 1932**

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**OPENING SERVICES**

In accordance with the notice convening the Synod, the Tenth Synod of the Missionary Diocese of Algoma was opened at Sault Ste. Marie on Tuesday, June 7th, 1932, with a Choral Celebration of Holy Communion in the Pro-Cathedral of Saint Luke at eight o'clock a.m. The Celebrant was the Lord Bishop of the Diocese, who was assisted by the Ven. Archdeacon Burt (reading the Epistle), the Ven. Archdeacon Balfour (reading the Gospel), the Rev. Canon Hincks and the Rev. Canon Johnston. During the service Mr. Fred Babe, K.C., was installed as Chancellor of the Diocese. The sermon was preached by the Rev. F. H. Cosgrave, M.A., D.C.L., LL.D., Provost and Vice-Chancellor of Trinity College, Toronto.

**THE SERMON**

St. Luke 21, 28—“**Look up and Lift up your Heads**”.

My Lord Bishop,  
Brethren of the Clergy,  
and Brethren of the Laity:

Before you enter upon the very important business of your Synod, and while your thoughts are still solemnized by the glorious service in which we have joined, I propose to direct your attention to some contemporary movements which I believe should prompt us to look up and lift up our heads—lift up our heads not in pride, but in humble gratitude to God, and high hope for the future which lies before us and our comrades.

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(Note: During the Synod the following daily services were held: Mattins at 7.15 a.m., Holy Communion at 7.30 a.m., and Evensong at 5.30 p.m.)



A wave of pessimism has swept across our civilization. We read of, and sometimes we meet, men fainting for fear and for expectation of the things which are coming on the world.

This spirit of fearfulness, natural in days of great depression and almost insoluble problems, invades the Church, and does more than anything else to prevent us undertaking and carrying through the high and holy task which has been committed unto us.

God gave us no such spirit of fearfulness, but one of power and love and of a sound mind.

In the time of our Fathers and in the old time before them, there were also pessimists—good men they were very often who almost despaired of the cause of religious life and truth. Think of our own Church of England in the early part of the 18th century when Addison said that there was "less appearance of religion in England than in any other neighbouring state." When at that time the great Bishop Butler was offered the Archbishopric of Canterbury, he is said to have replied, "I cannot take command of a sinking ship." We know now that that was just the darkest hour before the dawn—the dawn which broke with the field preaching of Wesley and Whitfield and the Revival which "brought strength and earnestness into half the homes of England."

Accenting later Dr. Arnold of Rugby said, "The Church in its present form nothing can save." The words were hardly uttered before Keble preached his famous Assize Sermon, and the Oxford Movement was launched to give the Christian Faith a fresh reality for hundreds of thousands of persons.

Bishop Lightfoot used to say that the best cordial for drooping spirits was a study of history. It is full of warnings against an excessive pessimism.

Of course, there must be no cry of peace where there is no peace, no daubing of the wall with untempered mortar. In the clearest tones let us proclaim that the present distress in every civilized land is due in very large measure to human selfishness and avarice—that our difficulties are due to forgetfulness of God and his laws—that there is no way out except the path of repentance. Men must change their point of view, cease to seek only their own profit, come to have the same care one for another, allow considerations of love and reverence for their fellowmen a proper place in their plans.

Now this is precisely what the Church has always said whenever and wherever it has faithfully preached the Gospel of our Lord Jesus Christ.

In days of depression and trouble the age-old teaching of the necessity of repentance, of obedience to the laws of God, and reverence for His Commandments always receives fresh confirmation. The light of the Church of God should always shine more brightly in the darkness. Those of us who preach the Gospel and proclaim God's ways to men should look up and lift up our hearts, for now men have lost faith in the idols after which they went, and we have a new opportunity to claim their allegiance for the true God. Let us go forth with fresh courage and new hope to take advantage of this opportunity, by preaching fully and faithfully the Gospel which bids men seek first the Kingdom of God and love one another.

The Power of the Gospel is being exhibited in reference to another matter of vital importance. There is today a new and widespread realization of the folly and futility of war. We see it no longer as a glorious thing, no longer as an inevitable thing, but as one of the works of the devil which Christ came to destroy.

In spite of some disheartening set-backs, there is high hope that in the near future men will put this horror out of human life, and bring into international relations such a measure of the Spirit of Christ as will render the recurrence of war on any large scale impossible. If the Church will speak out fearlessly concerning the iniquitous traffic in armaments and the excessive nationalism which is a constant peril, the day is close at hand when this thing will be definitely behind us. Look up and lift up your heads—for this great objective may now be achieved.

Let us recall how slavery was abolished in the civilized world, how child labour was eliminated in factories, and other great social reforms effected. The Spirit of the Living God worked on the conscience of William Wilberforce and Lord Shaftesbury and Abraham Lincoln and a host of lesser persons. It was God calling to men that they should all everywhere repent. Men responded to His command and these abominations were overcome. Look up and lift up your heads. Preach faithfully the Gospel of Jesus Christ, and put it into practice, and war with other unjust and mischievous institutions and customs will be no more.

Let us now think of the Church of God itself, and first of all the Holy Church that is throughout all the world. How does it fare today? Let us admit that it is "by schism rent asunder", immeasurably weakened in its testimony to the world by its divisions. Let us admit that it is everywhere hampered by the prejudice, sloth and apathy of its members. Nevertheless there is cause in the present situation for us to look up and lift up our heads, to thank God and take courage.

There is, in the first place, a better realization of the essential nature of the Religion which we profess. We are coming to know it again as a supernatural religion—a Divine invasion of history and of human life in judgment, pardon and grace. This has been freshly emphasized by such teachers as Karl Barth in Protestant Germany, Marlain in France, and our own Bishop Gore in England. These men have not written in vain. There is a new and flaming conviction that God Himself—the Living God—is active in this world of ours, and that to leave Him out of our calculations is the grossest folly. The secularizing movement is definitely checked. It is now widely admitted that a religion and a Supernatural Religion is essential to all good life. All this is sheer gain. We are recovering a Divine Religion, one with power to inspire men and women and send them forth to give themselves and everything they possess to Him who has redeemed them. For this we should look up and lift up our heads.

Again there was a time—not many years since—when it was widely believed that no intelligent person in touch with the developments of modern science and philosophy could be a sincere believer in the Christian Faith. I can remember that time myself when the outlook of many leading scientists was materialistic, and a mechanistic view of the universe was supposed to be the only possible one. I can recall also the somewhat unsympathetic and fearful attitude of many leading religious teachers to the developments of science.



Today this situation is entirely changed. There is on the one hand a far greater realization of the limitations of Science. It is now admitted that it does not touch the question of origins at all. The mechanistic and materialistic view of the universe is almost as much antiquated and outgrown as astrology. Professor J. S. Haldane says, "The main outstanding fact is that the mechanistic account of the universe breaks down completely in connection with the phenomena of life." There is among scientists today a new attitude of wonder and reverence which brings them nearer than ever before to the poets and the prophets.

On the other side our leading religious teachers are saner than their predecessors in their attitude to scientific discoveries. It is significant that no one has yet suggested that Einstein's teachings are destructive of the Christian Faith. The method of violent and futile denunciation has been abandoned and some of the teaching which was regarded with alarm a generation ago is now seen to illuminate and confirm the Faith of the Church.

The only considerable body among educated people which is definitely anti-Christian today are the second-rate literary men. They look upon the Christian Creed as a mythology and they hate the Christian morality. It would be strange if there was no opposition of this kind to One whose Kingdom is not of this world.

Taking the situation as a whole we may say that no Christian need let his head hang down in any intellectual circle today. We need not be ashamed of the Gospel of Christ. It is and it is admitted to be the power of God unto Salvation. Therefore, we may look up and lift up our heads.

Brethren, may I add a word concerning the cause of the Church in the Diocese of Algoma? We know this region as one consecrated by the labour of some of the most revered of Canadian Churchmen. The names of McMurray, O'Meara, Sullivan, Thorneloe and Gillmor, come immediately to one's mind, but I know there were many others scarcely, if at all, behind them in devotion to this great cause. When you think of your predecessors you may look up and lift up your heads. Their service has been accepted and blessed by God and widely and deeply appreciated by the people of all races to whom they ministered.

And you, Brethren, go forth bearing the same Gospel of which you have no cause to be ashamed. You go as ambassadors of the same King, as representatives of the same Church. I know you face many difficulties, especially in these times of depression; but when you think of your commission and of the treasure committed to your charge—what you hold in trust for the people of this region—you may surely look up and lift up your heads, humbly but fervently you may thank God for calling you to such a Service.

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At the conclusion of the Synod Service the delegates retired to the parish hall where breakfast was served by the members of the Pro-Cathedral Branch of the Woman's Auxiliary.

## ORGANIZATION

The members of Synod then assembled in the parish hall for the business sessions.

The Bishop took the Chair at 10.50 a.m. and said the opening prayers.

His Lordship then handed to the Rev. Canon Piercy, Clerical Secretary, a duly certified list of the Clergy of the Diocese. The Clerical Secretary called the roll and the following answered to their names:

The Ven. C. W. Balfour, M.A.	The Rev. D. D. Macqueen, L.S.T.
The Ven. W. A. J. Burt, L. Th.	The Rev. Stephen Turner
The Rev. Canon Piercy	The Rev. W. F. Smith
The Rev. Canon Johnston	The Rev. E. A. Irwin, L.S.T.
The Rev. Canon Hinecks, M.A.	The Rev. Charles Glover,
The Rev. Canon Colloton, B.A., B.D.	B.A., L.S.T.
The Rev. Canon Hunter	The Rev. J. S. Smedley, L.Th.
The Rev. Canon Simpson, L.Th.	The Rev. E. J. G. Tucker, L.Th.
The Rev. Canon Banks, L.Th.	The Rev. R. C. Warder
The Rev. H. A. Sims, R.D.	The Rev. A. E. Carding
The Rev. Thomas Lloyd,	The Rev. Alfred Greaves
L.S.T., R.D.	The Rev. J. S. Rhodes
The Rev. Lawrence Sinclair	The Rev. A. P. Scott, B.A., L.S.T.
The Rev. E. G. Dymond, L.Th.	The Rev. C. M. Serson, S.S.J.E.,
The Rev. A. J. Bull, B.A.	S.T.B.
The Rev. A. J. Bruce, L.Th.	The Rev. L. I. Greene
The Rev. P. F. Bull	The Rev. John Robinson
The Rev. E. F. Pinnington	The Rev. F. E. Jewell, L.S.T.
The Rev. Richard Haines	The Rev. L. A. Sampson
The Rev. S. F. Yeomans	The Rev. R. Kelway-Bamber
The Rev. R. H. Fleming, L.S.T.	The Rev. Edwin Wrightson
The Rev. A. L. Rose, S.S.J.E., M.A.	The Rev. Marshall Talbot, L.S.T.
The Rev. R. F. Palmer,	The Rev. Cyril Clarke
S.S.J.E., M.A.	The Rev. J.S.R. Sturgeon, L.S.T.
The Rev. Henry Peeling	The Rev. H. A. Rogers
The Rev. C. F. Hives	The Rev. E. H. Rudge
The Rev. W. T. Swainson	The Rev. N. H. Thornton
The Rev. W. A. Hankinson	The Rev. H. K. Eward, B.A.
The Rev. C. B. Harris	The Rev. Benjamin Wood
The Rev. Edwin Weeks	The Rev. G. K. Lowe, L.Th.

The following clergy arrived later:

- The Rev. J. B. Lindsell, R.D.
- The Rev. W. M. Whiteley
- The Rev. G. H. Phillips
- The Rev. Cyril Goodier, L.S.T.



The Bishop appointed the Rev. Canon Hincks and the Rev. Richard Haines as Scrutineers of the certificates of Lay Delegates.

The Scrutineers reported the following Lay Delegates as present with proper credentials, and entitled to take seats in Synod:

Mr. George Crompton, Aspdin	Capt. W. A. Lyness, Blind River
Dr. E. H. Niebel, Baysville	Mr. A. E. Hives, Bracebridge
Mr. C. Uttley, New Liskeard	Mr. Samuel Zack, Garden River
Mr. R. C. Vincent, White, River	Mr. E. L. Hall, Sprucedale
Mr. H. R. Brooks, Oliver	Mr. R. R. Page, St. George's and St.
Mr. F. W. Maor, Manitowaning	Stephen's, Port Arthur
Mr. Wm. Sinclair, Falkenburg	Mr. H. J. Rogers, St. George's and
Mr. C. F. Rothera, Thessalon	St. Stephen's, Port Arthur
Mr. Joseph Hayman, Port Sydney	Mr. Arthur Lye, Coniston
Dr. R. H. Arthur, Sudbury	Mr. W. W. Jarvis, Uffington
Mr. D. T. Hodgson, Bracebridge	Mr. Edgar Howard, St. Paul's, Fort
Mr. Fred Davison, Sudbury	William
Mr. A. O. Davies, Copper Cliff	Mr. A. B. Hives, Tarentorus
Mr. C.H.E. Rounthwaite,	Mr. L. F. Hardyman, Sheguiandah
Bruce Mines	Mr. R. M. Taylor, Whitefish Falls
Mr. Fred Einarson, Rosseau	

There being a quorum of both orders present, the Bishop declared the Synod properly constituted.

Moved by Archdeacon Burt, seconded by Canon Colloton:

That the Rev. the Provost of Trinity College be invited to a seat on the floor of the house. Carried.

Moved by Canon Colloton, seconded by Rev. Richard Haines:

That the Rev. Canon Piercy be re-elected Clerical Secretary of the Synod. Carried.

Moved by Mr. F. W. Major, seconded by Dr. E. H. Niebel:

That Mr. Harry J. Rogers be re-elected Lay Secretary of the Synod. Carried.

Moved by Canon Piercy, seconded by Mr. C. F. Rothera:

That a short message of greeting be cabled to the Algoma Association in England. Carried.

The following is the message sent:

Miss Hilda Chappel,  
78 Lansdowne Road,  
Holland Park, London.

Synod in session sends greetings to Association, and sincere gratitude for prayers and generous assistance.

BISHOP OF ALGOMA.

Moved by Rev. E. G. Dymond, seconded by Canon Simpson:

That a press committee be appointed by the Bishop, to report the proceedings of the Synod. Carried.

The Bishop appointed the Rev. L. I. Greene and Mr. H. J. Rogers as the Press Committee.

Apologies for absence were received from the Rev. B. P. Fuller and the Rev. A. W. Stump.

The following telegram was received from Dr. A. C. Boyce, K.C., the retiring Chancellor, and read by the Bishop:

Ottawa, June 7, 1932

Right Rev. Rocksborough Smith, D.D.,  
Lord Bishop of Algoma,  
Sault Ste. Marie, Ontario.

Pray accept my best wishes, and be assured my earnest prayers for Divine blessing on work of your Synod.

A. C. BOYCE.

A request having been received from Mr. G. E. Main, Secretary of the Pension Fund of the Church of England in Canada, asking that he be allowed to address the Synod on the subject of the proposed Pension Fund, it was

Moved by Archdeacon Balfour, seconded by Rev. H. A. Sims:

That Mr. G. E. Main be asked to address this Synod at 7.30 this evening on the Pension Fund. Carried.

The Synod adjourned at 11.45 a.m. for luncheon, which was served in St. John's parish hall by the ladies of St. John's and St. Peter's Churches, Sault Ste. Marie, and Christ Church, Korah.

#### Afternoon Session

The Synod re-assembling at 2.30 p.m., the Committee on Credentials of Lay Delegates reported the following as duly qualified:

Mr. J. H. Elliott, St. John's, North Bay  
Mr. A. G. Daniel, Callander

The Rev. G. H. Phillips, the Rev. Cyril Goodier, the Rev. J. B. Lindsell, and the Rev. W. M. Whiteley arrived and took their seats.

The Bishop then read his Charge, as follows:



## THE BISHOP'S CHARGE

IN THE NAME OF THE FATHER, AND OF THE SON, AND OF  
THE HOLY GHOST. AMEN.

Dear Reverend Fathers  
and Brethren of the Laity:

Since our last triennial Synod, two events of great importance to the Anglican Communion have taken place, the Lambeth Conference and the General Synod of the Canadian Church.

### The Lambeth Conference:

I found the Lambeth Conference a most inspiring experience. An assembly of no less than 308 Bishops of the Anglican Communion, gathered together from all quarters of the world, gives one a wonderful idea of the widespread activities of our Church. This was particularly striking at the great opening service in Canterbury Cathedral. There we saw the representative of Augustine, Apostle of England, seated in the ancient chair of the first Archbishop of Canterbury, to receive the heads of the daughter Churches from all parts of the world of whose very existence Augustine never dreamed. It was not, however, merely numbers and distances that impressed one most, but the remarkable spirit of brotherliness. It was evident that each Bishop was trying honestly to understand and sympathize with the difficulties of the others. There were the English Bishops, learned and statesmanlike, even if to some they seemed somewhat cold and aloof, although in reality they were not so, but simply showing the English characteristic of reserve towards strangers. As we went on, much of this feeling was blown away by the gusts of fresh air from the great democratic Dominions whose Bishops had been elected by their people. At first the American Bishops, of whom there were 61 present, stood a little aloof. They did not feel quite at home; but very soon they were joining heartily in everything that was going on, whether meetings or social gatherings, and apparently ceasing to regard the representatives of the Old Country as animated fossils, they soon came to wonder at their depths of learning, their wise counsel, and their devotional spirit. With such diverse elements the wonder daily grew that the Archbishop of Canterbury was able to guide this assembly to decisions that were remarkable for their unanimity.

It is most significant that the only subject on which there was any divergence of view was the moral problem connected with certain aspects of the Marriage question. On the question of Divorce, it is true, all were agreed, and it was unanimously resolved to reaffirm a resolution of the Conference of ten years before, that the Church upholds "our Lord's principle and standard of marriage as a lifelong and indissoluble union, for

better, for worse, of one man with one woman to the exclusion of all others on either side, and we call on all Christian people to maintain and bear witness to this standard." There was almost complete unanimity too on the decisions that in cases of re-marriage after divorce, the ceremony should not be celebrated according to the rites of the Church, and that where an innocent person has remarried under civil sanction, and desires to receive Holy Communion, the case should be referred to the Bishop of the Diocese. It was on the difficult problem of limiting or avoiding parenthood that marked divergence was shown, and Resolution 15, which has figured more largely in public discussion of the report of the Conference than any other, was passed by a vote of only 193 to 67, while a good number of Bishops refrained from voting. You will remember that this resolution refers to the question of birth control. I do not propose to enter into this matter here, as it does not seem to be an urgent one in our country; at any rate, I have not had any difficulties on this problem referred to me either by clergy or laity. It should, perhaps, be considered a serious question for us, as it is evident that if the families of French-Canadians continue to grow at their present rate, while those of English-speaking Canadians remain so small, it is only a matter of time before Canada becomes predominantly a French-speaking Roman Catholic country.

#### **The Orthodox Church.**

An event which will render the Conference of 1930 forever memorable in the history of the English Church was the presence of a large deputation from the Eastern Orthodox Church. This deputation was remarkable not only for its size, but for the importance of its members, for it was headed by His All-Holiness and Beatitude, the Pope and Patriarch of Alexandria, Meletios II, to give him his full title, who was accompanied by Metropolitan and Archbishops from the great Church of Constantinople, the Patriarchates of Roumania, Yugo-Slavia, Antioch and Jerusalem, and from the Churches of Greece, Cyprus, Poland and Bulgaria. Russia alone among the great Churches of Eastern Christendom was not represented, owing to Soviet tyranny. It was the most weighty delegation ever sent by the Orthodox Church to any Church of the West, and the largest since the Council of Constance in 1415. The delegation attended our opening services in Canterbury Cathedral and S. Paul's, and met our committees with the utmost cordiality. Though these matters move very slowly, yet it is not too much to anticipate that when the next Lambeth Conference meets, it will see the end, so far as the English and Orthodox Churches are concerned, of the disastrous schism by which the Church of Christ was rent in twain some 500 years ago. Unfortunately the Church of Rome still stands aloof from all such movements and still demands, as the price of reunion, unconditional submission to herself, though it seems to me that it is impossible that she can remain utterly untouched by the stirring and deeply momentous events which are taking place around her. The Old Catholics who broke away from the Roman Church after the promulgation in 1870 of the Decree of Papal Infallibility have already, since the Lambeth Conference, come into communion with us, and though they are not a very large body, yet they are very influential on the continent of Europe and include several learned scholars of repute.

#### **Statement on Anglican Doctrine.**

An important result of the Conference with the Eastern Prelates, and one which has not received the attention it deserves, is that the whole body of Anglican Bishops has defined the teaching of our Church on certain important points of Doctrine more clearly than has ever been done before.



The statement I refer to deals with certain vital matters. Thus, it is laid down in the report:

(1) That in matters of Doctrine the decision would be given in the Anglican Communion by the body of Bishops, without excluding, however, the co-operation of clergy and laity during the discussions. The Bishops are the final authority in doctrinal matters. (Report, page 138).

(2) That Holy Orders is distinctly stated to be a Sacrament, that is the outward and visible sign of a spiritual gift. (Page 134).

(3) That if there is any ambiguity in the XXXIX Articles, as there undoubtedly is in some places, the Articles should be interpreted by what the Prayer Book itself says. This is a most important principle which will no doubt in future be always borne in mind. The Greeks stated that in some of the Articles "there seemed to be a certain want of clearness" — a very polite way of referring to a defect of which Protestant controversialists have not been slow to take advantage. (Page 135).

(4) That the Church of England has always carefully preserved the Apostolic Succession, and considers that there is undoubtedly thus a link with the Apostles. (Page 135).

(5) That the doctrine of the Real Presence is taught by the Church of England, though guarding against materialistic theories and against the doctrine of Transubstantiation as it had been taught in the Mediaeval Church. It was further stated that after the administration of the Communion to the faithful, the consecrated Bread and Wine are still regarded as a Sacrament of the Body and Blood of Christ "in that they have the same efficacy as before the administration". (Page 135). It will be noted that this is, of itself, sufficient ground to justify the Reservation of the Blessed Sacrament for the Communion of the Sick.

(6). That "we truly teach the Doctrine of the Eucharistic Sacrifice, guarding against the error that the one Sacrifice offered by Our Lord on the Cross could in any way be repeated." By it, they say, we mean that "we plead and represent before the Father the Sacrifice of the Cross, and by it we confidently entreat remission of sins and all other benefits of the Lord's Passion for all the whole Church". It goes on to say, "this whole action, in which the people has necessarily to take its part with the priest, we are accustomed to call the Eucharistic Sacrifice". (Page 136).

(7). That when in the prayer called the Prayer of Oblation we pray "that we and all Thy whole Church may obtain remission of our sins and all other benefits of His Passion", we include "the whole company of faithful people, living and departed." (Page 139). The Bishops here admit clearly that those theologians are right who say that the present Prayer Book does contain prayers for the departed.

It is most suggestive that all these passages on these important points of Doctrine, to which I have referred, occur in a report which was accepted by the whole Conference unanimously. The Conference was not summoned as a Synod, it is true, to issue any statement laying down doctrine; yet it declares that "it records its acceptance of the statements of the Anglican Bishops . . . . as a sufficient account of the teaching and practice of the Church of England and of the churches in communion with it." (Page 49).

May we therefore venture to hope that when we, as Anglicans, teach such doctrine as the Apostolic Succession, the Real Presence, the Euchar-

istic Sacrifice, and Prayers for the Departed, we shall no longer be accused of any tendency towards Romanizing the Church.

### **The Anglican Communion.**

Another point of considerable importance which has not received as much attention as it deserves is that in 1930, for the first time, I believe, the Anglican Communion as a whole ventures to make a definition of itself and what it stands for in the Christian world. Hitherto we have been content to refer to the Anglican Church as a body of certain Provinces and Dioceses which are held together on the basis of a certain conception of Christian truth which is different from that of the Roman Communion on the one hand, and the Nonconformists on the other, but we have never stated definitely in any official document what is the ideal to which we bear witness. Now, however, in Resolution 49, the following statement is set forth:

“The Anglican Communion is a fellowship, within the One Holy Catholic and Apostolic Church, of those duly constituted Dioceses, Provinces or Regional Churches in communion with the See of Canterbury, which have the following characteristics in common:

- (a) they uphold and propagate the Catholic and Apostolic faith and order as they are generally set forth in the Book of Common Prayer as authorized in their several Churches;
- (b) they are particular or national Churches, and, as such, promote within each of their territories a national expression of Christian faith, life and worship; and
- (c) they are bound together not by a central legislative and executive authority, but by mutual loyalty sustained through the common counsels of the Bishops in conference.”

You will observe that this statement laid stress upon four points—

(1). The Anglican Communion is a true part of the one Holy Catholic and Apostolic Church, and makes no claim to be a Protestant body which, at the Reformation, or at any other time, separated itself from the main stream of development of the Church as it has flowed on down the ages.

(2). The various Prayer Books of the different parts of the Anglican Church are expressive of Catholic Faith and Order. The reference is not merely to the Prayer Book of 1662, but includes such books as those of the American and South African Churches which are more definitely Catholic in some respects than our own.

(3). The principle of National Churches is insisted upon as in the 34th of the XXXIX Articles, which refers to the authority possessed by “particular or National Churches”, within certain limits, of ordaining, changing and abolishing ceremonies or rites of the Church.

(4). There is nothing corresponding to the Vatican System in the Anglican Church, for the Churches of the Anglican Communion are not bound together by any central authority, although of course the Archbishop of Canterbury possesses tremendous influence as adviser and guide of the various dioceses of our Communion. The Conference looks on the different Provinces and Dioceses as bound into one Communion by a loyalty which finds its expression in the Lambeth Conference and similar gatherings of Bishops. The characteristic principle of our Church is clearly, then, that



we all hold in common the Faith and Order of the Catholic Church of Christ and yet are free to develop upon our own individual national lines within its limits. So the Conference declares that "Liturgical uniformity should not be regarded as a necessity throughout the Churches of the Anglican Communion" (page 162). The Anglican Church is proud of the characteristic for which she has always been famous, namely, her comprehensiveness. As I pointed out in my last charge, the ideal of the Church of England is the noblest attempt yet made to fulfil the mind of Christ our Lord by combining three aspects of the Christian Faith, namely, (1) Ordered Devotion and Sacramental Life; (2) Evangelical and Prophetic values, and (3) the claims of Modern Knowledge. That is to say, she holds the three elements of Catholicity, Evangelicalism and Modernism. It is a truly evangelical Catholicism, free from any desire to be obscurantist and to shut one's eyes to modern thought, which we have to present to a world that sadly needs it. So the Church of England dares to be at the same time Evangelical, Catholic and Critical. This is her mission to the world, and you, my brethren of the clergy, are commissioned to take that message to the people of this Diocese.

#### General Synod.

Owing to the meeting of the Lambeth Conference in 1930, the General Synod of the Canadian Church was postponed to 1931. It met at Toronto, the meetings being held in the Parish House of St. Paul's. The choice of Toronto was a good one, for there was an attendance of no less than 23 Bishops, 130 Clergy, and nearly 100 laity. A great deal of very necessary, though rather humdrum, business was carried through, but there were three subjects of outstanding interest and importance, namely, the Canon on Clerical Pensions, the Canon on the Primacy, and the Report of the Anglican National Commission.

The question of the pension scheme will be brought before us during this Synod by the Secretary, Mr. Main, and so I shall say nothing about it now.

The Canon on the Primacy was carried, but needs to be confirmed by the next General Synod before it becomes effective. Consequently, the new Primate was elected by the old method, namely, election by the House of Bishops of one of the present Archbishops. The new Canon, however, provides that the Primate shall be elected by the General Synod acting through an Electoral College. The Upper House of this College is to submit two or more nominations to the Lower House who are to take a ballot immediately without debate. Majorities of both clerical and lay votes are necessary for election. The Primacy is to be thrown open to all Diocesan Bishops in the Canadian Church. The Primate must resign at the age of seventy, but the House of Bishops has power to refuse to accept his resignation, thus providing that if it is thought that he is still capable of carrying on his duties he may be requested to do so. The Canon looks forward to the time when a fixed Primatial See for the Canadian Church shall be feasible, and when this comes about, the office will be thrown open, not only to all bishops, but also to all priests of the Church of England in Canada or of any other Church in communion with her. It will be some considerable time, no doubt, before it is possible to provide for an adequate stipend and residence for the holder of the fixed Primatial See. In the meantime, the next Primate will hold a somewhat anomalous position, for, unless one of the Archbishops is chosen, he may himself actually be under the jurisdiction of the Archbishop of the Province in which his diocese is situated.

I pass on to the report of the Anglican National Commission. A great deal of time was spent by the General Synod in considering its recommendations—many of us thought, a good deal too much time. The report of the Field Commissioners was to me rather a disappointing document. It consists of 124 pages, but it does not contain a great deal of matter which can be called very informative. The recommendations were 29 in number and were so loosely drawn up that a great deal of time had to be spent in revising all those that were of much importance, while the Commission was so much out of touch with the general feeling of our people that their suggestion to change the name of the Church was rejected by an overwhelming majority. Their recommendations regarding the rights and powers of Provincial Synods, the life-tenure of incumbents, and the approval of General Synod in monetary appeals to England were struck out, and their suggestions regarding changes in boundaries of Provinces and Dioceses were not even discussed, but transmitted for the consideration of the synods concerned.

### Co-operation.

The only recommendation to which I shall refer at length is the one which aroused the strongest feeling both in the Synod and the Press, namely, that which suggested co-operation with other Christian bodies in sparsely settled parts of the Dominion. The Commission had referred to the difficulties of ministering in such areas to scattered groups of our own people and recommended that an advance should be made to the United Church and the Presbyterian Church to see if some arrangement could be made with them for a more friendly co-operation, laying down the very necessary proviso, however, that we must administer the Sacraments to our own people. Many of us would have liked to see this recommendation withdrawn altogether, but after a protracted debate, the continuity of which was largely ruined by its having to be twice adjourned, this was seen to be impossible, and the only alternative was to amend it in such a way to render it less harmful. Accordingly, the reference to the United and Presbyterian Churches was struck out, the advance is to be made through the Bishops of our Church, and two clauses were added at the end to say that no division of territory between various churches was intended, and that we should in no way relax our efforts to afford spiritual ministrations to all our people, however remote they might be from an Anglican place of worship. As responsible for these last two clauses, I venture to think that they render our position in the matter more definite and more in accord with our Anglican principles. Our Church does not regard herself as one of the Protestant bodies with just a few non-essential differences from the others on certain points. We appreciate at its full, the fact that the Holy Spirit does undoubtedly work within the bounds of those Communions which have at various times in history separated themselves from the historic Catholic Church of Christ; yet we are convinced that we have a definite Catholic Faith and Practice which we have inherited from the Church of Christ and His Apostles, and which we have no right to tamper with or to water down, because it is a sacred trust. We ought, therefore, to strain every nerve to carry the spiritual ministrations of our Church to every Anglican whom we can reach, however remote his dwelling, and ought never to concur in the suggestion that we should hand them over to the spiritual care of those who are not, and do not claim to be, priests and deacons of the Church. If such an arrangement as the Commission originally suggested were made, I feel certain that the proviso that we must administer the sacraments to our own people



would not last very long. Our people, after a few years of the ministrations of other religious bodies, feeling, no doubt, that their own Mother Church had deserted them, would in all probability come eventually to the conclusion that the minister who led them in prayer, preached to them, and taught their children, was quite sufficient also to give them Holy Communion. And this is, in fact, what has happened in places where our clergy have not been so zealous as they should be in shepherding distant members of their flocks in their missions. In such cases people who have been neglected have been lost to the Church of their baptism. This is no doubt quite satisfactory if you hold that the Anglican Church and the Protestant bodies differ only in a few rather negligible points. But it is intolerable to those who believe that the clergy of our Church have been called by authority and commissioned as Christ's ambassadors for the work of the sacred priesthood.

May I here introduce a personal note. I would not like you to think that my own personal attitude towards the ministers of Protestant denominations is at all an unfriendly one. I was one of the founders of the Ministerial Association in the Sault, and was unanimously chosen this year as its President. Our relations have throughout been most cordial, yet we all realize that we differ on many vital matters of doctrine and discipline. Our meetings have taught me, what I hardly realized before, that the United Church, the Baptists, the Free Methodists, the Lutherans, and the Salvation Army, differ quite as much from one another as they do from the Church of England.

The spiritual needs of scattered members of the Church are a call to us all for greater effort and self-sacrificing zeal, and we cannot conscientiously be content to fold our hands and say that if we do not minister to them some other religious body will. As the recommendation now stands, the advance to other religious bodies in the areas concerned is to be made through the Bishops, that is, I take it, through the whole body of Bishops, and it is clearly laid down that areas are not to be marked off as being Anglican or Presbyterian, Baptist or what not. What a terrible thing it would be to be a Churchman living in a Holy Roller area! I do not think that the Commission seriously advised any such division of territory, nor, indeed, that they realized at all vividly what their proposals really amounted to, but their suggestion has led to a crop of letters in the religious Press from persons who apparently have no idea that the Anglican Church stands for anything definite at all, but who would like to see her a member of one glorious "Pan-Protestant Alliance".

#### **Centenary of the Oxford Movement.**

Next year, the Church of England throughout the world will be celebrating the Centenary of the Church Revival, which is commonly known as the Oxford Movement. This event is one which will be the concern not merely of one party in the Church, but of the whole Communion, and the Archbishops of Canterbury and York have appointed a Committee, containing men of every school of thought in the Church, to arrange for its celebration. The movement for the recovery of the full Catholic heritage of the Church of England is usually dated from the great Assize sermon on National Apostasy preached by John Keble at Oxford in the year 1833. The Centenary will be an occasion which should call forth our sincere gratitude to Almighty God for all the blessings which He has bestowed upon our Church during these hundred years. It is exceedingly difficult for us today to realize the condition of the Church of England at the be-

ginning of the 19th Century. To many unbiassed observers it seemed as if her end was near. "There was a great gulf between the relatively few clergy who were well paid and the poor curates who did the work in the parishes, and whose social standing was not far removed from that of the upper servants in a large house. 'Pluralism was rampant.'" The anonymous publication in 1831 of a remarkable book called "The Extraordinary Black Book", gave a great shock to everybody. It showed how unequally the revenues of the Church were being distributed. Most bishops received the emoluments of one or more canonries, of several "fat" parishes and perhaps a deanery. It is said that Bishop Watson of Llandaff who died in 1816 was also Professor of Divinity, held sixteen parishes and only visited his Diocese once. A third of the clergy were pluralists and many of them never resided in their parishes but lived where they liked, while miserably-paid curates cared for the flocks. The Bishop of Ely (Sparke), his son and son-in-law between them received £30,000 of Church money. Churches were closed all the week through, their interiors disfigured by huge and ugly three-decker pulpits, often placed right in front of the Holy Table, the Altars were bare, often covered with dust and cobwebs, the fonts frequently used as receptacles for all kinds of rubbish, the pews of the rich were little rooms with doors, carpeted and often containing fire-places, enabling the squire to poke the fire noisily when he thought that the sermon had lasted long enough, and the poor sat in the most draughty parts of the Church on hard and bare forms, bearing the stigma of being called "free seats".

The Holy Communion was ousted from its proper place as the centre of Christian worship and devotion, and was, even in many large city churches, celebrated only three or four times a year. The Eucharistic vestments and other accessories of devout worship, although ordered, as now, by the Ornaments Rubric of the Prayer Book, were given up and in many cases sold. In short, it seemed as if the Church of England were on its last legs and could only exist for a short time longer. We have not even yet, a hundred years after the Revival began, recovered all the beauty and dignity of our Prayer Book services which we lost during those days of carelessness, slovenliness and neglect. But we are slowly recovering them. Ingrained prejudices die hard. "The Tractarian leaders as they were called, were accused of being disloyal to their Mother Church and of wishing to bring about her submission to the Pope of Rome. Yet in reality they were, as is commonly recognized nowadays, loyalists not rebels; recoverers of what had for a time been lost, not innovators. They based their claims on the Prayer Book, taking its directions precisely as they stood, attempting no subtle evasions, shielding themselves behind no ambiguous phrases. They had at their Ordination received authority as priests of the Catholic Church, and they acted on that authority." At last when it became clear that they were in reality loyal to the principles of the Prayer Book, and that their opponents were unable to answer them, there arose a loud demand that the Prayer Book should be revised because it was too Roman. When at last the demand was granted and the Church of England, after a long period of study and negotiation, revised the Book in 1827, they complained that the revision made it more Roman than ever. Yet this revision was throughout the work of the Bishops, Priests and Laymen of the Church, and was accepted almost unanimously by the Convocations, the Church Assembly, and the majority of the Dioceses.

\*I am indebted for much of this summary, to an excellent article by the Rev. C. B. Mortlock in "The Symbol", called "One Hundred Years Ago".



However, the whole Church will thank God next year for all the blessings which He bestowed upon us as He saved the English Church from extinction, and we should show our gratitude to Him for His bounteous mercies by teaching with even greater definiteness, devotion and fervour, the saving truths of the Catholic religion as we have inherited them from the past, and receive more humbly, earnestly and devoutly the wondrous spiritual blessings which come to us from fervent prayer and meditation and from the frequent reception of the Sacraments of the love of our Divine Redeemer.

The Anglican Church sets before her members an extremely high ideal of faith and practice. From her Prayer Book we see that she expects them to be present at the offering of the great Christian Sacrifice on every Sunday and Holy Day, to be frequent in receiving Holy Communion, to be diligent in observing the Fast Days which she orders, and to use the vestments and other Ornaments of both Church and Minister which she lays down. But she leaves a great deal to the individual conscience, with the result that some of her members not only neglect these requirements themselves, but actually object to other members carrying out her plain directions. It is surely time that this narrow-minded attitude passed away and that those who do not themselves observe fully the Fasts, the Festivals and the Ceremonial of the Prayer Book should, at any rate, respect the consciences of those who try to do so. Let us pray that during the Centenary year, brotherly love, kindness, tolerance and mutual forbearance may become more and more the mark of all sections of the Church.

#### **Archbishop Thorneloe.**

From considerations affecting the Anglican Communion as a whole, I pass on now to certain matters of domestic interest to the Canadian Church and our own Diocese in particular.

We thank Almighty God from the bottom of our hearts for the continued health and strength granted to our beloved Father, Dr. Thorneloe, who, for thirty full years, presided over this Diocese and built up the wonderful organization which enables us to do our work with such efficiency as we can command. His cheerful and vigorous personality gladdens and inspires us, as his example encourages us, by reminding us how much can be done with feeble resources provided that they are backed by Faith and Prayer. May God grant that he may long continue to reside in our midst, still to supply the encouragement which his presence amongst us affords. The Synod will no doubt wish to send their respectful and affectionate greetings to his Grace.

#### **Synod Preacher.**

We are fortunate indeed in having today as our Synod preacher, Dr. Cosgrave, the Provost of Trinity College, Toronto. I feel certain that you will have been inspired by a noble and uplifting sermon from him which will give you much food for deep thought and will supply a worthy keynote for the work of the Synod. We value this visit of the Provost not only from the personal point of view, but also because we are all anxious to draw more closely the bonds which link us to the Church College in the University of Toronto, on the governing body of which we are represented by myself and four of our priests. On our Diocesan list we have at present no less than nineteen clergy who were educated at Trinity College. The recent striking successes of the College, both in the academic and the athletic spheres, have been really wonderful, and this, together with the raising and deepening of the Church tone of Trinity, we are not wrong

in ascribing to the inspiring personality of Dr. Cosgrave. You will, no doubt, wish to express your thanks to him for his visit in a special resolution.

#### **New Chancellor.**

You will, I am sure, wish me to extend a most hearty welcome to our new Chancellor. For the past twenty-one years the Bishop and Synod of this Diocese have been guided by Dr. A.C. Boyce, K.C., in all matters of law and procedure, and we are most deeply indebted to him for the assistance which he has always bestowed, so willingly and generously. His was the first voice from Algoma that I heard as it came over the long-distance telephone, inviting me to the spiritual oversight of this Diocese, and those kindly tones have, during the past five years, continued to advise and cheer me. It is a great grief to me, as I am sure that it is to you all, to learn that Dr. Boyce's health will not permit him to continue as our Chancellor, and that his doctor has urgently forbidden it. I am most thankful that in Mr. Fred Babe, K.C., I have found a most worthy successor. Ever since my first visit to the Twin Cities, I have known of the deep respect in which he is held and the unbounded confidence which is universally felt in him. Dr. Boyce has known our new Chancellor for many years, and unreservedly approves of the appointment of his successor. We are, I am sure, most fortunate in securing his acceptance of the office.

#### **Canadian Episcopate.**

Many changes have taken place in the Episcopate of the Canadian Church, and in our own Province in particular, since our last meeting. Our universally beloved and respected Primate has resigned after twenty-seven years in the Episcopate, and has been succeeded by Dr. Worrell, Archbishop of Nova Scotia, whose first official act, the presidency of the General Synod of last year, was a model of tact and conciliation combined with firmness and decision. Dr. Worrell is a man of deep personal religious convictions, and his Primacy is certain therefore to be rich in much spiritual fruit.

We deeply lament the death of our own Archbishop, Dr. David Williams of Huron. We shall miss him very much, for no Bishop on the Bench has done so much good work for the Church in Canada. He was brought up in an entirely different school of thought from most of us here, but as years went on, he broadened out in his Churchmanship, and came to a deeper appreciation of the beauty and strength of the Catholic heritage of our Church, as I know from several talks with him, and he was above all definitely a Churchman with no use for the facile opportunism which condones schism and heresy.

The House of Bishops elected Dr. Sweeny, Bishop of Toronto, in his place as Archbishop, but quite recently we have heard with much regret that his Grace has had to resign his Episcopal Office owing to failing health. He has been Bishop for more than 23 years, and his resignation will be a great loss, not only to the Diocese of Toronto, but also to the whole Province. I would suggest that this Synod send an expression of our loyalty to him as our Archbishop, together with our regret at his resignation.

As Bishop of Huron, Dr. Williams was succeeded by Dr. Seager, former Provost of Trinity College, and his See has been filled by the election of



Dr. Lyons, formerly Archdeacon and Rector of Prescott, in whose consecration at Kingston I took part.

In the West of Canada there have been four changes. Dr. W.T.T. Hallam was consecrated Bishop of Saskatchewan last October; Dr. A.H. Sovereign of Yukon, Dr. Robert J. Renison of Athabasca, and Dr. Arthur E. Burgett of Edmonton in January of this year. The election of Dr. Renison was of special interest to us in the Sault as he is the son of a former rector of St. Luke's Pro-Cathedral. We pray that God's blessing may rest upon these new Bishops in their great work.

#### Obituary.

We shall, in this Diocese, miss very much the vigorous and kindly personality of Sheldon Griswold, Bishop of Chicago, who for nearly twenty years used to spend his summer holidays at Llewellyn Beach on St. Joseph's Island, and who was a very frequent and always welcome visitor at Bishophurst and St. Luke's Rectory in this city. He passed away after a painful illness on November 28th, 1930, and was buried with all the dignified ceremonial of the American Church in Evanston Cemetery on December 2nd. As representing this Diocese I was present at the Requiem in St. James' Cathedral, Chicago, together with thirteen American Bishops and over a hundred priests.

During the past three years only one of our clergy has been called to his rest, the **Rev. Jethro Norman, B.D.**, who died on July 5th, 1929. The whole of his ministry was spent in this Diocese where he was ordained deacon in 1910 and priest in 1911. His good work will long be remembered in Copper Cliff where he was stationed from 1921 to 1928, and in Rosseau where he had been only a few months before his unexpected and much lamented death.

Of clergy formerly of this Diocese, we have heard with regret of the death of the **Rev. Francis F. W. Greene**, who was in charge of St. Luke's at the Sault from 1885 to 1891, and who passed away in the State of Washington in November 1929; the **Rev. Gilbert Cook**, who worked at Oliver in 1903 and 1904, and who died on February 10th, 1930; the **Rev. Harold N. Burden**, in Uffington from 1888 to 1891, who died in England on May 15th, 1930; and the **Rev. G. H. Gaviller**, who was in Parry Sound from 1888 to 1892, and died in Buffalo on February 19th, 1931. It is also of interest to us to note that the **Rev. John H. Maggrah**, who died in Manitoba on March 31st, 1930, was formerly a pupil at the Shingwauk Home.

Amongst the laity I must undoubtedly put first the terrible loss we have experienced in our missionary work by the lamented death of **Mrs. Andrew Elliot**, which took place on February 17th of this year. She was for ten years President of the Diocesan Board of the W.A., but her connection with the W.A. in Algoma goes back much farther than that, in fact as far back as 1902. Our women's work has suffered an almost irreparable loss, for she had a wonderful grasp of the needs of the whole Diocese, coupled with an ardent desire to assist the work of the Church whenever the opportunity arose. In her addresses she always laid great stress on the spiritual side of the work and insisted on the duty of devoted loyalty to the clergy, the ideal of the W.A. being that of loving co-operation. **Col. Percy B. Wilson's** death in Montreal was a great shock to us, occurring on June 11th, 1930. We remember the strong influence he exercised on Church life in St. Luke's Pro-Cathedral where he was

warden for some years, and a regular member of the choir. The Church at Espanola, too, owes a great deal to him. Another very faithful Churchman was **Tom Lakeman**, warden for over forty years of Aspdin Church, who died on January 23rd, 1930. He was present at the last Synod, having travelled all the way by car at the age of 82. We lament also the loss to the Church Militant on Earth of **Mrs. Cliffe**, a faithful member of the Diocesan Board of the W.A., who died on January 23rd, 1930; **Catherine Anne Beavis**, a very devoted Churchwoman in New Liskeard, whose family gave the land on which the old church stood, and frequently entertained the Archbishop on his visits to the mission,—she passed away on October 1st, 1931; **Percy Redsell** of Coniston, who served overseas during the Great War, and died on July 6th, 1929; **Jane Tate**, beloved wife of the Rev. John Tate, who died in Thessalon on December 22nd, 1929; **Annie Boyce**, sister of our late Chancellor, who acted frequently as organist and was a keen church worker at St. John's, Port Arthur, and passed away on January 18th, 1930; **Harry Q. Snuggs**, warden of Maganatawan, who died on February 28th, 1930; **Frances F. G. Hincks**, mother of Canon Hincks, a most devout Churchwoman, who was called to her rest on May 2nd, 1930; **Canon Spencer**, the father of Mrs. Goodier, for many years a prominent figure in the Diocese of Niagara, who died in his 98th year on May 25th, 1932; **James Mawhinney**, warden of Port Carling, who died on May 26th, 1930; **Gerard J. Simmons**, a faithful member of Braecbridge Church since 1898, who died on November 18th, 1930; **Johannes G. Bloemmen**, a warden of Coniston Church, who died on October 10th, 1931; and **Edwin W. Shaw**, for many years warden at St. Mary's, Novar, who died on October 18th, 1931.

The following, who have passed away during the past three years were formerly connected with the Diocese:

**Aagot C. J. Chowne**, widow of the Rev. A.W.H. Chowne (June 18th, 1930); **Ellen Sarah Castle**, formerly of Gravenhurst (Dec. 11th, 1929), and **Frances Mary Dumoulin**, widow of Bishop Dumoulin and daughter of the first resident minister on the Manitoulin, who was born at Manitowaning (Oct. 5th, 1931).

All of these, with many other faithful workers in the Diocese whose names I am not able to record, we remember before the Throne of Grace, praying that God will abundantly reward their labours for the extension of His Kingdom on earth, and with the beautiful thought of the American Prayer Book "beseeching Him to grant them continual growth in His love and service", we look forward to the great day of reunion.

#### Ordinations.

Since our last Synod, five Ordinations have been held at which fifteen were made deacons and eleven advanced to the priesthood, as follows:

#### As Deacons:

Louis Angus Sampson } Advent 1929

Richard Kelway-Bamber }  
Cyril Clarke }  
Marshall William Talbot } Advent 1930  
Edwin Wrightson }

Joseph Syvier Ralph Sturgeon, L.S.T. }  
Edward Raymond Nornabell }  
Henry Alfred Rogers } Trinity 1931  
Edward Harold Rudge }



John George Alban Patrick McCausland	}	Advent 1931
Edward Howard Burrige, B.A.		
Norman Hardwick Thornton		
Harvey Kennedy Eward, B.A.	}	Trinity 1932
Gerald Kenneth Lowe, L.Th.		
Benjamin Wood		

**As Priests:**

John Armour, M.A., M.C., C.B.E.	}	Advent 1929
Lee Irving Greene		
Frederick Elmer Jewell, L.S.T.	}	Trinity 1931
Louis Angus Sampson		
Richard Kelway-Bamber	}	Advent 1931
Edwin Wrightson		
Marshall William Talbot, L.S.T.		
Cyril Clarke		
Joseph Syvier Ralph Sturgeon, L.S.T.	}	Trinity 1932
Henry Alfred Rogers		
Edward Harold Rudge		

The week of devotional training for these candidates has been conducted by the Rev. Canon Hartley, (Advent 1929); the Rev. Fr. Turney, (Advent 1930); the Rev. C.J.S. Stuart, (Trinity 1931); the Bishop, (Advent 1931); and the Rev. D.D. Macqueen, (Trinity 1932), to whom we are most grateful for the spiritual help and guidance which means so much to our young men at the most solemn period in their life. The Ordination of Trinity 1931 was held in the Church of the Redeemer, Thessalon, on the pressing invitation of the wardens and people of that Church, and in the same way, the Advent Ordination of that year was held in All Saints', Huntsville. Many of our parishes are very anxious to have an ordination in their church, because they feel that it is such an inspiration to the people, and teaches them so much. I should be very glad to accede to these requests that I so often receive, were it not for the difficulty of making suitable arrangements for the devotional week of preparation which cannot very well be conducted except at Bishophurst or the Mission House at Bracebridge.

Owing to the financial depression of the present time, we find ourselves unable to start any new work just now, and so I have had to give leave of absence from the Diocese to five of those recently ordained—in other words we have "loaned" them to other dioceses, one to the Diocese of London, another to the Archdiocese of York, another to Toronto, another to Hamilton, and one to the United States. They have undertaken to return to us after a period, the wider experience of which will, I hope, be of great service to them. Another of our young priests has been loaned to the Diocese of Toronto for the past two years. I am hopeful that these men will all succeed in arousing a keen interest for the Diocese of Algoma in the places where they are temporarily at work.

**Transfers.**

The following priests have been received from other Dioceses—

**James Alfred Osborne**, from the Diocese of Montreal;  
**John William Hawkes, L.S.T.**, from the Diocese of Edmonton;  
**Charles Frederick Hives**, from the Diocese of Saskatchewan;  
**Eric Albert Irwin, L.S.T.**, from the Diocese of Calgary;  
**Donald Dewty Macqueen, L.S.T.**, from the Diocese of Calgary;  
**John Robinson**, from the Diocese of Worcester, where he was  
 ordained for work in this Diocese;  
**John Joseph Fenton, B.A.**, from the Diocese of Huron.

We welcome them heartily to Algoma, and pray that God's blessing may rest upon their work amongst us. May I specially voice the gratification caused us by the appointment, by the Indian and Eskimo Commission of the M.S.C.C., of the Rev. C.F. Hives, as Principal of the Shingwauk Home. We welcome him most heartily into the Diocese, and are certain that he will be a source of much strength to us. Personally, I am delighted to have with us my old pupils J. W. Hawkes, E. A. Irwin, and D. D. Macqueen.

The following clergy have been transferred to other Dioceses—

**Percy Steed, B.A., L.Th.**, to Honduras;  
**Theodore Victor L'Estrange, L.S.T.**, to Cariboo;  
**Harold Flitcroft Hutton**, now vicar of Bishopswood, in the Diocese  
 of Hereford;  
**James Hutton**, to the Diocese of Leicester;  
**Herman Enos Pelletier, L.Th.**, to the Diocese of Toronto;  
**Walter L. Guyler, B.A.**, to England;  
**Frederick Shaw**, to Bournemouth, England;  
**James Hubert Evans**, to the Diocese of Norwich;  
**Thomas Winston Daniel**, to Pittsburg, Penna.

I very much regret to say that no less than five of these transfers have been on account of ill-health. You will notice that seven out of the nine have left the Canadian Church. We are very sorry to lose them from our midst, and we pray that God's blessing may rest upon their new labours. In addition to these, four clergy are on leave, namely, **James Alfred Osborne**, who is now on his way to England on account of his health; **John Armour, M.A., M.C.**, who is now at Sheringham in the Norwich Diocese, and has promised to address meetings for us in England; **Gordon Coulter Graham, B.A.**, at present in charge of St. Mary Magdalene's in Toronto; while **John Charles Popey** has resigned his parish and his canonry and is at present undecided as to his future movements.

**Resignations.**

**The Rev. John Tate**, after working for twenty-three years in the Diocese, has retired on pension and is doing occasional work in the North of England. **Canon Arthur H. Allman**, who has also retired on pension after forty-three years in the ministry, all spent in Algoma, is living in Gravenhurst. We thank them in the Name of our Master for their long years of faithful and devoted labour, and pray that they may enjoy many happy years of less strenuous toil in the work of the Lord.

**Lay Readers.**

The number of our stipendiary lay readers has been reduced to two, the others having been ordained except **Mr. Tyrwhitt**, who has given up the work. **Mr. L. F. Hardyman** is doing splendid work in the white and



Indian Churches at Sheguiandah, while **Mr. Richard M. Taylor**, who comes to us from the Diocese of Saskatchewan, with an excellent record of pioneer work done there, has started work at Mindemoya, to which I shall refer later. In addition, I am proud to say that we have no less than twenty-four Honorary Lay Readers who are licensed in the Diocese. All these are entitled to wear the Lay Reader's badge which I procured in 1930 from England, where they are specially made for us.

#### **Canonry.**

I have offered the vacant canonry of our Pro-Cathedral Church to the Rev. Alfred Percy Banks, L.Th., of Trinity College, Toronto, who has accepted it and was installed last Sunday. Canon Banks was ordained priest in 1905 and has worked nearly twenty years in this Diocese. Most of his work has been carried on in small missions, and he has an unrivalled knowledge of almost every part of the Diocese. At Byng Inlet, in particular, he did a great work, and the same may be said of his present charge at Thessalon. The fact that he is universally known as Fr. Banks is a sign of the affectionate esteem in which he is everywhere held.

#### **Consecrations.**

Since the last Synod I have consecrated five churches. This makes thirteen consecrations since I became Bishop five years ago, which I think is a very fine record for the Diocese. As time goes on, the arrangements for these consecration services seem to be made with increasing care, and the services themselves grow more devotional and inspiring. May I again remark, as I did in 1929, that members of other religious bodies who are often present in large numbers on these occasions, have been most deeply impressed by the ritual and ceremonial observed, which are strictly those of the Prayer Book.

On September 3rd, 1929, the Church of the Redeemer, Thessalon, was consecrated after the debt had been paid off; on December 14th, 1930, the Church of St. Stephen the Martyr, at Port Arthur, the debt having been paid within twelve months; and on July 10th, 1931, the Church of St. Faith, Charlton, rebuilt after the fire of 1922. An especially impressive and happy service was the consecration of the Church of St. Augustine of Canterbury at Whitefish Falls on October 9th, 1931, when there was a large congregation gathered from all parts, including nine clergy and two lay readers; and I shall long remember the beautiful service on May 3rd, 1932, when the Church of the Good Shepherd at Garson was consecrated, six clergy being present and one lay reader.

Only one cemetery has been consecrated, that of Holy Trinity, Little Current, on May 13th, 1931. The congregation was a very large one, and as they mostly came in cars, it was a very striking sight. The full procession of clergy, choir and the congregation around the lot, which is a very large one, was most impressive.

#### **Confirmations.**

The number of confirmation candidates remains at the high level to which I referred in my last charge. For the years 1929 to 1931 the total is 1659, which is slightly larger than in the preceding three years. I feel very strongly, however, that it is quality that we should aim at rather than quantity, and that in some cases it would be better if the clergy presented fewer candidates who had been more thoroughly prepared. The

period of preparation for confirmation is a time when the faithful priest may do a very great work, laying the foundations of solid Churchmanship which should last through life. We find, however, that many of our parishes and missions are, as I am told that his Grace frequently said, full of lapsed Churchmen who never come to Communion. This means that their preparation for confirmation was not properly done. Candidates should not be presented to the Bishop with less than three months' preparation, and six months' would be better. I am told that the pastor of the Lutheran Church in the Sault says that he holds classes for six months before confirmation, and that these classes last for three hours each. In the case of quite aged people I would not advise so long a preparation, but in the case of the young and especially of people coming from some Protestant body, I do urge a long and most careful course of instruction. It means hard work, but it is work that is abundantly rewarded. I shall not be disappointed if many of our smaller places do not aim at a confirmation every year, but in alternate years, and if the candidates are fewer in number but better prepared. I may add that it is the *intellectual* preparation to which I am referring, for with regard to the devotional training, I have little complaint to make. In practically every case of the confirmation services which I have held, numbering over sixty each year, I am most deeply impressed by the earnestness and devotional bearing of the candidates, and the close attention which they pay to the charge that I give them.

#### **Boundaries.**

The Diocese continues to be very unwieldy in size and shape, and involves a far greater amount of time spent in travelling than should be necessary. I understand that the question of the most suitable centre for diocesan life is to be discussed at this Synod, and I will say nothing about it now except that I certainly waste a very great deal of valuable time in trains. The field commissioners of the Anglican National Commission seemed to be very sympathetic to our pleas for a reduction in the size of the Diocese, but they showed their sympathy in a strange way by suggesting in their report that we should have a certain amount of territory added to us, a corner of the Province of Quebec, now in the Diocese of Montreal. When financial conditions improve in Canada, I hope that the question of the rearrangement of all the diocesan boundaries will be seriously taken in hand.

#### **Sunday School By Post.**

A new piece of work of remarkable promise has been started since last Synod, namely, the Sunday School by Post. Mr. F. W. Major most kindly undertook to inaugurate this new departure, and I am more grateful to him than I can say, for he is an ideal man for the post of director of this large school, and already he has done a really wonderful work on behalf of our young people—and many older people, too—who live in remote spots far from any Sunday School. With the assistance of Mrs. Major, Miss Muriel Morson, and the Rev. F.E. Jewell, he has, since Advent last, a matter of only six months, organized a huge school which already numbers over eight hundred pupils. I ask the Synod to take into consideration the question of financing this valuable undertaking.

#### **Mindemoya.**

Another new piece of work is the opening of a mission at Mindemoya, in the very heart of the Manitoulin, which has been undertaken by Mr.



Richard M. Taylor, who in three years erected both church and parsonage at Fort Pitt in Saskatchewan. Services have been held in Mindemoya in the past, but for twenty years the Anglican Church has done no work there. A few Sundays ago when the choir of Little Current visited them, there was, I am told, a congregation of over two hundred. It is pathetic to hear of some who have remained loyal to the Anglican Church all those years, such as the old man who said, "I always knew that t'owd Church would come back some day." Mr. Taylor is not asking for any help from the Mission Fund, but has most generously made himself responsible for his own stipend, and I pray very earnestly that God's blessing may rest upon him and his young wife, and that the work may flourish, so that eventually a church and parsonage may arise there as they have so wonderfully done at Whitefish Falls.

#### Sudbury.

I am disappointed that nothing has come of the work of the Sudbury Commission appointed after last Synod, for I feel certain that more ought to be done in that area than is possible for the congregation at the Church of the Epiphany. When finances improve, I sincerely hope that a forward movement may be possible, and that we may be able to start a Mission in the area which may eventually become an independent charge. We have three churches in the Sault, three at Fort William, three at Port Arthur and two at North Bay, but only one in Sudbury, which is the fourth city in population in the Diocese, and the 17th in the whole Province.

#### S. S. J. E.

The Cowley Fathers continue to develop their work in the area around Bracebridge. They now hold services regularly in thirteen missions, some of which were almost dead, but have been revived by their diligent care in a most wonderful way. Let me give two examples. On my first visit to Vankoughnet the Church was in a terrible state, water poured in continuous streams through the roof during the whole service, and there were seven persons in church. When I visited the same place last August, I found the church with a new roof, the interior was most beautifully decorated, the building was crammed with people on a week day, and there were actually twelve candidates for confirmation, all most carefully prepared, and including six fine young fellows who seemed very much in earnest. At Purbrook, the church had never been allowed to get into such a terrible state of disrepair, but the congregations were poor and the services dull. It had, however, been much beautified when I was there last August. The building was again packed with people, including five clergy, and there were fifteen confirmed, of whom nine were men. Both these cases were veritable resurrections. The figures regarding attendances are remarkable, for, in the missions under the care of the good Fathers, there were held during the last eight months of last year, 94 Communion services and 264 other services, making a total of 358, or at the rate of 538 for the year. These were all services with good congregations,—many of them, of course, on week days. When we think of the corresponding amount of visiting we may well thank God for the wonderful work that is going on in that district. But besides this, the Mission House is doing a work for the whole Church in Eastern Canada in providing a place for quiet prayer and reflection for visiting clergy and laymen, where tired priests and laity can obtain spiritual rest and refreshment when worn out or broken down. And yet the Mission Fund pays the Fathers only the ridiculous sum of \$700 a year. I really do not know what we should now do without them.

### Finances.

Diocesan finance has naturally caused us a great deal of anxiety during the past period. I do not intend to say much about the financial depression from which this Diocese, in common with the rest of Canada, and indeed of the whole world, is suffering, for it is unpleasantly familiar to all of us. Early this year I sent a circular letter around to every parish and mission, asking for increased efforts towards the mission fund. By increasing local quotas missions would, of course, be drawing less from the fund. The response to that appeal was most gratifying. It is true that most of the missions were obliged to say that they really could not possibly increase their contributions, and I was, of course, not surprised at this. I was, however, much encouraged by the replies which I received from every single mission in the Diocese. I wish I had time to read them to you in full, but this is impossible. If I were to give you a list of the places which promised to make special efforts, it would be practically a list of all our parishes and missions, with one exception, a small and unimportant place which has never been conspicuous for its loyalty. I will mention a few cheering instances. First of all we heartily congratulate Schreiber and St. George's and St. Stephen's, Port Arthur, which have become self-supporting parishes since last Synod. Kirkland Lake has raised its quota from \$360 to \$500 or \$600; Gore Bay from \$300 to \$400; Murillo from \$300 to \$400; Port Sydney by \$25; St. Peter's, Sault Ste. Marie, has risen to \$150, and the outstations of Manitowaning have promised an increase. Port Carling, by a special effort, raised \$110, St. George's, Port Arthur, \$50, while St. John's, Port Arthur, started a "Loyalty Crusade", the result of which is apparent in a larger cheque than we have had from them for several years. Every vestry has promised to do its utmost to pay up dues in full with the exception of a few places which, with the utmost good will, are absolutely unable to do anything because they have been exceptionally hard hit. In one place, I am told, "practically everybody is unemployed."

Our clergy have nobly responded, too, in the self-sacrificing way to which we have grown accustomed in Algoma. Two of our rectors have voluntarily accepted reductions in their stipends, and many of our missionaries are uncomplainingly carrying on their work on stipends which are much less than the amounts sanctioned by the Synod.

The following 22 places paid in full their apportionments and assessments for 1931 to the Algoma Mission Fund, the M.S.C.C. and the Diocesan Expense Fund—Aspdin, Blind River, Callander, Echo Bay, Falkenburg, Fox Point, Garden River, Gore Bay, Kirkland Lake, Maganatawan, Manitowaning, New Liskeard, Nipissing, Oliver, St. Stephen's and St. George's, Port Arthur, Shingwauk Chapel, Sheguiandah, Silverwater, Torrance, Uffington, and White River. We are most grateful to them.

In spite of these efforts, however, the financial position remains a very serious one. The Treasurer will lay all the facts before you during this session of Synod. The fact is that our invested funds, together with our grants from England and Canada, are not sufficient to keep all our missions open. In the years when it was difficult to procure enough clergy, several missions were closed for long periods, and at that time we were able to build up a balance. It is, however, a suicidal policy to close missions unless it is absolutely impossible to keep them open, for our people drift away to other religious bodies, and in many cases, with their children, are lost to the Church forever. We have so far managed to keep all our



missions open during the last few years of depression, and we have not had to discharge any of our clergy or to reduce stipends. For this we ought to be very thankful, for many missionary dioceses have had to adopt all these expedients.

Under the circumstances, we must not be surprised to find that our contributions from the Old Country are falling short. It is indeed the fixed policy of the S.P.G. gradually to reduce the grants to Canada in the expectation that the Church here will eventually become self-supporting. A comparison of figures for the last triennium and the last-but-one shows an alarming decrease in the money we have received from England, which, however, I do not think we can be surprised at, as I have said.

	1926-1928	1929-1931
Algoma Association .....	25,008.13	14,915.74
(In addition to this, Eda Green Memorial and Eda Green Bequest 5,965.00)		
S. P. G. ....	14,701.83	12,753.24
S. P. C. K. ....	*2,420.75	971.92

(\*But this includes grants for rebuilding churches destroyed in the Haileybury fire.)

The total, therefore, for the past triennium is really \$28,641 as compared with \$42,130, which is a tremendous drop. Our grants from the M. S.C.C. have, however, somewhat increased, being \$19,889.75 as compared with \$17,420.57, though those from the W.A. have gone down, the figures being as follows:

	1926-1928	1929-1931
Dominion W. A. ....	2,026.46	1,620.02
Algoma W. A. ....	10,960.87	7,140.20

The total amount we have received from Canada is thus \$28,649.96, as compared with \$30,407.90.

The total contributions from our own Diocese for the past year are, under the present distress, highly creditable, namely:

For Parochial purposes .....	\$104,975
For Extra-Diocesan purposes .....	3,999
For Diocesan purposes .....	6,581

Our invested funds show an increase of no less than \$10,692.00. They stand as follows:

Bishop Sullivan Memorial Sustentation Fund .....	\$168,487.10
an increase of about \$5,434.	
Bishophurst Endowment .....	7,085.47
an increase of some \$21.	
Episcopal Endowment .....	67,982.10
an increase of roughly \$1,400.	
Superannuation Fund .....	39,666.11
an increase of roughly \$800.	
Widows and Orphans Fund .....	36,421.61
an increase of \$3057.	
Making a total of .....	\$319,642.39

I cannot conclude this part of my Charge without expressing our satisfaction at having received several legacies recently to the amount of \$14,943.59, for various of our funds. The details are given in the report of the Executive Committee, to which I refer you. In addition to this, we have received notice from England that we are to receive more money

from the H. H. Wills Estate, which will include securities of a monetary value of £2543. These have not yet been transferred to us, but you will see that they will be quite an increase to our funds. The Executive Committee has decided that it shall go into the Bishop Sullivan Memorial Sustentation Fund.

#### **Algoma Association.**

During the summer of 1930 I paid a series of visits to the Branches of the Algoma Association in England before, during, and after the Lambeth Conference. I may say that I do not intend ever to do this again during the Conference year, for I was perfectly exhausted before the Conference was half over. I am hoping, however, if all is well, to visit the Association again next year, as our friends in England are most insistent that I should do this at least once in three years, in order to keep interest alive. I visited all the larger Branches, together with several new places, namely: Denton, Prestwich, Stockport, Oldham, and York in the North; and Hinckley, Mere, Yeovil, Bathwick, Catford, Newbury, Salisbury and Brighton in the South. The generosity of our friends in these difficult times, when taxation is so high in England, is truly remarkable. It is difficult to say how much money was raised by these visits because it is included in the total amount which they sent to the Treasurer at the end of the year, but over \$2,000 of "new money" was certainly raised. At one Church, Holy Trinity, Sloane St., London, where I preached for another Society, we took about \$140 in plates held at the door at the close of the service.

I have already expressed in St. Luke's Pro-Cathedral and in "The Algoma Missionary News" our overwhelming sense of loss in the death on November 21st, 1929, of Miss Eda Green, who worked so faithfully and indefatigably for Algoma for so many years. May God reward her abundantly. We are grateful that Miss Hilda Chappel and her sister, Miss Evelyn Chappel, have been raised up to carry on her work, and we thank them most sincerely for all that they have already done for us. To the Rev. Frank Hall, Organizing Secretary, and the members of the Committee, we are also most grateful; also to Lieut.-Col. Molony for his work as Honorary-Treasurer, and to Mr. G. S. Stow who has taken up this post when Col. Molony had to give it up. I should like to express my sincere thanks to my Commissaries, Chancellor Dimont and Canon Freer for all that they have so willingly and so capably done to assist us. Again and again I have had to call on them for help and advice, and I have never done so in vain.

#### **Visitors.**

We welcomed the visit to the Diocese of Canon Stacy Waddy, Secretary of S.P.G., who was accompanied by the Secretary of the Missionary Council of the Church Assembly in England, Canon Hyde. They met the Executive Committee in North Bay and were then shown samples of the work in the Diocese. I took them around a part of Muskoka with the generous help of the Rev. H. A. Sims, who drove us several hundred miles, after which Canon Colloton showed them the Sudbury area and Canon Popey the Twin Cities. They expressed their gratification at being able to see our work at first hand and there is no doubt that their trip will do a great deal to deepen their sympathy with the task of the Church in the Dominion. I wish that such visits might occur more frequently.

#### **St. Mary's, Stafford.**

The Parish of St. Mary's, Stafford, through our generous friend the Rector, the Rev. Lionel Lambert, has presented us with a new boat for



work on the Lake of Bays. I dedicated this boat for its sacred task on August 12th, 1931, in the presence of a large congregation on the lakeside at Baysville. Several clergy were present, including the two missionary delegates from England. A picture of the boat, together with the clergy and myself, appears in this year's popular Report of the S.P.G., which is called "Salute to Adventurers", which is interestingly written and is well worth purchasing (price 1s.) The boat will be of much assistance to the Rev. R. C. Warder, in his ministrations at points around the lake.

#### Sanitarium.

The valuable work of the Rev. J. B. Lindsell at the Gravenhurst Sanitarium continues and is much appreciated by doctors, nurses and patients who recently accompanied a little presentation to their Chaplain with some very kind words. We are indebted to those dioceses which so kindly continue to make annual contributions towards the Chaplain's stipend, namely:

Diocese of Toronto .....	\$ 750.00
Diocese of Ottawa .....	250.00
Diocese of Ontario .....	100.00
Toronto W. A. ....	200.00
Niagara W. A. ....	200.00
Total .....	<u>\$ 1,500.00</u>

We are grateful that the Diocese of Ontario has during the past two years contributed for this purpose.

#### Gillmor Memorial.

On June 2nd, 1931, I dedicated a Memorial stone in the Shingwauk Cemetery in memory of the life and work of that indefatigable and much loved missionary, Archdeacon Gowan Gillmor, and later in the day a memorial tablet in the Chapel. We were so pleased that His Grace, Archbishop Thorneloe, was able to be present and to do honour to the memory of his dear old friend. There were fifteen clergy present on this occasion, also a more goodly company of mosquitoes than I have ever met before.

#### Spanish River.

The Spanish River Indian Church draws towards completion, and I am hopeful that it will be finished this summer. The sum of about \$350.00 is, however, still owing for the work already done. The Church is a very pleasing building and will be much appreciated by the Indians who at present worship in the school room which is very unsatisfactory. It will be a lasting memorial to the untiring zeal and energy of the Rev. S. F. Yeomans.

#### Byng Inlet.

One of the most beautiful of our churches, the Church of St. John the Divine at Byng Inlet, has been pulled down, much to our sorrow, the population having all moved away when the mill came to an end. It was a lovely little building, complete in every way, with full sets of vestments, hangings, frontals, etc., and with several beautiful memorial windows. The congregation requested, by a vote of their vestry, that the furnishings of the Church should not be divided up among several places, but all given to the Cowley Fathers for use in their new Chapel, and this has been done.

### Road Camps.

The Church Army lent us the services of Captain Ticehurst for work during the winter among the men labouring on the trans-Canada Highway. He did some excellent work which was much appreciated by the officials and the men themselves. It was rather surprising to see from his report how comparatively small a percentage of the men spoke English and could follow the services. His stipend was paid by the M.S.C.C. and the C.S.S., with the help of \$145 contributed by our good people in the Twin Cities, St. Paul's, St. Luke's and St. Thomas's, Fort William, \$30 each; St. George's, Port Arthur, \$20; St. John's, \$15 and Murillo, \$20. The Rev. R. C. Warder, assisted by Fr. Palmer, also did some splendid work amongst the men labouring on the Dorset road.

### "Algoma Missionary News".

Regarding "The Algoma Missionary News", I should like to repeat what I said three years ago. I am sure that it deserves to be read a great deal more than it is, and again I call upon the clergy to follow the excellent example of a few of their number and to increase its circulation. It is not as if the "A.M.N." were a dull paper. On the contrary, while perhaps not able to compete with the Port Carling parish magazine in jocularity, it is full of interesting news, well told. I am frequently told this by people outside the Diocese, and I am sure that we ought to be very grateful to Canon Colloton for the large amount of skill and labour that he puts into it. I would especially congratulate him on the very attractive McMurray Centenary Number just issued.

### Thanks.

In conclusion I have the difficult task of expressing my deep appreciation of the labours of all who are doing so much to advance the work of the Church in this Diocese. I call this a difficult task because there are so many who are working so splendidly that it is impossible to mention them all. I am the less concerned about this, however, because I know that their work is done with a sole eye to the honour and glory of our Divine Saviour, the great Head of the Church, and therefore they will not be hurt if I do not mention them.

As I travel about the Dominion to attend the various meetings of the Canadian Church, I am more and more convinced of the truth of what I said in my first charge, that there is no Diocese that possesses so devoted and hard-working a body of clergy as Algoma. I will go further this time. I do not believe there is anywhere a body of clergy so affectionate and loyal towards their Bishop. Year after year they labour in the Master's work amidst difficulties, hardships, and poverty, sometimes also, as St. Paul found, in the face of much ignorance and narrow opposition. Especially would I record my sincere thanks to Archdeacon Balfour, Archdeacon Burt and the Rural Deans for their ready counsel and support, always so freely given. Both Archdeacons are always ready to do their utmost to advise and assist. I do not wish to say anything about Rural Deans in the past or elsewhere, but I will most certainly say that I do not think that so useful and competent a body of Rural Deans has ever existed. I find them all most capable and most valuable, and I sincerely hope you will choose as good a body again this time. I have of late years asked them to do a great deal more than is the case in most Dioceses, and I have always found them rise to the occasion. Some of them are so assiduous in



accompanying me around their deanery that they know my sermons by heart, and must be in danger of spiritual indigestion.

I am most deeply indebted to our late Chancellor, Dr. A. C. Boyce, and to the Registrar, Mr. C.S. McGaughey, for their help and advice. Both of them have freely placed at our disposal their time and ability, and during the past triennium there have been many demands on both of them. To Canon Piercy and the members of the Executive Committee, I should like to express our sincere thanks for the way in which they have conducted the business affairs of the Diocese. Our meetings have been held mainly at the Sault, but also in North Bay and Fort William, and have been marked by a cordial and brotherly spirit which has made them a pleasure to attend.

We are all indebted to the large body of Church Wardens and other Church officials up and down the Diocese who are the very backbone of the parishes and missions, and in your name I wish to thank them very sincerely for the time and trouble which they voluntarily give to the work of the Church. I would also like personally to thank those kind people, priests and laity, who have entertained me so hospitably in their homes and have lent me their cars when I come on my visits. I would also express my deepest appreciation of the splendid help which is given to the work of the Church by the W.A. They have during the past triennium paid the stipend of one of our Catechists, and have contributed to the Bishop's Discretionary Fund, and to the special appeals which I make each year for work of particular urgency and importance. They also give each year some altar vessels and altar books to missions which I nominate. I hope that before long they will once more contribute, as they used to do, a small sum each year to the Episcopal Endowment Fund. I pray that God's blessing may rest upon the new President, Mrs. Allen, in the very important work which she has undertaken for the spread of Christ's Kingdom.

#### **Diocesan Office.**

I am particularly fortunate in having the Diocesan office so near to my house, in fact a part of it, instead of having to walk a long way as many bishops do; and I am still more fortunate in having the assistance of Canon Colloton as Bishop's Secretary and Diocesan Treasurer. You know how efficient he is, and what a slave to duty, and so I need not say any more than that I most warmly appreciate his loyalty to myself and his devotion to the duties of his important office. To this tribute to his labours, so abundantly deserved as it is, I would add my appreciation of the able and efficient work of Miss Mary Molony, who is singularly well-informed concerning Diocesan affairs and indefatigable in expediting correspondence between Bishop and Diocese.

I pray that the Holy Spirit of God will guide and bless you in your deliberations and will abundantly reward your labours for dear Mother Church.

Moved by Archdeacon Burt, seconded by Mr. Chancellor Babe,

That a special committee be appointed by the Bishop to report upon His Lordship's Charge, and that the said committee shall sit while the House is not in session. Carried.

The Bishop appointed Archdeacon Balfour, Rev. R. F. Palmer, S.S.J.E., Rev. L. I. Greene, and Messrs. F. W. Major, L. F. Hardyman and H. J. Rogers as the Committee on the Bishop's Charge.

Moved by Canon Hincks, seconded by Mr. R. C. Vincent,

That the Synod of the Diocese of Algoma, now assembled at Sault Ste. Marie, sends greetings to the Synod of the Diocese of Rupert's Land now in session, and prays that God's blessing may rest richly upon their deliberations and decisions. Carried.

Moved by Canon Piercy, seconded by Rev. E. G. Dymond,

That the Synod do now adjourn. Carried.

The Synod adjourned at 4.30 p.m.

### EVENING SESSION

The Synod re-assembling at 7.30 p.m., the following letter from the Corresponding Secretary of the Diocesan Board of the Woman's Auxiliary was read:

Right Rev. Rocksborough R. Smith,  
Bishop of Algoma.  
My Lord:

I am asked to convey to you from the Annual Meeting of the Woman's Auxiliary held in Fort William last week, a resolution of loyalty and support, with greetings and best wishes to the Synod now assembled.

Yours truly,

S. DANIEL,  
Corr. Secretary.

The Committee on Credentials reported the following lay delegate as duly qualified:

Mr. George Bailey, Korah, Goulais Bay and St. Peter's,  
Sault Ste. Marie.

Moved by Archdeacon Burt, seconded by Canon Colleton,

That Mr. G. E. Main be invited to take a seat on the floor of the House. Carried.



### Greetings

Moved by Archdeacon Balfour, seconded by Archdeacon Burt,

That the members of this Synod of the Diocese of Algoma send their respectful and affectionate greetings to His Grace, the Most Reverend James Fielding Sweeny, Archbishop of Toronto and Metropolitan of the Province of Ontario; and desire to express their regret at the news of his resignation of his episcopal office by reason of ill health. They assure him of their earnest prayers that in restful retirement from his arduous labours he may regain health and strength, and long enjoy that peace and happiness which come with duty so worthily and faithfully done for our Blessed Lord and His Church. Carried by a standing vote.

Moved by Canon Simpson, seconded by Mr. J. H. Elliott,

That the members of this Synod of the Diocese of Algoma at its tenth session send their loyal and affectionate greetings to the Most Reverend Dr. Thorneloe, and assure him that he is continually in their remembrance; and they fervently pray that Almighty God may bless him in the eventide of his life. Carried by a standing vote.

### Pension Fund.

Mr. G. E. Main, Secretary of the Pension Fund of the Church of England in Canada, then addressed the Synod, and explained very effectively the proposed pension scheme.

Moved by Rev. H. A. Sims, seconded by Mr. E. Howard,

That this Synod approves of the pension scheme as outlined in Canon 24 of the General Synod, but wishes the subject to be further considered in all its aspects by the Executive Committee. Carried.

Moved by Mr. J. H. Elliott, seconded by Canon Hincks,

That a vote of thanks be extended to Mr. G. E. Main for his able explanation of the pension scheme. Carried.

### Reports.

The Report of the Executive Committee was presented by the Secretary, Canon Piercy.

The Report of the Treasurer of Synod and the Report of the Royal Trust Company, Trustee of Invested Funds, both duly audited, were presented by the Treasurer, Canon Colloton.

Moved by Canon Piercy, seconded by Canon Colloton,

That the Report of the Executive Comitttee be read and considered clause by clause. Carried.

The several clauses were read and adopted by the Synod, until that dealing with the Treasurer's salary, when it was

Moved by Rev. Richard Haines, seconded by Rev. E. G. Dymond,

That the Synod do now adjourn. Carried.

The Synod then adjourned, the Bishop saying the Grace.

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### SECOND DAY — WEDNESDAY, JUNE 8th, 1932

The business sessions of the Synod were resumed at 10 o'clock a.m. The Bishop took the Chair and said prayers.

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

Moved by Rev. E. H. Rudge, seconded by Rev. Richard Haines,

That the Synod adjourn at 11.30 a.m. for the purpose of having a group photograph taken. Carried.

An invitation from the Sault Athletic Club to attend a baseball game was received.

Moved by Mr. H. J. Rogers, seconded by Mr. R. C. Vincent,

That the members of Synod regret that, owing to press of business, they are unable to accept the invitation of the Sault Athletic Club to attend a baseball game; and that the Lay Secretary be requested to write the Club to that effect. Carried.

The following communication was received from His Grace Archbishop Thorneloe:

"Bishop Thorneloe desires to express to the Lord Bishop of Algoma and the Synod of the Diocese now in session his warmest greetings and good wishes. He prays that the Divine Spirit may guide and bless them in their deliberations, to the spread of the Truth, the upholding of the Church, and the glory of His Holy Name.

East Street, Sault Ste. Marie, Ont.,  
June 7th, 1932."

Moved by Canon Hincks, seconded by Mr. E. L. Hall,

That the ballot boxes for the first election of delegates be closed at 2.30 p.m. Carried.



### Reports.

The reading of the remaining clauses of the Report of the Executive Committee was continued, when they were all adopted.

Moved by Canon Piercy, seconded by Canon Colloton,

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

Moved by Canon Colloton, seconded by Rev. G. H. Phillips,

That the Report of the Treasurer of Synod for the years 1929, 1930 and 1931, certified by Mr. Edgar T. Read, Auditor, be adopted. Carried.

Moved by Canon Colloton, seconded by Rev. G. H. Phillips,

That the Report of the Royal Trust Company on Invested Funds, certified by Messrs. Riddell, Stead, Graham & Hutchison, Auditors, be adopted. Carried.

Moved by Canon Colloton, seconded by Canon Piercy,

That the Report of the Editor of the "Algoma Missionary News" be adopted. Carried.

Moved by Rev. L. I. Greene, seconded by Rev. Canon Hincks,

That the Clergy of the various Deaneries assemble during the noon hour for the purpose of nominating Rural Deans. Carried.

Moved by Rev. D. D. Macqueen, seconded by Rev. Canon Hincks,

That a number of copies of the Bishop's Charge be printed separately from the Synod Journal. Carried.

### Amendments to Constitution.

Pursuant to notice of motion printed in the convening circular, it was moved by Canon Piercy (for the Executive Committee), seconded by Mr. H. J. Rogers,

That Article 16 of the Constitution be amended by deleting the words "Rural Deanery of Parry Sound" and substituting therefor the words "Rural Deanery of Temiskaming". Carried unanimously.

Pursuant to notice of motion printed in the convening circular, it was moved by Canon Piercy (for the Executive Committee), seconded by Archdeacon Balfour,

That Article 11 of the Constitution be amended by adding in the third line, following the word "Diocese", the words "as

soon as may be convenient after Trinity Sunday''; and that the second and last sentence in the Article be struck out. Carried unanimously.

### **Election.**

The Synod then proceeded to the election of delegates to the General and Provincial Synods. The Bishop appointed the following scrutineers:

**General Synod** Clerical vote: Mr. C. H. E. Rounthwaite, Mr. R. C. Vincent. Lay vote: Rev. H. A. Sims, Rev. Cyril Clarke.

**Provincial Synod.** Clerical vote: Dr. E. H. Niebel, Mr. A. O. Davies. Lay vote: Rev. S. F. Yeomans, Rev. John Robinson.

The Synod adjourned at 12.30 p.m. for luncheon, which was served by the ladies of St. Luke's Pro-Cathedral in the parish hall.

### **AFTERNOON SESSION**

The Synod re-assembling at 2.30 p.m., the Committee on Lay Credentials reported the presence of Mr. Allan Stevens, Schreiber, who took his seat in the House.

### **Notice of Motion.**

Suspension of the rules of order was granted for the following notice of motion, given by Archdeacon Burt:

"That dating from this session of Synod, in a mission where there is no parsonage or other free house provided, the priest in charge be allowed an annual grant from the Diocese of a sum of money sufficient to cover the rental of a house at local rates.

### **Greetings.**

The following telegram was received from the Synod of Rupert's Land:

Rev. Charles Piercy,  
Sault Ste. Marie, Ont.

Winnipeg, Man., June 8, 1932

Greetings received and appreciated, and kind wishes heartily reciprocated.

I. O. RUPERT'S LAND.

Suspension of the rules of order was granted to bring in the following motion:

Moved by Archdeacon Balfour, seconded by Mr. H. J. Rogers,

That the Report of the Committee on the Bishop's Charge be now received. Carried.



### Rural Deans.

The members of the several Rural Deaneries met and nominated the following clergymen, who were duly appointed by the Bishop:

The Rev. Richard Haines, Rural Dean of Algoma,  
 The Rev. Thomas Lloyd, L.S.T., Rural Dean of Thunder Bay  
 The Rev. Harry Alfred Sims, Rural Dean of Nipissing,  
 The Rev. Canon Francis Hamilton Hincks, M.A., Rural Dean  
 of Temiskaming,  
 The Rev. John Burder Lindsell, Rural Dean of Muskoka.

Moved by Rev. L. I. Greene, seconded by Mr. F. W. Major,  
 That in view of the fact that a number of clerical and lay  
 members must leave Synod early, the session for Thursday open  
 at 9 instead of 10 o'clock a.m. Carried.

### Press Reports.

Moved by Mr. F. W. Major, seconded by Rev. Cyril Clarke,  
 That this Synod disapproves of the apparent attitude of the  
 "Sault Star" towards the Bishop of this Diocese, and its manner  
 of presenting the proceedings of this Synod. It is quite apparent  
 that there is an attitude of hostility on the part of the "Star",  
 resulting in biased reports of the Bishop's utterances and of  
 the Synod's proceedings. We therefore ask the Editors of this  
 paper to see that its reports are at least as fair as they would  
 be with other assemblies of this nature. Carried unanimously.

Moved by Rev. Thomas Lloyd, seconded by Rev. J. B.  
 Lindsell,

That a copy of the motion with regard to press reports of  
 the Synod be sent to the Toronto papers interested. Carried.

Moved by Mr. H. J. Rogers, seconded by Rev. Canon Hincks,  
 That a committee comprising Canon Colloton and Mr. C. H.  
 E. Rounthwaite correct by correspondence incorrect statements  
 respecting this Synod which may appear in the press, such cor-  
 rections to bear the signatures of the Secretaries of the Synod  
 before being sent to the papers in question. Carried.

### Elections.

The special order of business, viz., elections, was then pro-  
 ceeded with. The following are the results of the several ballots:

#### General Synod

Clerical Delegates: Rev. Canon Colloton, Ven. Archdeacon  
 Balfour, Ven. Archdeacon Burt, Rev. Canon Hincks, Rev. R. F.  
 Palmer, S.S.J.E., and Rev. L. I. Greene.

Substitutes: Rev. Canon Banks, Rev. Thomas Lloyd, Rev. H. A. Sims, Rev. W. A. Hankinson, Rev. Cyril Goodier, Rev. A. L. Rose, S.S.J.E.

Lay Delegates: Mr. F. W. Major, Mr. Chancellor Babe, Dr. E. H. Niebel, Mr. H. J. Rogers, Mr. D. T. Hodgson and Dr. R. H. Arthur.

Substitutes: Capt. W. A. Lyness, Mr. C. H. E. Rounthwaite, Mr. Fred Davison, Mr. A. O. Davies, Mr. A. E. Hives and Mr. H. R. Brooks.

### Provincial Synod

Clerical Delegates: Rev. Canon Colloton, Ven. Archdeacon Balfour, Rev. Canon Hincks, Ven. Archdeacon Burt, Rev. R. F. Palmer, S.S.J.E., Rev. L. I. Greene, Rev. J. B. Lindsell and Rev. H. A. Sims.

Substitutes: Rev. Canon Banks, Rev. Thomas Lloyd, Rev. Cyril Goodier, Rev. C. F. Hives, Rev. W. A. Hankinson, Rev. J. S. Smedley, Rev. Canon Simpson and Rev. C. M. Serson, S.S.J.E.

Lay Delegates: Mr. F. W. Major, Mr. Chancellor Babe, Mr. H. J. Rogers, Dr. R. H. Arthur, Dr. E. Niebel, Mr. H. R. Brooks, Mr. C. H. E. Rounthwaite, and Mr. L. F. Hardyman.

Substitutes: Mr. A. O. Davies, Capt. W. A. Lyness, Mr. A. E. Hives, Mr. W. W. Jarvis, Mr. C. F. Rothera, Mr. J. H. Elliott, Mr. William Sinclair and Mr. D. T. Hodgson

### M. S. C. C.

Moved by Canon Hincks, seconded by Rev. E. H. Rudge, That Archdeacon Balfour, Canon Colloton, Mr. F. W. Major and Dr. E. H. Niebel be elected as representatives of this Diocese on the Board of Management of the Missionary Society of the Church of England in Canada. Carried.

### Social Service.

Moved by Canon Hincks, seconded by Mr. J. H. Elliott, That the Rev. J. B. Lindsell, the Rev. R. F. Palmer, S.S.J.E., the Rev. H. A. Sims (Convener), Mr. F. W. Major, Mr. D. T. Hodgson and Mr. Edgar Howard be the members of the Diocesan Council for Social Service. Carried.

Moved by Rev. D. D. Macqueen, seconded by Mr. C. H. E. Rounthwaite,

That the Rev. H. A. Sims, the Rev. R. F. Palmer, S.S.J.E., Mr. F. W. Major and Mr. Edgar Howard be the diocesan representatives on the Council for Social Service of the Church of England in Canada. Carried.



### Trinity College.

The Bishop appointed the Ven. Archdeacon Burt, the Rev. Canon Hincks, the Rev. Canon Banks and the Rev. Canon Colloton representatives of the Diocese of Algoma on the Corporation of Trinity College, Toronto.

### Executive Committee.

The Bishop appointed the following members of the Executive Committee: Rev. Canon Banks and Rev. C. F. Hives, both of the Deanery of Algoma; Rev. H. A. Sims, of the Deanery of Nipissing; Mr. F. W. Major and Mr. C. H. E. Rounthwaite, both of the Deanery of Algoma, and Mr. H. R. Brooks of the Deanery of Thunder Bay.

The following were nominated by the representatives of their respective deaneries as members of the Executive Committee, and were duly elected: Deanery of Thunder Bay, Rev. Thomas Lloyd and Mr. Allan Stevens; Deanery of Nipissing, Mr. Fred Davison; Deanery of Muskoka, Rev. J. S. Smedley and Dr. E. H. Niebel; Deanery of Temiskaming, Rev. Canon Hincks.

### Registrar.

The following telegram from Mr. C. S. McGaughey, Registrar, was read:

Rev. Canon Colloton,  
Sault Ste. Marie, Ont.

I very much appreciate the kindness of Bishop and Executive, but regret that I cannot stand for renomination.

C. S. MCGAUGHEY.

Nominations for the office of Registrar were called for, and the following received:

His Honour Judge Hall, Sault Ste. Marie, nominated by Archdeacon Balfour; Mr. F. A. Clement, Thessalon, nominated by Canon Banks; Mr. Redmond Thomas, Bracebridge, nominated by Archdeacon Burt.

The Bishop appointed the Rev. F. E. Jewell and Mr. Allan Stevens scrutineers of the ballot.

A ballot was taken, and the scrutineers reported Mr. Redmond Thomas elected as Registrar.

Moved by Rev. Charles Glover, seconded by Archdeacon Balfour,

That it be a recommendation from this Synod to the Executive Committee to initiate amendments to Canons 2 and 3, so as to expedite the election of delegates to the General and Provincial

Synods, and to bring the same before the next meeting of Synod. Carried.

Upon reaching the hour of adjournment the Bishop said the Grace.

### "AT HOME"

On Wednesday evening the Lord Bishop of the Diocese and Mrs. Rocksborough Smith entertained the members of Synod, together with their hosts and hostesses, at "Bishophurst".

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### THIRD DAY — THURSDAY, JUNE 9th, 1932

The business sessions of the Synod were resumed at 9 o'clock a.m., when the Bishop again took the Chair and said prayers.

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

#### Presentation.

The rules of order were suspended, and Archdeacon Balfour, on behalf of the Clergy of the Diocese, made a presentation to the Synod of a processional cross in memory of the late Ven. Archdeacon McMurray, who began his work as a missionary at Sault Ste. Marie in 1832, one hundred years ago. The Bishop, on behalf of the Synod, accepted the gift, and thanked the Clergy sincerely for it.

#### Treasurer of Synod.

Canon Piercy, Secretary of the Executive Committee, reported that at a meeting of the newly elected Committee, the Rev. Canon Colloton had been nominated for re-election as Treasurer of Synod.

Moved by Canon Piercy, seconded by Capt. W. A. Lyness, That the Rev. Canon Colloton be re-elected Treasurer of Synod. Carried.

#### Canon Piercy's Resignation.

Moved by Archdeacon Balfour, seconded by Mr. F. W. Major,

That the members of this Synod, having learned that the Rev. Canon Piercy, senior priest of the Diocese in active service, has thought it wise not to hold office as Secretary of the Executive Committee of the Diocese any longer, desire to place on record their regret that he feels he must so decide. They understand that it was in 1892, forty years ago, that Canon Piercy



became Secretary of the Committee advisory to the Bishop of Algoma; and while the Constitution changed with the Triennial Council and the erection of a Synod, Canon Piercy has continued Secretary of what has been the chief diocesan committee ever since. With so many fruitful years of labour to his credit, a wonderful and noble record indeed, we desire to say how greatly indebted this Diocese must ever be to his faithful and painstaking service; and we do with all our hearts offer to him the assurance of our respect and affection, and trust that he may long give to the Synod the benefit of his ripe knowledge and wide experience in diocesan affairs. Carried by a standing vote.

#### **Auditor.**

Moved by Mr. E. L. Hall, seconded by Mr. J. Hayman,  
That Mr. Edgar T. Read be re-elected Auditor of the Synod.  
Carried.

#### **Religious Education**

Moved by the Rev. H. A. Sims, seconded by the Rev. Cyril Goodier,

That the Rev. W. A. Hankinson (convener), the Rev. L. I. Greene, the Rev. C. M. Serson, S.S.J.E., Mr. F. W. Major, Mr. W. W. Jarvis, and Mr. J. H. Elliott be the members of the Diocesan Board of Religious Education. Carried.

Moved by the Rev. W. A. Hankinson, seconded by the Rev. Thomas Lloyd,

That the Rev. L. I. Greene, the Rev. C. M. Serson, S.S.J.E., Mr. F. W. Major and Mr. J. H. Elliott be the representatives of the Diocese on the General Board of Religious Education. Carried.

#### **Proposed Removal of Episcopal Residence.**

Pursuant to notice printed in the convening circular, it was moved by the Rev. J. B. Lindsell, seconded by the Rev. Cyril Goodier,

That in the best interests of the Diocese, the episcopal residence be moved from Sault Ste. Marie to North Bay.

It was moved in amendment by the Rev. Canon Hincks, seconded by the Rev. Charles Glover,

That while the Synod feels that the time may come when definite steps should be taken to move the See House from Sault Ste. Marie to North Bay, or to some other more central place, and this possibility should be kept in mind, it refrains from taking any action at the present time.

It was moved as an amendment to the amendment by Canon Colloton, seconded by Archdeacon Balfour,

That the Synod refrains from taking any action at the present time in the matter of the proposal to change the diocesan headquarters to North Bay.

On a vote being taken, the amendment to the amendment was carried by a vote of—Ayes, 43; Nays, 26. The original motion was declared lost.

#### **Report of Committee on Bishop's Charge.**

The Report of the Committee on the Bishop's Charge was then read clause by clause. All the clauses were adopted without amendment, when it was

Moved by Archdeacon Balfour, seconded by Mr. L. F. Hardyman,

That the Report of the Committee on the Bishop's Charge be adopted. Carried.

#### **Diocesan Expense Fund Assessment**

Pursuant to notice printed in the convening circular, it was moved by Canon Hincks, seconded by Canon Banks,

That Canon 5 be amended by adding the following paragraph after the present paragraph No. 3, "Nevertheless the Bishop and Executive Committee shall have authority to consider and to deal with the case of any parish or mission over three years in arrears, and to decide upon any amount which shall be accepted in full payment of such arrears.

The motion was lost, the vote being—Ayes, 26; Nays, 38.

Noontide prayers for Missions were read by the Bishop.

#### **Registrar.**

The following telegram was received and read:

Bracebridge, Ont.,  
June 9, 1932.

Ven. Archdeacon Burt,  
St. Luke's Parish Hall,  
Sault Ste. Marie, Ont.

Will be pleased to accept Registrarship.

Redmond Thomas.



**Reports.**

The Rev. W. A. Hankinson read the Report of the Diocesan Board of Religious Education.

Moved by Rev. W. A. Hankinson, seconded by Mr. F. W. Major.

That the rules of order be suspended to allow the Rev. W. J. Bradbury, Eastern Field Secretary of the General Board of Religious Education, to address the Synod. Carried.

Mr. Bradbury briefly addressed the Synod on the work of religious education, stressing especially the importance of teacher training.

Moved by Rev. W. A. Hankinson, seconded by Mr. F. W. Major,

That the Report of the Diocesan Board of Religious Education be adopted. Carried.

Moved by the Rev. Cyril Clarke, seconded by Mr. R. C. Vincent.

That a hearty vote of thanks be given to the Rev. W. J. Bradbury for his address to the Synod on Sunday School work. Carried.

**Presentation to Canon Piercy.**

The Synod adjourned at 12.40 p.m. for luncheon in St. Luke's Parish Hall. At the conclusion of the luncheon a very pleasant duty was performed by the Bishop, when His Lordship made a presentation to the Rev. Canon Piercy, on behalf of the members of Synod, in recognition of his long service as Secretary of the Executive Committee. Canon Piercy expressed his thanks.

**AFTERNOON SESSION****Sunday School By Post**

The Synod re-assembling at 2.30 p.m., the Report of the Sunday School by Post was presented and read by Mr. F. W. Major.

Moved by Rev. H. A. Sims, seconded by Rev. A. J. Bruce,

That this Synod heartily congratulates Mr. F. W. Major and his associates on the very great success of the Sunday School by Post now being carried on in Algoma; and sincerely thanks them for this effort, through which such an important contribution towards religious education in this Diocese is being made. Carried.

Moved by Rev. C. M. Serson, S.S.J.E., seconded by Mr. W. W. Jarvis,

That the Diocesan Board of Religious Education be authorized to appeal during Advent in each year for an offering from the Sunday Schools of the Diocese to support the Sunday School by Post; and further, that the Treasurer of Synod be authorized to meet from the Algoma Mission Fund any deficit in the expenses of the Sunday School by Post up to \$400.00 per annum. Carried.

### **The Bible Society.**

Moved by Rev. H. A. Sims, seconded by Rev. R. F. Palmer, S.S.J.E.

That the rules of order be suspended in order that the Rev. J. S. Harrington, District Secretary of the Upper Canada Bible Society, may address the Synod. Carried.

Mr. Harrington briefly addressed the Synod on behalf of the Bible Society, and the Bishop expressed to Mr. Harrington the thanks of the Synod for his visit and address.

### **Errors in Public School History Textbooks**

In accordance with notice of motion given, it was moved by Rev. R. C. Warder, seconded by Mr. H. J. Rogers,

That in view of the incorrect and indefinite teaching given in the Ontario Public School History Readers as to the origin and history of the Anglican Church, the Bishop of Algoma be requested to appoint a small committee to inquire into the whole matter, and if necessary to present a memorial to the Provincial Synod in the name of the Synod of Algoma. Carried.

The Bishop appointed the following committee: Rev. R. C. Warder (convener), Archdeacon Balfour, Rev. D. D. Macqueen, Mr. F. W. Major, Mr. H. J. Rogers and Mr. R. C. Vincent,

### **The Economic Conference at Ottawa**

Pursuant to notice printed in the convening circular, it was moved by Archdeacon Balfour, seconded by Mr. A. O. Davies,

That this Synod of the Diocese of Algoma of the Church of England in Canada, now meeting in Sault Ste. Marie, Ontario, desires to place on record its profound satisfaction at the holding of the Imperial Economic Conference, which assembles in our capital city of Ottawa in July next; and, realizing the potentialities and far-reaching influence of such a Conference to the welfare and unity of the Empire, making it more effective for God's purposes among the nations, would assure His Majesty



King George, whom God has set over us, and the accredited representatives of His several Governments who shall assemble for conference, its earnest prayer that God's guidance and grace may direct and bless their deliberations, so that all the peoples of this great Empire, working together more fully in fellowship and service, may be instrumental for God in promoting peace and good will throughout the whole world. Carried unanimously.

The members of Synod then rose and sang the National Anthem.

### **Social Entertainment and Recreation**

Pursuant to notice printed in the convening circular, it was moved by Canon Hineks, seconded by Rev. R. F. Palmer, S.S.J.E.,

That the Synod of the Diocese of Algoma, while urging upon all our people the duty of observing the days of fasting and abstinence as set forth in our Prayer Book, including "all Fridays in the year", the weekly commemoration of our Lord's death, approves of their using Friday evening rather than Saturday evening as a time for social entertainment and recreation; and calls upon them to encourage in every possible way, the spending of Saturday evening in such a manner as will not interfere with the worthy observance of Sunday as the weekly festival of our Lord's Resurrection. Carried, one member dissenting.

### **Centenary of the Oxford Movement.**

Moved by Rev. D. D. Macqueen, seconded by Rev. J. B. Lindsell,

That a committee of four representatives from each deanery, two to be appointed by the Bishop and two elected by the respective deaneries be convened by the Bishop, to make arrangements for the observance along diocesan and non-party lines of the Centenary of the Oxford Movement. Carried.

### **Rural Deanery Reports.**

The Reports of the Rural Deans were presented and read, as follows:

For the Deanery of Algoma, by the Rev. Canon Colloton, in the absence of the former Rural Dean; for the Deanery of Nipissing, by the Rev. H. A. Sims, R.D.; for the Deanery of Muskoka, by the Rev. J. B. Lindsell, R.D.; for the Deanery of Thunder Bay, by the Rev. D. D. Macqueen, in the absence of the Rural Dean; and for the Deanery of Temiskaming, by the Rev. Canon Hineks, R. D.

Moved by Canon Piercy, seconded by Rev. G. H. Phillips,  
That the Reports of the Rural Deans be received. Carried.

#### **Preservation of Records.**

In accordance with notice given, it was moved by Canon Piercy, seconded by Canon Colloton,

That it be an instruction to the Executive Committee to take effective steps to provide means for the preservation of all diocesan and parochial records, and for the instruction by circular letter to all present and future clergy on the importance and value of such preservation. Carried.

#### **Social Service.**

Moved by Rev. H. A. Sims, seconded by Mr. R. C. Vincent,  
That the Report of the Diocesan Council for Social Service be adopted. Carried. ....

#### **Parsonages.**

In accordance with notice given, it was moved by Archdeacon Burt, seconded by Mr. F. W. Major,

That, dating from this session of Synod, in a mission where there is no parsonage or other free house provided, the priest in charge be allowed an annual grant from the Diocese of a sum of money sufficient to cover the rental of a house at local rates.

The motion was lost by a large majority.

Moved by Canon Colloton, seconded by Mr. R. C. Vincent,  
That when the Synod adjourns it meet again at 9 p.m.  
The Synod then adjourned.

#### **CENTENARY SERVICE**

At 7.30 p.m. a special service of thanksgiving was held in the Pro-Cathedral, to mark the Centenary of the beginning of the work of the Church in what is now the Diocese of Algoma, the first Anglican missionary, the Rev. William McMurray, afterwards Archdeacon of Niagara, having begun his work at Sault Ste. Marie in the year 1832.

The members of Synod assembled in the parish hall, the clergy in their robes, and proceeded to the Pro-Cathedral. Even-song was sung by the Rev. C. F. Hives, and the lessons were read by the Rev. Canon Piercy and the Rev. Canon Johnston. The sermon was preached by the Rev. Canon Colloton, from the text Habakkuk 3 : 2, "O Lord, revive Thy work in the midst of the years: in the midst of the years make it known." The service closed with the Benediction, pronounced by the Bishop. At this service the processional cross presented by the Clergy was used for the first time.



**EVENING SESSION**

The Synod reassembled at 9 p.m.

**Fire Insurance.**

The Rev. H. A. Sims read a letter from Messrs. Forbes Knight & Co., insurance agents, of North Bay, proposing to insure diocesan and parochial property under one blanket policy.

Moved by Rev. H. A. Sims, seconded by Mr. C. H. E. Rounthwaite,

That the Synod asks the Executive Committee to conduct further negotiations with Messrs. Forbes Knight & Co., in order that the group fire insurance plan explained in the communication from the Company be adopted when in the opinion of the Executive Committee this is possible. Carried.

**"Algoma Missionary News".**

Moved by Canon Piercy, seconded by Canon Hinecks,

That the Rev. Canon Colloton be reappointed Editor of the "Algoma Missionary News". Carried.

**Synod Journal.**

Moved by Mr. H. J. Rogers, seconded by Mr. E. L. Hall,

That each incumbent be requested to announce from the pulpit that members of his congregation will be allowed the opportunity of purchasing copies of the Journal of the Synod, such names to be forwarded to Canon Colloton before the 1st July. Carried.

**Resolutions of Thanks, Etc.**

Moved by Canon Colloton, seconded by Mr. R. M. Taylor

That the Synod of the Diocese of Algoma now assembled desires to place on record the gratitude of its members to Dr. Cosgrave, Provost of Trinity College, for responding to the invitation of the Bishop to deliver the Synod sermon; and to add that Dr. Cosgrave's sermon is much appreciated, and is a stimulus to us to "lift up our heads" and carry on in these days of depression. Carried.

Moved by Mr. C. H. E. Rounthwaite, seconded by Mr. William Sinclair,

That the Synod thanks sincerely the ladies of St. Luke's Pro-Cathedral, and St. John's and St. Peter's Churches, Sault

Ste. Marie, and Christ Church, Korah, for the very fine and enjoyable luncheons provided during the sessions of the Synod. Carried.

Moved by Rev. Richard Haines, seconded by Rev. J. S. Rhodes,

That a hearty vote of thanks be extended to the hosts and hostesses of Sault Ste. Marie, who have so hospitably entertained the members of this Synod who were so fortunate as to be their guests. Carried.

Moved by Archdeacon Balfour, seconded by Mr. R. C. Vincent,

That this Synod regrets the resignation of the first Chancellor of this Diocese, Dr. A. C. Boyce, K.C., of Ottawa, at one time a resident of the See City of Sault Ste. Marie, appreciating most gratefully the always able counsel given, and the legal work most willingly, faithfully and freely performed, during many years in the interests of this Diocese, and also his work as a representative of this Diocese in various Synods of the Canadian Church. The Synod offers to him its heartfelt thanks and affectionate sympathy with him in his present state of ill-health and the prayerful hope that he may soon be restored to many years yet of happy service in the Church which he so dearly loves. Carried.

Moved by Rev. R. C. Warder, seconded by Mr. L. F. Hardyman,

That this Synod of the Diocese of Algoma desires to express its sincere gratitude to the Missionary Society of the Church of England in Canada for the help of its annual grants towards our mission work. Carried.

Moved by Canon Banks, seconded by Mr. A. O. Davies,

That this Synod desires to express its continued gratitude to the Society for the Propagation of the Gospel for its unfailing help and support given to the work of the Church in the Diocese of Algoma. Carried.

Moved by Mr. L. F. Hardyman, seconded by Canon Simpson,

That this Synod desires to express its deepest thanks to the Society for Promoting Christian Knowledge for its generous grants towards the building of churches and the training of divinity students in the Diocese. Carried.



Moved by Canon Hincks, seconded by Canon Banks,

That the scholarly and inspiring sermon of the Rev. Canon Colloton at the service marking the Centenary be printed in the "Algoma Missionary News". Carried.

Moved by Rev. C. F. Hives, seconded by Mr. R. M. Taylor,

That this Synod desires to thank most sincerely the Diocesan Board and members of the Woman's Auxiliary for their generous assistance to the work of the Diocese and its missions, and prays for God's continued blessing upon their work. Carried.

Moved by Rev. E. Wrightson, seconded by Mr. C. H. E. Rounthwaite,

That this Synod desires to extend its grateful thanks to the Dominion Board of the Woman's Auxiliary for generous assistance during the past triennium. Carried.

Moved by Rev. R. H. Fleming, seconded by Mr. A. O. Davies,

That this Synod expresses its warm thanks to the Rector and Wardens of St. Luke's Pro-Cathedral for the use of their parish hall. Carried.

Moved by Rev. Stephen Turner, seconded by Rev. J. S. Rhodes,

That this Synod expresses to the organist and choir of St. Luke's Pro-Cathedral its sincere appreciation of the splendid musical services in connection with the opening of this session. Carried.

Moved by Canon Colloton, seconded by Mr. H. J. Rogers,

That the sum of \$10.00 be given to Mr. G. E. Riddle, Sexton of the Pro-Cathedral, for his services during the Synod. Carried.

Moved by Mr. R. C. Vincent, seconded by Mr. C. H. E. Rounthwaite,

That this Synod expresses its hearty thanks to the Bishop for his splendid Charge and able chairmanship, and closes this session with a warm expression of its loyalty and devotion to him. Carried by acclamation.

Moved by Rev. Cyril Clarke, seconded by Rev. R. Kelway-Bamber,

That the warm thanks of this Synod be extended to the Honorary Clerical and Lay Secretaries for their most efficient services, and that the usual honorarium be granted to the Rev. Canon Piercy as Secretary of the Executive Committee. Carried.

Moved by Canon Piercy, seconded by Mr. H. J. Rogers,

That the Executive Committee of the Synod be instructed to have the proceedings of the Synod printed, that copies of the same be distributed to members of Synod, and that a copy be sent to each parish and mission for purposes of record, such proceedings to be accompanied by a copy of the amendments to the Constitution and Canons. Carried.

Read and Confirmed,

June 9th, 1932.

✠ ROCKSBOROUGH R. ALGOMA.

**ENACTMENTS**

The following is the Schedule of Enactments adopted and sanctioned at this Tenth Session of the Synod of the Missionary Diocese of Algoma:

- 1.—Election of Clerical and Lay Secretaries.
- 2.—Election of Delegates to General Synod.
- 3.—Election of Delegates to Provincial Synod.
- 4.—Election of Executive Committee.
- 5.—Election of Representatives on Board of Management of M.S.C.C.
- 6.—Election of Diocesan Board of Religious Education.
- 7.—Election of Representatives on General Board of Religious Education.
- 8.—Election of Treasurer of Synod.
- 9.—Election of Representatives on Council for Social Service.
- 10.—Adoption of Report of Executive Committee.
- 11.—Appointment of Rural Deans.
- 12.—Adoption of Report of Treasurer of Synod.
- 13.—Adoption of Report of Royal Trust Company.
- 14.—Adoption of Report of Editor of "Algoma Missionary News."
- 15.—Adoption of Report of Committee on Bishop's Charge.
- 16.—Adoption of Report of Diocesan Council for Social Service.
- 17.—Adoption of Report of Diocesan Board of Religious Education.
- 18.—Appointment of Editor of "Algoma Missionary News".
- 19.—Adoption by sufficient majorities of amendments to Articles 11 and 16 of Constitution.
- 20.—Appointment of Representatives on Corporation of Trinity College, Toronto.
- 21.—Election of Registrar.
- 22.—Election of Auditor.

✠ ROCKSBOROUGH R. ALGOMA,

President.



**REPORT OF EXECUTIVE COMMITTEE**

To the Right Reverend  
The Lord Bishop of Algoma,  
and Members of the Synod of Algoma.

During the past triennium your Committee has held 36 meetings, 29 of which have been in Sault Ste. Marie, 5 in North Bay, and 2 in Fort William. No meeting has been called for which there was not a quorum available. While the holding of occasional meetings elsewhere than in the See City is deeply appreciated by the members in the eastern and western parts of the Diocese, it is obvious that by far the greater number should be held at the diocesan headquarters, where the records are available.

**Elections.** Executive Committee.—A vacancy having occurred in the membership of the Executive Committee owing to the departure of the Rev. John Tate for England, the Committee elected the Rev. A. P. Banks in his stead as a representative of the Rural Deanery of Algoma.

Diocesan Council for Social Service.—Owing to the death of the Rev. J. Norman and the resignation of Mr. Andrew Elliot, there were two vacancies on the Diocesan Council for Social Service. In their stead your Committee elected respectively the Rev. Canon Simpson and Mr. D. T. Hodgson.

Diocesan Board of Religious Education.—The resignation of Mr. T. J. Foster having been received and accepted, Major E. Wrightson was elected in his stead. Since the ordination of the latter, no further election has taken place.

**Deputations**

In June 1929 the Bishop of Niagara and Mr. Chancellor Gisborne, two of the Field Commissioners of the Anglican National Commission, met your Committee in conference, discussing the conditions, problems and needs of the Diocese.

In February, 1930, Mr. G. E. Main, Secretary of the General Synod Pension Fund, waited upon your Committee, explaining the provisions of the proposed Canon of the General Synod relating to that fund.

In August, 1931, at a meeting held at North Bay, your Committee was privileged to confer with the Rev. Canon Stacy Waddy, General Secretary of the Society for the Propagation of the Gospel, and the Rev. Canon Hyde, Secretary of the Missionary Council of the National Assembly of the Church of England. The object of the visit of these distinguished representatives of the Mother Church was to secure closer co-operation between the Missionary Dioceses and the Church of England. Canon Waddy on behalf of the S. P. G., stated that it was not the wish of the Society to decrease its grants, but urged that some change be made in the allocation of the grant, so that contributors in England should be able to see some pieces of definite constructive work as the result of their gifts.

**Algoma Association.**

Your Committee desires to place on record its sincere gratitude to the members of the Algoma Association in England for their continued assistance in days of unusual financial stringency; and to record its sense of

the great loss sustained by the Association and by the Diocese in the death of Miss E. Eda Green, who for over thirty years had devoted her life to the work of the Church in Algoma, and who personally visited the Diocese on three occasions. The Bishop visited most of the branches of the Association in the summer of 1930 while attending the Lambeth Conference, and also secured the formation of several new branches.

#### **Place of Meeting of Synod.**

The Bishop consulted your Committee with regard to the resolution adopted by the Synod of 1929, requesting His Lordship to consider the advisability of holding the next Synod in North Bay; and after careful consideration and discussion your Committee advised His Lordship that in its opinion this Synod should be called to meet in the See City as usual.

#### **Invested Funds.**

During the year 1931 your Committee was called upon to raise serious objection to the purchase by the Royal Trust Company of certain securities at a premium, the result of which was a depreciation of the capital of some of the funds in its care. Your Committee made it clear to the Trust Company that it was the policy of the Diocese to conserve its capital funds, and the Company has undertaken to observe this rule in future. The Company has further undertaken to restore the capital gradually by semi-annual transfers from revenue during the life of the securities in question.

#### **Bishophurst Property.**

Your Committee considered very carefully the possibility of obtaining relief from the great expenditure for taxes payable annually on the Bishophurst property, and decided to seek power to dispose of such part of the property as is not required for the purposes of the See House. As there was a possibility of objection being raised by the heirs of the donor in view of the trust attaching to the land, legal advice was secured, and an application was made to the Supreme Court of Ontario for permission to sell part of the property. The application was in the hands of Mr. C. S. McGaughey, Honorary Registrar, with Mr. Agar, K.C., of Toronto, as Counsel. An Order was made by Chief Justice Rose giving permission to sell the northerly and southerly portions of the property, the proceeds of the sale to be added to the endowment fund of the See House, and used for the upkeep of same. Your Committee by resolution expressed its sincere thanks to Mr. McGaughey for his generosity in personally paying the costs of the application.

After asking for and receiving tenders, the sale of this property was placed in the hands of Mr. Thomas Chitty, Real Estate Agent.

#### **Shingwauk Home.**

Your Committee continued the negotiations with the M.S.C.C., looking to the transfer to the Dominion Government of the Shingwauk Home property, for the erection thereon by the Government of a new school, to be carried on as an Anglican Indian Residential School, in accordance with the terms of the original trust. Your Committee did not agree with the suggestion of the Department of Indian Affairs that the new school should be erected at Garden River. This suggestion was afterwards withdrawn by the Department. The valuation previously made by a sub-committee of the Executive (namely \$9050 for the land and \$80,289 for the buildings and equipment) was considered by your Committee to be excessive, and



the suggestion was made that a new valuation should be arrived at by arbitration. The Rev. Canon Gould, General Secretary of the M.S.C.C., conferred with your Committee in March 1930, and the following resolution was ultimately passed:

“That this Executive Committee of the Diocese of Algoma, having considered the proposal to transfer the land in connection with the Shingwauk Home (with the exception of the site of the Chapel and the Cemetery) to the Department of Indian Affairs, lays down the following as the principle to which they feel committed by the terms of the trust under which the property is now held by the Synod of Algoma:

“The essential element in such transfer is the preservation and continuance of the terms of the present trust held by the Diocese of Algoma; which provide that the properties, or their proceeds if sold, must be applied for all time to the purposes of Indian Residential School education, with complete liberty regarding religious instruction under the administration and control of the Church of England in Canada.

“The Executive Committee approves of the transfer to the Department of the said land, with the exceptions noted, for the erection thereon by the Department of an Indian Residential School to replace the present Shingwauk Home, upon conditions which will embody in the terms of transfer the requirements of the trust; it being specified that should the Department cease to use the property in accordance with these terms, then the land shall, at that time, be purchased by the Department at a current valuation to be agreed upon by the Department and the Executive Committee of the Diocese of Algoma.

“The Department shall purchase any building or buildings which may continue in use in connection with the new school. All other buildings taken over, including the main building of the existing school, shall be wrecked and removed by the Department, which shall also fill in the excavation.

“The Department shall further supplement the land transferred by the purchase or rental of such additional land as may be necessary to provide a farm sufficient in size to meet the requirements of the new school in the way of farm produce, milk, eggs, etc.”

These conditions were afterwards assented to by the Department, and a parliamentary grant for the erection of a new school was authorized. Owing, however, to the unfavourable financial situation, the Government decided to defer the erection of the new school, and the matter is in abeyance at present.

#### **Shingwauk Chapel.**

While dealing with the matter of the Shingwauk Home, it gives your Committee pleasure to report that the Bishop Fauquier Memorial Chapel has been reshingled, and the interior repaired and redecorated, and it now presents a fine appearance. Credit for this is due to the Principal, the Rev. C. F. Hives. The work was completed in time for the commemoration of the fiftieth anniversary of the death of Bishop Fauquier which was observed in the Chapel.

Your Committee also notes with satisfaction the regular religious instruction being given in the Shingwauk Home in accordance with a syllabus prepared by the Bishop. The Indian and Eskimo Commission has expressed its appreciation of this work, and has passed on the syllabus as a suggestion to its other schools.

**Group Insurance.**

The subject of Group Insurance for the Clergy, referred to your Committee by the last Synod "to complete, if possible, the details of the arrangement and place the insurance", was duly considered. Your Committee, however, found itself unable to take action in a matter which would involve any assessment upon the parishes and missions, in view of the fact that the proposed General Synod Pension Fund would require an assessment of 7½% on clerical stipends, in place of the 1% at present levied in this Diocese for the Superannuation Fund.

**Diocesan Boundaries.**

In reference to the recommendation of the Anglican National Commission, adopted by the General Synod, that the Mission of Rouyn should be transferred from the Diocese of Montreal to the Diocese of Algoma, your Committee decided to take no action except on receipt of a proposal from the Diocese of Montreal.

**Re Audit of 1927.**

After the presentation of the report of the audit of the accounts for the year 1929, made by Mr. Edgar T. Read, your Committee not only received and adopted this report, but appointed a sub-committee consisting of the Secretary and Treasurer, to suggest revision of the recommendations in the report of a previous sub-committee adopted in May 1928. The sub-committee reported as follows:

"To the Executive Committee  
of the Diocese of Algoma.

"Your sub-committee appointed to 'consider and suggest revision of the recommendations in the report of the sub-committee in re audit adopted in May 1928', beg to recommend that the following resolution be passed by the Executive Committee:

"That the resolution of this committee dated May 18th, 1928, adopting the report of a sub-committee on the auditor's report for the year ending 31st December, 1927, with the recommendations therein contained, be rescinded; and the following rules for the guidance of the Treasurer in the disposal of the moneys of the Diocese entrusted to him be adopted instead thereof.

"1. That, in the matter of the invested funds of the Diocese, the Royal Trust Company shall have the management of the following diocesan endowment funds, namely:

Bishop Sullivan Memorial Sustentation Fund,  
Bishophurst Endowment Fund,  
Episcopal Endowment Fund,  
Superannuation Fund, and  
Widows and Orphans Fund.

Other securities, such as those necessary for handling the working accounts of the Diocese and those representing local endowments and special trusts, may be held by the Treasurer, with the consent of this Committee, in a safety deposit box in the Canadian Bank of Commerce, Sault Ste. Marie, subject to inspection by the Bishop or Auditor at any time. Such consent is hereby given in regard to the following:

Bank balances invested,  
Church and Parsonage Loan Fund,  
Algoma Divinity Students' Trust Fund,  
Bishophurst Endowment Fund (the \$1000 bond in which Archbishop Thorneloe has a life interest),



Maria Sydney Smith Bequest,  
 Port Sydney, Sundridge, Torrance and Nipigon Endowments,  
 Indian Homes Endowment,  
 Educational Trust,  
 Sudbury and Ullswater Cemetery Trusts,  
 HESSIE R. PALMER BEQUEST,  
 Sir Piele Thompson Fund,  
 Special Purposes Accounts.

"2. That the sum of \$10.00 a month be paid out of the Diocesan Expense Fund to the Bishophurst Repairs account for the rent of the rooms now occupied as Synod Office.

"3. That the sum of \$976.77 at the debit of Bishophurst Repairs account in May 1928, charged against the Algoma Mission Fund at the instance of the Auditor, be gradually returned to the Algoma Mission Fund from the income of the Bishophurst Endowment Fund. The sum of \$176.77 of this to be transferred during the current year.

"4. That the sum of \$733.84 at the debit of the Synod Office account in May 1928, charged against the Gurney Memorial House (Special Purposes) at the instance of the Auditor, be gradually returned to the Gurney Memorial House account from the Diocesan Expense Fund, and included in the assessment for such fund. The sum of \$33.84 of this to be returned during the current year.

"5. The 24th clause of the recommendations previously referred to (May 18th, 1928), which presumed to 'waive' a part of Canon 5, and to authorize a tax up to 16% of the income of the Bishop Sullivan Memorial Sustentation Fund, to be used for diocesan expenses, including the salary of the Treasurer, was ultra vires of the Executive Committee and consequently without authority. In order to overcome difficulties arising from previous recommendations of the Committee, it is now determined that the Treasurer's salary of \$2,000 per annum be made up as follows: \$400 from the Algoma Mission Fund and \$1600 from the Diocesan Expense Fund.

"6. That the policy of exempting the Episcopal Endowment Fund from the tax of 5% of its income for the purposes of the Diocesan Expense Fund, as authorized by resolution of Synod held in June 1906, in view of the inadequacy of the fund to provide a sufficient income for the Bishop, be continued.

"Respectfully submitted,  
 Charles Piercy,  
 Fred. W. Colloton."

This report was adopted.

#### **Treasurer's Salary.**

A question having been raised as to the right of the Executive Committee to authorize \$400 of the Treasurer's salary to be paid from the Algoma Mission Fund, as recommended in the report of the sub-committee on the 1927 audit, adopted as above stated on the 11th June, 1930, it was resolved:

"That the action of this Executive Committee in authorizing the payment of \$400 of the salary of the Treasurer of Synod from the Algoma Mission Fund, was taken under the provisions of paragraph 6 of Canon 4, which permits the appointment of sub-committees 'to facilitate the business of the Diocese, with full power to act'. The

report of this sub-committee was adopted at the June 1930 meeting." It is now submitted to the Synod for confirmation in accordance with the provisions of the said Canon.

#### **Diocesan Expense Fund Arrears.**

In response to appeals from the Parish of Haileybury and the Mission of Espanola for cancellation of a part of the arrears of the Diocesan Expense Fund assessment, the Committee decided that, in view of the provisions of Canon 5, and existing regulations, it had no power to remit such arrears. This action is in accordance with the practice of the Committee since the formation of the Synod.

#### **Liability for Parsonage.**

An application was made for a grant to cover the cost of rental of a house for the missionary at Bala. Your Committee decided that it could take no action to relieve a mission of the people's responsibility to provide a house for their clergyman.

#### **White River Cemetery.**

There being a difference of opinion in the Mission of White River as to the rights of members of Protestant denominations in regard to the cemetery given by the Canadian Pacific Railway Company to the Synod in trust "jointly with all Protestant denominations", the Committee decided that the responsibility for the management of the cemetery could not be shared with the representatives of any other religious bodies; but that under the terms of the trust members of Protestant denominations would be entitled to the use of the cemetery on the same terms as Church people.

#### **St. John's, Port Arthur.**

In reference to a communication from St. John's Church, Port Arthur, suggesting the sale of the site of the church and rectory and the removal of the church building to the Waverley Street lot, and asking for a tentative approval of the proposal by the Committee, it was decided that it would be impossible to consider the question until the Waverley Street site had been conveyed to the Synod in accordance with the provisions of Canon 15.

#### **Byng Inlet Church.**

The work of the Church at Byng Inlet being about to cease, owing to the final closing of the lumber mill of the Graves, Bigwood Company, a resolution was passed unanimously at the annual vestry meeting of the Church of St. John the Divine, held January 27th, 1930, requesting that the contents of the church be given to the Society of St. John the Evangelist. The Committee consented to such transfer, assuming no financial responsibility in the matter.

#### **Gravenhurst.**

The parish of Gravenhurst, finding it could not pay the required stipend of \$1500 per annum, reverted to the status of a mission in October, 1929.

#### **Chisholm.**

At the request of your Committee, the Diocese of Ottawa has increased its contribution towards the grant to the stipend of the missionary at Powassan for his care of the mission of Chisholm from \$100 to \$200.



**“St. Mary’s, Stafford”.**

The mission launch in use on the Lake of Bays having been found to be in an unsatisfactory condition, a new one was purchased at a cost of \$400; the funds for which were generously provided through the kindness of the Rector of St. Mary’s Church, Stafford, England, the Rev. Lionel Lambert, and his people, for which your Committee tendered its sincere thanks. The new launch was dedicated by the Bishop in August of last year.

**S. S. J. E.**

The S. S. J. E., which has charge of three groups of missions in the Muskoka District, as well as supplying sacramental ministrations in other places where there is no priest, proposed to reduce the amount of its grant from the Algoma Mission Fund from \$900 to \$700 per annum. This offer your Committee accepted with gratitude. This latter sum, together with \$300 raised by the missions, makes the amount received by the S. S. J. E. for this work equal to the minimum stipend of one priest.

**Sunday School by Post.**

Your Committee is much gratified at the success of the Sunday School by Post, under the superintendence of Mr. F. W. Major, and recommends that, as this is an important missionary work, assistance to a limited extent be given from the Algoma Mission Fund towards the purchase of the necessary supplies.

**Land Transactions.**

The following is a statement of the transactions affecting Church property in the Diocese since the last Synod:

**Deeds, etc., of Property Received**

**1929**

- June 18 **New Liskeard.** Certificate of Ownership, lots 382-3, south side Whitewood Avenue, plan M29. New church site.  
 June 26 **Cobalt.** Bill of sale from Eva Baillie, house No. 42 Baker Street, Cobalt. Consideration \$175.00.

**1930.**

- Feb. 7 **Bracebridge.** Deed from Thomas H. T. Winters, part lot 1, concession 3, Township of Macaulay, 2 acres. Cemetery extension.  
 April 15 **Cobalt.** Transfer from Coniagas Mines, Limited, surface rights lot 219, plan M47. Parish hall. Consideration \$1.00. Certificate of ownership issued 24 June, 1930.  
 Sept. 1 **Spanish River.** Resolution of Indian Band, setting apart site for church. Assented to by Indian Department, Sept. 18, 1930.  
 Sept. 15 **Bear Island, Lake Temegami.** Licence of Occupation, from Department of Lands and Forests, Ontario. Lot 104 Bear Island, 0.21 acre. For church site. Rental \$1.00 a year.  
 Dec. 16 **Schreiber.** Quit Claim Deed from Canadian Pacific Railway Co. releasing Synod from covenants and restrictions on parts lots 7, 8 and 9, section 1, Ontario St.

**1931**

- Aug. 17 **MacTier.** Transfer from Wasil Kolotelo to Synod. Part lot 37, plan M37. Consideration, exchange of lands and \$1.00. Certificate of ownership issued 18 August 1931.

1932.

- Mar. 2 **Whitefish Falls.** Crown Grant, part of lot H,  $\frac{1}{2}$  acre, for parsonage.
- May 9 **Rose Township.** Deed from A. S. Parker to Synod, part N.W.  $\frac{1}{4}$  section 20, Tp. of Rose, 1 acre, for church site. Also Quit Claim Deed of same from E. J. Strum.

#### Lease of Property Received

1930.

- Mar. 15 **Garden River.** Assignment of Lease from Synod of Diocese of Toronto. Lease dated June 1849, given by Indian Band. Land at Garden River covering present glebe. Term 900 years.

#### Properties Transferred by Synod

1929.

- Dec. 26 **Englehart.** To Irwine S. Duffett, part lot 215, plan M145. Old parsonage. Consideration \$1,300.

1930.

- Jan. 14 **St. Simon's, North Bay.** To William Murphy and Eathel C. Bebee. Old church. Consideration \$2,600.
- April 25 **Gorham Township.** To Ans Luoma, north half Mining Location F-7, 80 acres. Consideration \$100. (This deed was not delivered as only half the purchase price was paid. Land sold for taxes.)
- May 14 **Hudson.** Bill of Sale to Trustees of United Church. Disposing of church building, seats and benches, but not land. Building to be removed when notified.
- Oct. 14 **Sand Lake.** To John B. Fraser, 2.41 acres. Consideration \$1.00 and painting and repairing church.
- Oct. 24 **Schreiber.** To E. T. Wykes and wife. Rear part lots 7, 8 and 9, section 1, Ontario Street. Consideration \$1100.
- Oct. 29 **North Bay.** To Dorothea Hall, lots 4 and 5, plan M86. Trout Lake Road. Consideration \$300.

1931.

- April 14 **New Liskeard.** To Boy Scout Association of Canada, Incorporated. Lot 14, east side Rebecca Street, plan M12. Old church. Consideration \$300.
- July 21 **MacTier.** To Wasil Kolotelo. Part lot 37, plan M37. Consideration, exchange of lands and \$25.
- Oct. 24 **Sheguiandah.** To David J. Lewis. Four acres of parsonage lot. Consideration \$400.

#### Leasehold Property Transferred by Synod

1931

- Nov. 26 **MacDiarmid.** Assignment of Lease to Mrs. Minnie McKay. Lot 79. Consideration \$200.

#### Agreement.

1931

- April 14 **St. John's, Sault Ste. Marie.** With Corporation of City of Sault Ste. Marie regarding straightening of Fort Creek.

#### Mortgages Given by Synod

1930

- Jan. 12 **St. Thomas, Fort William.** To Ontario Loan & Debenture Co. Part Lot 45, south side Amelia Street. \$2,000. Interest  $7\frac{1}{2}\%$ .
- Oct. 1 **St. John's, North Bay.** To Alexander Ross. Lot 29, south side Main Street (Parish Hall). \$15,000. Interest  $6\frac{1}{2}\%$ .
- St. John's, North Bay.** To Alexander Ross. Lot 278, south side Worthington St. (Rectory). \$5,000. Interest  $6\frac{1}{2}\%$ .



1931

Mar. 20 **St. John's, North Bay.** To Alexandria Ross. Lot 29, south side Main Street (Parish Hall) and lot 278, south side Worthington Street (Rectory). \$5,000. Interest 6½%.

1932

April 26 **Whitefish Falls.** To David J. Lewis. Part lot H. Parsonage, \$1,500. Interest 7%.

## Discharges of Mortgage

1929

Jan. 14 **St. Thomas, Fort William.** From George Arnold. Lot 26 and part 27, Block N. (Rectory).

1930.

June **St. John's, North Bay.** From Arthur E. Ranney. Rectory.  
**St. John's, North Bay.** From Arthur C. Syer. Parish Hall.

1931 **Gore Bay.** From Charles Burt. Parsonage.  
 Mar. 16 **Schreiber.** Partial discharge. From Edith M. Raney. Parts of lots 7 and 8, section 1, Ontario St. \$200.  
 June 24 **Massey.** From Thomas W. Smith. Parsonage.

## Legacies.

Since the last Synod the Diocese has received the following legacies:

1. From the Estate of the late William Walklate, for the Widows & Orphans Fund .....	\$ 3057.61
2. From the Estate of the late Eda Green, towards the building of a memorial church, £500 .....	2418.75
3. From the Trustee of the Estate of the late Maria Sydney-Smith, for the benefit of clergy at discretion of the Bishop .....	4030.28
4. From the Estate of the late Mrs. E. C. Dent, for the Bishop Sullivan Memorial Sustentation Fund, £90.....	436.95
5. From the Estate of the late Alice Bilton, partial distribution, for the Bishop Sullivan Memorial Sustentation Fund .....	5000.00

And notice has been received from the solicitors of the Estate of the late H. H. Wills of a further partial distribution of the share of the Diocese, consisting of securities of a nominal value of £2543, but these have not yet been transferred.

Your Committee has assigned the legacy of the late Miss Green to the Parish of St. Simon, North Bay, for the erection of their new church, on the conditions named in her will.

**Eda Green Memorial Fund.**

Following the death of Miss Green, a gift of £500 was made by Miss Shepard, a very generous friend of the Diocese for many years, as the nucleus of an Eda Green Memorial Fund. The total thus far received amounts to £757-31-0, or \$3,663.98, which has been invested. The income of this fund will be in aid of the Algoma Mission Fund, towards the stipend grant of the missionary at Manitowaning.

**Superannuation Fund.**

During the past three years the following names have been added to the list of annuitants on this fund:

Rev. John Tate, from 1 Jan., 1930—\$300 per annum.

Rev. Canon Allman, from 1 July, 1931—\$300 per annum.

**T. J. Kennedy Bequest.**

The following grants have been made from this fund in augmentation of superannuation pensions:

Rev. John Tate, retiring grant .....	\$ 200.00
Rev. Canon Allman, retiring grant .....	200.00
Rev. Canon Allman, grant for 1932 .....	100.00

**Widows and Orphans Fund.**

Since the last Synod one of the annuitants on this fund, Mrs. Chowne, died 18th June, 1929, and one name has been added to the list:

Mrs. J. Norman, from 1 July, 1929—\$115 per annum.

**Church and Parsonage Loan Fund.**

The following loans have been authorized from this fund:

St. Mark's, Milford Bay .....	\$ 200.00
St. Mary's, Nipigon .....	200.00
All Saints', Huntsville .....	500.00
St. Mary Magdalene's, Sturgeon Falls .....	350.00
St. Alban's, Restoule .....	35.00
St. John's, New Liskeard .....	500.00
St. Thomas', Fort William .....	800.00
All Saints', White River .....	200.00
St. Augustine's, Whitefish Falls .....	700.00
St. Mary's, Norway Point .....	500.00
St. Peter's, Kirkland Lake .....	500.00
St. Mary's, Nipissing .....	50.00
St. Mark's, Emsdale .....	265.00
Spanish River Indian Church .....	430.00
Whitefish Falls, Parsonage .....	500.00
St. Mary's, The Slash .....	150.00
St. John's, Hilly Grove .....	150.00

We have also authorized a loan of \$1,000.00 to St. John's, New Liskeard, from the insurance money received for the loss of the church at Thornloe, which will not be required for some time; and repayment is being made as per agreement.

It should be understood that all loans are authorized on condition that the debt incurred shall not be allowed to interfere with the full payment of diocesan and missionary apportionments and assessments.

The following loans have been repaid in full: St. George's, Echo Bay; St. Stephen's, Sault Ste. Marie; Church of the Good Shepherd, Garson; Holy Trinity, Tarentorus; St. Alban's, Restoule; St. Stephen's, Port Arthur; St. George's, Maganatawan; Grace Church, South River; St. Peter's, Kirkland Lake, (first loan); All Saints', White River, and St. Mary Magdalene's, Sturgeon Falls.

The following are in arrears as to principal and interest:

Christ Church, Englehart .....	\$ 450.00	and interest
St. Simon's, North Bay .....	400.00	“
St. Andrew's, Dunchurch .....	140.00	“
St. Mark's, Milford Bay .....	200.00	“
St. Mary's, Nipigon .....	178.00	“



**Students' Bursary Fund.**

The following grants have been made from this fund:

E. R. Nornabell .....	\$ 75.00
R. Sturgeon .....	75.00
B. Wood .....	300.00
G. K. Lowe .....	275.00
H. A. Rogers .....	250.00

**Divinity Students' Trust Fund (formerly Divinity Students' Loan Fund).**

The following loans made in past years, being uncollectible, have been written off as bad debts:

Rev. E. H. Baker .....	\$ 116.10
Rev. H. Bruce .....	184.24
W. T. Haig .....	200.00
C. G. D. Longmore .....	288.00
J. Vokey .....	186.59
A. Chapman .....	600.00

**Auditors' Reports.**

The accounts of the Treasurer of Synod for the past triennium have been audited by Mr. Edgar T. Read; and the Committee desires to express satisfaction at the thorough and efficient manner in which this work has been done. The Committee decided that the balance sheets, as audited, for the past three years should be printed in the Synod Journal.

**Proposed Amendments to Constitution.**

Among the notices of motion on the convening circular there appear the following proposals for amendments to the Constitution, which have the support of your Committee:

1. That Article 10 of the Constitution be amended by deleting the words "Rural Deanery of Parry Sound" and substituting the words "Rural Deanery of Temiskaming".
2. That Article 11 of the Constitution be amended by adding in the third line, following the word "diocese", the words "as soon as may be convenient after Trinity Sunday", and that the second and last sentence in the Article be struck out.

**Rydal Bank.**

Permission was given to remove the church at Rydal Bank, which was in a dangerous condition and where there was no longer any congregation, and to re-erect it on a new site in the Township of Rose, where it would serve a group of Church people. Money to cover the greater part of this work was available in the Special Purposes Fund at the credit of this church.

**Parishes.**

Your Committee extended congratulations to the congregations of Schreiber and of St. George's and St. Stephen's, Port Arthur, on their assuming the responsibilities of rectories under the increased scale adopted at the last Synod.

All of which is respectfully submitted.

CHARLES PIERCY, Secretary.

## REPORT OF BALANCE SHEET,

DR.

CANADIAN BANK OF COMMERCE .....		\$ 7,679.65
Current Account .....	\$ 3,879.27	
Savings Account, General .....	531.89	
Savings Acct., Church & Parsonage Loan Fund .....	2,144.34	
Savings Acct., Algoma Divinity Students Trust Fund and Students' Bursary Fund .....	1,124.15	
ROYAL TRUST COMPANY .....		\$309,021.54
Bp. Sullivan Memorial Sustentation Fund .....	\$163,089.13	
Bishophurst Endowment Fund .....	6,074.91	
Episcopal Endowment Fund .....	67,023.39	
Superannuation Fund .....	39,208.25	
Widows & Orphans Fund .....	33,625.86	
TREASURER OF SYNOD (Invested in Bonds) .....		\$ 40,650.00
Funds from Current Account invested .....	\$ 7,000.00	
Funds from Savings Account invested .....	10,000.00	
Church & Parsonage Loan Fund .....	1,000.00	
Algoma Divinity Students' Trust Fund .....	7,050.00	
Bishophurst Endowment Fund .....	1,000.00	
Port Sydney Endowment .....	2,000.00	
Sundridge Endowment .....	2,000.00	
Torrance Endowment .....	1,000.00	
Nipigon Endowment .....	800.00	
Indian Homes Endowment .....	250.00	
Educational Trust .....	900.00	
Sudbury Cemetery Trust .....	650.00	
Ullswater Cemetery Trust .....	1,000.00	
Hessie R. Palmer Bequest .....	450.00	
Sir Piele Thompson Fund .....	2,000.00	
Special Purposes Account:		
Gurney Memorial House .....	2,400.00	
Novar Church .....	200.00	
Seguin Falls .....	400.00	
Widow's Annuity .....	550.00	
LOANS AND ADVANCES .....		\$ 7,246.44
From Church & Parsonage Loan Fund .....	\$ 3,501.00	
From Divinity Students' Loan Fund .....	3,730.44	
From Algoma Mission Fund .....	15.00	
DIOCESAN EXPENSE FUND .....		\$ 103.07
		\$364,700.70

Certified Correct,  
 EDGAR T. READ,  
 Auditor.

April 7th, 1930.



**TREASURER OF SYNOD****31st DECEMBER, 1929**

CR.

DIOCESAN ENDOWMENTS .....		\$310,021.54
Bp. Sullivan Memorial Sustentation Fund .....	\$163,089.13	
Bishophurst Endowment Fund .....	7,074.91	
Episcopal Endowment Fund .....	67,023.39	
Superannuation Fund .....	39,208.25	
Widows and Orphans Fund .....	33,625.86	
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LOCAL ENDOWMENTS AND TRUST FUNDS .....		\$ 20,904.19
Port Sydney Endowment .....	\$ 2,000.00	
Sundridge Endowment .....	2,000.00	
Torrance Endowment .....	1,000.00	
Nipigon Endowment .....	800.00	
Indian Homes Endowment .....	250.00	
Educational Trust .....	900.00	
Sudbury Cemetery Trust .....	650.00	
Ullswater Cemetery Trust .....	1,010.00	
Hessie R. Palmer Bequest .....	450.00	
Algoma Divinity Students' Trust Fund .....	11,844.19	
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CHURCH AND PARSONAGE LOAN FUND .....		\$ 6,645.34
DIOCESAN OPEN ACCOUNTS .....		27,129.63
Algoma Mission Fund .....	\$ 12,763.29	
Bishophurst Repairs .....	316.28	
Episcopal Income .....	543.70	
T. J. Kennedy Bequest .....	291.68	
Special Purposes .....	10,318.18	
Sir Piele Thompson Fund .....	2,836.10	
Students' Bursary Fund .....	60.40	
	<hr/>	
		\$364,700.70

F. W. COLLOTON,

Treasurer of Synod

**BALANCE SHEET,**

DR.

CANADIAN BANK OF COMMERCE .....		\$ 5,715.25
Current Account .....	4,059.36	
Savings Account, General .....	497.57	
Savings Account, Church and Parsonage Loan Fund .....	720.70	
Savings Account, Divinity Students' Trust Fund and Students' Bursary Fund .....	437.62	
ROYAL TRUST COMPANY .....		\$312,885.92
Bp. Sullivan Memorial Sustentation Fund .....	163,080.77	
Bishophurst Endowment Fund .....	6,077.55	
Episcopal Endowment Fund .....	67,353.43	
Superannuation Fund .....	39,526.23	
Widows and Orphans Fund .....	36,847.94	
TREASURER OF SYNOD (Invested in Bonds) .....		50,472.22
Funds from Current Account invested .....	7,400.00	
Funds from Savings Account invested .....	9,000.00	
Church and Parsonage Loan Fund .....	1,000.00	
Algoma Divinity Students' Trust Fund .....	7,550.00	
Bishophurst Endowment Fund .....	1,000.00	
Port Sydney Endowment .....	2,000.00	
Sundridge Endowment .....	2,000.00	
Torrance Endowment .....	1,000.00	
Nipigon Endowment .....	800.00	
Indian Homes Endowment .....	650.00	
Educational Trust .....	900.00	
Sudbury Cemetery Trust .....	700.00	
Ullswater Cemetery Trust .....	1,000.00	
Hessie R. Palmer Bequest .....	450.00	
Sir Piele Thompson Fund .....	2,000.00	
Marie Sydney-Smith Bequest .....	4,122.22	
Eda Green Bequest .....	2,300.00	
Eda Green Memorial Fund .....	3,500.00	
Special Purposes:		
Widow's Annuity .....	400.00	
Seguin Falls .....	400.00	
Novar Church .....	200.00	
Gurney Memorial House .....	2,100.00	
LOANS AND ADVANCES .....		8,821.02
Loans to Parishes and Missions .....	6,065.00	
Loans to Divinity Students .....	2,736.02	
Advances to Clergy .....	20.00	
DIOCESAN EXPENSE FUND .....		155.11
		<u>\$378,049.52</u>

Certified Correst,  
EDGAR T. READ,  
Auditor.

March 6th, 1931.



31st DECEMBER, 1930

CR.

DIOCESAN ENDOWMENTS .....		\$313,885.92
Bp. Sullivan Memorial Sustentation Fund .....	163,080.77	
Bishophurst Endowment Fund .....	7,077.55	
Episcopal Endowment Fund .....	67,353.43	
Superannuation Fund .....	39,526.23	
Widows and Orphans Fund .....	36,847.94	
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DIOCESAN TRUST FUNDS .....		19,710.67
Algoma Divinity Students' Trust Fund .....	10,690.11	
Educational Trust .....	900.00	
Eda Green Memorial Fund .....	3,546.73	
Hessie R. Palmer Bequest .....	450.00	
Maria Sydney-Smith Bequest .....	4,123.83	
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LOCAL ENDOWMENTS AND TRUSTS .....		8,165.00
Indian Homes Endowment .....	650.00	
Nipigon Endowment .....	800.00	
Port Sydney Endowment .....	2,000.00	
Sundridge Endowment .....	2,000.00	
Sudbury Cemetery Trust .....	700.00	
Torrance Endowment .....	1,000.00	
Ullswater Cemetery Trust .....	1,015.00	
	<hr/>	
CHURCH AND PARSONAGE LOAN FUND .....		6,785.70
DIOCESAN OPEN ACCOUNTS .....		29,502.23
Algoma Mission Fund .....	14,310.54	
Bishophurst Repairs .....	151.44	
Episcopal Income .....	535.67	
Eda Green Bequest .....	2,363.87	
T. J. Kennedy Bequest .....	666.68	
Special Purposes .....	8,982.40	
Students' Bursary Fund .....	33.53	
Sir Piele Thompson Fund .....	2,458.10	
	<hr/>	
		\$378,049.52

FRED W. COLLOTON,

Treasurer of Synod

**BALANCE SHEET,**

DR.

CANADIAN BANK OF COMMERCE .....		\$ 5,558.57
Current Account .....	\$ 4,472.69	
Savings Account (General) .....	7.10	
Savings Account (Church and Parsonage Loan Fund) .....	890.23	
Savings Account (Algoma Divinity Students Trust Fund and Students' Bursary Fund)....	188.55	
ROYAL TRUST COMPANY .....		313,642.39
Bp. Sullivan Memorial Sustentation Fund .....	163,487.10	
Bishophurst Endowment .....	6,085.47	
Episcopal Endowment .....	67,982.10	
Superannuation Fund .....	39,666.11	
Widows and Orphans Fund .....	36,421.61	
TREASURER OF SYNOD (Invested in Bonds) .....		46,058.88
Funds from Current Account invested .....	6,300.00	
Funds from Savings Account invested .....	5,000.00	
Algoma Divinity Students Trust Fund .....	8,136.66	
Bishophurst Endowment Fund .....	1,000.00	
Church and Parsonage Loan Fund .....	1,000.00	
Educational Trust .....	950.00	
Eda Green Bequest .....	2,400.00	
Eda Green Memorial Fund .....	3,600.00	
Indian Homes Endowment .....	650.00	
Nipigon Endowment .....	800.00	
Port Sydney Endowment .....	2,000.00	
Hessie R. Palmer Bequest .....	450.00	
Maria Sydney-Smith Bequest .....	4,122.22	
Sudbury Cemetery Trust .....	750.00	
Sundridge Endowment .....	2,000.00	
Sir Piele Thompson Fund .....	2,000.00	
Torrance Endowment .....	1,000.00	
Ullswater Cemetery Trust .....	1,000.00	
Special Purposes:		
Gurney Memorial House .....	2,100.00	
Novar Church .....	200.00	
Seguin Falls .....	300.00	
Widow's Annuity .....	300.00	
LOANS AND ADVANCES .....		8,247.40
Loans to Parishes and Missions .....	6,006.90	
Loans to Divinity Students .....	2,215.50	
Advances to Clergy .....	25.00	
DIOCESAN EXPENSE FUND .....		357.17
		<u>\$373,864.41</u>

Certified correct,  
 EDGAR T. READ.  
 February 17, 1932.



31st DECEMBER, 1931

## CR.

DIOCESAN ENDOWMENTS .....		\$314,642.39
Bp. Sullivan Memorial Sustentation Fund .....	163,487.10	
Bishophurst Endowment Fund .....	7,085.47	
Episcopal Endowment Fund .....	67,982.10	
Superannuation Fund .....	39,666.11	
Widows and Orphans Fund .....	36,421.61	
DIOCESAN TRUST FUNDS .....		19,612.95
Algoma Divinity Students' Trust Fund .....	10,459.54	
Educational Trust .....	950.00	
Eda Green Memorial Fund .....	3,629.58	
Hessie R. Palmer Bequest .....	450.00	
Maria Sydney-Smith Bequest .....	4,123.83	
LOCAL ENDOWMENTS AND TRUSTS .....		8,220.00
Indian Homes Endowment .....	650.00	
Nipigon Endowment .....	800.00	
Port Sydney Endowment .....	2,000.00	
Sundridge Endowment .....	2,000.00	
Torrance Endowment .....	1,000.00	
Sudbury Cemetery Trust .....	750.00	
Ullswater Cemetery Trust .....	1,020.00	
CHURCH AND PARSONAGE LOAN FUND .....		6,897.13
DIOCESAN OPEN ACCOUNTS .....		24,491.94
Algoma Mission Fund .....	10,432.59	
Bishophurst Repairs .....	44.45	
Episcopal Income .....	600.09	
Eda Green Bequest .....	2,487.02	
T. J. Kennedy Bequest .....	466.68	
Special Purposes (as per detailed statement) ....	8,028.47	
Students' Bursary Fund .....	81.17	
Sir Piele Thompson Fund .....	2,351.47	
		\$373,864.41

FRED W. COLLOTON,  
Treasurer of Synod

I have audited the balance sheet of the Diocese of Algoma, dated the 31st day of December 1931, as attached hereto.

I have obtained all the information and explanations I have required.

The securities in charge of the Treasurer, amounting to \$46,058.88, kept in the safety deposit box in the Canadian Bank of Commerce, have been verified and found correct.

The certified statements on file from the Royal Trust Company have been checked, and the books of the Treasurer are in accordance therewith.

In my opinion, such balance sheet is properly drawn up so as to exhibit a true and correct view of the state of the Diocese's affairs, according to the best of my information and the explanations given me, and as shown by the books of the Diocese.

17th February, 1932.

EDGAR T. READ,  
Auditor.

**SUMMARY OF  
CASH RECEIPTS AND DISBURSEMENTS  
1929, 1930 and 1931**

	1929	1930	1931	Total
Balances on hand,				
1st January .....	6,850.70	7,679.65	5,715.25	6,850.70
Total Receipts .....	60,683.59	68,374.02	57,008.58	186,066.19
	<hr/>	<hr/>	<hr/>	<hr/>
Total Disbursements .....	67,534.29	76,053.67	62,723.83	192,916.89
	59,854.64	70,338.42	57,165.26	187,358.32
	<hr/>	<hr/>	<hr/>	<hr/>
Balances on hand				
31st December .....	7,679.65	5,715.25	5,558.57	5,558.57

**SPECIAL PURPOSES**

Statement of Amounts in the hands of the Treasurer of Synod for Parochial Purposes (under Canon No. 7) and for various Diocesan objects, as on 31st December, 1931.

Bala Parsonage .....	207.11
Bear Island .....	53.64
Bishop's Discretion .....	359.21
Catechists (W.A.) .....	774.29
Charlton Bell .....	16.77
Charlton Insurance .....	71.82
Dean Lake Church .....	284.81
Frood Mission .....	2.00
Archdeacon Gillmor Memorial .....	9.63
Gurney Memorial House .....	2,114.04
Indian Work .....	175.16
Lake of Bays Settler .....	24.76
Mission Boat .....	245.49
Mortimer's Point .....	5.17
MaeDiarmid, .....	231.84
Novar Church .....	252.83
Parkinson .....	1.02
Providence Bay .....	5.00
Rosslyn Church Site .....	111.45
Rydal Bank Church .....	225.33
St. Peter's, Sault Ste. Marie .....	52.08
Seguin Falls .....	391.62
Sheguiandah Parsonage .....	400.00
Shingwauk Chapel .....	68.22
Swastika .....	115.78
Temagami Boat .....	25.00
Thornloe Insurance .....	1,253.64
Torrance .....	103.39
Ullswater Cemetery .....	29.88
Whitefish Falls School .....	75.00
Widow's Annuity .....	342.49
	<hr/>
	\$8,028.47



## STATEMENT OF CASH RECEIPTS AND SOURCES

1929 - 1930 - 1931

	1929	1930	1931
Algoma Parishes and Missions:			
For diocesan purposes .....	7,505.37	8,044.30	6,927.64
For extra-diocesan purposes .....	3,006.22	3,219.54	3,018.64
Income:			
Bp. Sullivan Mem. Sustentation Fund....	8,146.96	8,794.05	7,772.49
Bishophurst Endowment .....	296.65	306.11	303.60
Episcopal Endowment Fund .....	3,238.27	3,285.33	3,224.62
Superannuation Fund .....	1,985.13	1,938.87	1,888.70
Widows and Orphans Fund .....	1,450.83	1,611.26	1,498.05
Algoma Association (England) .....	4,575.60	6,200.74	4,139.40
Eda Green Memorial Fund .....		3,546.73	
Eda Green Bequest .....		2,418.75	
Society for Propagation of Gospel .....	4,435.20	4,406.14	3,911.90
Society for Promoting Christian Knowledge	341.42	387.25	243.25
Lay Readers Studentship Association.....	389.20	392.00	389.20
M. S. C. C. ....	6,760.04	7,152.71	5,976.99
" (Settlers' Church Ext. Fund) .....		500.00	
Dominion and Toronto W. A. ....	439.02	945.00	661.00
Algoma W. A. (1928 .....	\$1904.00		
1929 .....	2,679.02	4,583.02	2,210.75
Collected by Archdeacon Burt for			
Algoma Mission Fund .....	636.76	2.00	
Church and Parsonage Loan Fund Repay'ts	1,401.05	1,105.73	1,373.10
Divinity Students' Loan Fund Repayments	245.00	50.00	
Dioceses in Ontario, for Gravenhurst			
Chaplaincy .....	1,600.00	1,500.00	1,300.00
Maria Sydney-Smith Bequest .....		3,543.62	
Sale of bonds .....	5,000.00	998.25	4,675.07
Interest on bank balances invested in			
bonds .....	1,090.00	822.50	790.52
Income sundry trusts .....	1,259.44	1,423.10	1,580.80
Bank interest .....	102.16	81.71	41.53
Estate T. J. Kennedy .....	200.00	400.00	
Diocese of Ottawa, Chisholm .....	100.00	150.00	200.00
Rent, Gurney Mem. House .....	60.00		
Clergy for beneficiary funds .....	215.00	165.00	155.15
Clergy, repayment advances .....	45.00		
Llewellyn Beach .....	355.59	341.59	219.67
St. Mary's Church, Stafford .....	48.25	48.93	448.35
Prov. grant for Whitefish school .....		300.00	500.00
Insurance, Shingwauk Cottage .....		400.00	
Sales of property .....		460.00	600.00
Local quotas, etc. ac. stipends .....		779.45	808.46
Mrs. E. C. Dent legacy .....			436.95
Income Eda Green Mem. Fund .....			175.00
Donations .....	991.05	331.65	1,464.15
Sundries .....	181.00	71.28	73.60
	60,683.59	68,374.02	57,008.58

**THE ALGOMA MISSION FUND**  
**STATEMENT OF RECEIPTS AND DISBURSEMENTS**  
**FOR THE YEARS 1929, 1930 AND 1931**

RECEIPTS

	1929	1930	1931
Balances, 1st January .....	15,990.25	12,763.29	14,310.54
Income Bp. Sullivan Memorial			
Sustentation Fund .....	8,146.96	8,794.05	7,772.49
Income, Eda Green Memorial Fund .....			175.00
Apportionments .....	2,872.89	3,667.43	2,518.92
M. S. C. C. ....	6,760.04	7,152.71	5,976.99
S. P. G. ....	4,312.40	4,140.50	3,685.64
Algoma Association .....	4,368.81	5,930.18	3,929.68
Collected by Archdeacon Burt .....	636.76	2.00	
Interest .....	374.94	314.94	290.94
Diocese of Ottawa, Chisholm .....	100.00	150.00	200.00
Income, Nipigon Endowment .....	29.78	30.34	29.74
Advances to Clergy .....	100.00		
Collection Synod Service .....	15.00		
Gravenhurst, Chaplaincy, refund .....	21.50		
Diocesan Expense Refund .....	34.89		
Stipend quotas .....	53.56	693.45	689.46
S. S. J. E., refund stipend .....	71.50		
Bishop's lecture .....	20.00		
Donations .....	17.00		5.00
Bishophurst Repairs, ac. refund .....		376.77	100.00
	43,926.28	44,015.66	39,684.40

DISBURSEMENTS

Stipend grants .....	29,986.18	28,036.57	28,047.48
Gravenhurst Chaplaincy .....	221.50	300.00	300.00
Summer students' railway fares .....	95.40	52.45	58.55
Transfer to Capital, Sustentation Fund....	292.04		
Expenses, Archdeacon Burt .....	84.25		
Diocesan Expense Fund, 5% income of			
Sustentation Fund .....	383.62	407.35	439.70
On ac. Treasurer's salary .....		400.00	400.00
Nipigon car .....		300.00	
Transportation grant, St. Joesph's Island		150.00	
Accrued interest, Eda Green Mem. Fund..		58.75	6.08
Advances to Clergy .....	100.00		
Balances, 31st December .....	12,763.29	14,310.54	10,432.59
	43,926.28	44,015.66	39,684.40



**THE DIOCESAN EXPENSE FUND**  
**STATEMENT OF RECEIPTS AND DISBURSEMENTS**  
**FOR THE YEARS 1929, 1930 AND 1931**

RECEIPTS

Assessments .....	4,143.23	3,828.22	3,606.62
Interest .....	676.27	405.19	121.88
5% Income of Invested Funds .....	573.67	593.98	632.51
Algoma Mission Fund, ac. salary of Treas.		400.00	400.00
Refund, Treasurer's expenses .....			14.85
Sundries .....	30.74		
Dr. Balance 31st December .....	103.07	155.11	357.17
	5,526.98	5,382.50	5,133.03

DISBURSEMENTS

Dr. Balances, 1st January .....	34.89	103.07	155.11
Treasurer's salary .....	2,000.00	2,000.00	2,000.00
Stenographer's salary .....	600.00	600.00	600.00
Bishop's travelling expenses .....	181.07	581.41	178.25
General Synod assessment .....	212.50	106.25	188.75
Provincial Synod assessment .....	157.00		
Synod printing .....	331.63		
Secretary's honorarium .....	100.00		
Secretary's expenses .....	151.07	96.00	85.00
Treasurer's travelling expenses .....	8.95	39.00	69.50
Printing .....	47.11	53.35	32.47
Petty cash, postage, excise stamps, etc. ....	163.80	145.00	190.00
Office supplies .....	49.78	58.75	64.04
Telegrams .....	50.48	28.00	33.42
Telephone .....	46.88	52.75	45.70
Auditing .....	30.00	50.00	150.00
Treasurer's bond .....	20.00	20.00	20.00
Taxes, Bishophurst .....	854.98	852.94	693.17
Taxes, Gurney Memorial House .....	109.77	111.04	115.23
Taxes, Prov. land tax .....	6.20	2.00	2.00
Insurance, Bishophurst .....	59.50		42.50
Insurance, Gurney Memorial House.....			36.00
Insurance, contents office .....	2.56	2.56	2.56
Gurney Mem. House repairs .....		33.84	38.85
Office rent .....	120.00	120.00	120.00
Fuel .....	93.50	102.50	70.00
Caretaking .....	12.50	18.50	
Safety deposit box .....	5.00	5.00	6.00
"Algoma Missionary News" .....		113.61	130.00
"C. of E. Year Book" for clergy .....	32.40	31.60	38.90
Sundries .....	45.41	53.73	25.58
	5,526.98	5,382.50	5,133.03

**SUPERANNUATION FUND****FOR THE YEARS 1929, 1930 AND 1931  
STATEMENT OF RECEIPTS AND DISBURSEMENTS****RECEIPTS**

Balance, 1 Jan. 1929 .....	25.00		
From Clergy .....	262.50	225.00	235.00
Income of Endowment .....	1,985.13	1,938.87	1,888.70
Assessments .....	336.19	557.15	423.90
Donation (for capital) .....		14.00	

	2,608.82	2,735.02	2,547.60
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**DISBURSEMENTS**

Annuities .....	975.00	1,200.00	1,425.00
Diocesan Expense Fund, 5% income .....	97.60	99.26	96.94
Transferred to Capital .....	287.50	239.00	235.00
General Synod Pension Fund .....	1,248.72	1,196.76	790.66

	2,608.82	2,735.02	2,547.60
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**WIDOWS AND ORPHANS FUND****STATEMENT OF RECEIPTS AND DISBURSEMENTS  
OR THE YEARS 1929, 1930 AND 1931****RECEIPTS**

Balance 1 Jan. 1929 .....	25.00		
From Clergy .....	292.50	205.00	180.00
Income of Endowment .....	1,450.83	1,606.10	1,498.20

	1,768.33	1,811.10	1,678.20
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**DISBURSEMENTS**

Annuities .....	1,026.25	907.50	865.00
Diocesan Expense Fund, 5% income .....	76.81	72.54	80.56
Transferred to Capital .....	317.50	205.00	180.00
General Synod Pension Fund .....	347.77	626.06	552.64

	1,768.33	1,811.10	1,678.20
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**GRAVENHURST CHAPLAINCY****STATEMENT OF RECEIPTS AND DISBURSEMENTS  
OR THE YEARS 1929, 1930 AND 1931****RECEIPTS**

Diocese of Toronto .....	750.00	750.00	750.00
Diocese of Ottawa .....	250.00	250.00	250.00
Diocese of Ontario .....		100.00	100.00
Dominion W. A. ....	200.00		
Toronto W. A. ....	200.00	200.00	200.00
Niagara W. A. ....	200.00	200.00	200.00
Algoma Mission Fund .....	221.50	300.00	300.00

	1,821.50	1,800.00	1,800.00
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**DISBURSEMENTS**

Dr. Balance 1 Jan. 1929 .....	21.50		
Stipend of Chaplain .....	1,800.00	1,800.00	1,800.00

	1,821.50	1,800.00	1,800.00
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## INVESTED FUNDS, DECEMBER 31st, 1931

Statement of Securities held by The Royal Trust Company, Toronto  
The Bishop Sullivan Memorial Sustentation Fund

		Principal	Interest	Annual Income	
City of Toronto	Bonds.....	\$ 500.00	5 %	\$ 25.00	
Town of St. Mary's	" .....	600.00	4½%	27.00	
City of Brantford	" .....	2,000.00	4 %	80.00	
City of Belleville	" .....	7,000.00	4 %	280.00	
Town of Burlington	" .....	1,419.56	6 %	85.17	
Town of Burlington	" .....	744.74	6 %	44.68	
Town of Dunnville	" .....	2,065.12	5 %	103.25	
Township of Etobicoke	" .....	306.30	5 %	15.32	
County of Grey	" .....	4,000.00	6 %	240.00	
City of Hamilton	" .....	1,000.00	5 %	50.00	
City of London	" .....	1,000.00	4½%	45.00	
Township of Nepean	" .....	803.49	5 %	40.17	
Township of Nepean	" .....	1,000.00	5 %	50.00	
Township of Nepean	" .....	1,000.00	5 %	50.00	
City of Oshawa	" .....	2,000.00	5 %	100.00	
City of Peterboro	" .....	4,000.00	5 %	200.00	
Town of Port Hope	" .....	1,040.27	4½%	46.81	
City of Brantford	" .....	1,000.00	4½%	45.00	
Canada Per'nt Mtge. Corp.	Debenture.....	600.00	4¾%	28.50	
City of St. Catharines	Bonds.....	3,000.00	4 %	120.00	
City of Sault Ste. Marie	" .....	1,000.00	5½%	55.00	
Town of Strathroy	" .....	360.14	5 %	18.01	
Town of Strathroy	" .....	1,478.13	5 %	73.90	
Town of Sudbury	" .....	119.25	5 %	5.96	
City of Toronto	" .....	2,000.00	6 %	120.00	
City of Toronto	" .....	1,000.00	5½%	55.00	
Township of Toronto	" .....	1,000.93	6 %	60.06	
Town of Walkerville	" .....	804.49	4½%	36.20	
Town of Waterloo	" .....	1,000.00	5 %	50.00	
Town of Welland	" .....	1,000.00	5 %	50.00	
Can. Nat. Ry. Co.	(1954) " .....	9,500.00	5 %	475.00	
Dominion of Canada	Conversion Loan	(1957) " .....	500.00	5½%	27.50
Dominion of Canada	(1940) " .....	1,500.00	4½%	67.50	
Dominion of Canada	(1946) " .....	500.00	4½%	22.50	
Town of Smith's Falls	" .....	1,000.00	5 %	50.00	
Town of Smith's Falls	" .....	750.00	5 %	37.50	
City of Port Arthur	" .....	1,460.00	5 %	73.00	
City of Port Arthur	" .....	486.66	5 %	24.34	
Can. Nat. Ry. Co.	(1954) " .....	1,000.00	4½%	45.00	
Province of Ontario	(1948) " .....	1,000.00	5 %	50.00	
Province of Saskatchewan	" .....	1,000.00	5 %	50.00	
Village of Forest Hill	" .....	231.64	5 %	11.58	
City of London	" .....	1,000.00	5 %	50.00	
City of Brantford	" .....	2,000.00	5 %	100.00	
Hydro-Electric Power Com. of Ontario	(1970) " .....	1,000.00	4¾%	47.50	
Hydro-Electric Power Com. of Ontario	(1957) " .....	300.00	4 %	12.00	
Dominion of Canada	(1943) " .....	400.00	5 %	20.00	

		Principal	Interest	Annual Income
Dominion of Canada				
Conversion Loan	(1958) " .....	1,700.00	5½%	93.50
Dominion of Canada				
Conversion Loan	(1959) " .....	17,400.00	5½%	957.00
Dominion of Canada				
Conversion Loan	(1956) " .....	1,500.00	4½%	67.50
Dominion of Canada National				
Service Loan	(1941) " .....	3,000.00	5 %	150.00
Can. Nat. Ry. Co.	(1956) " .....	28,000.00	4½%	1,260.00
Inter-City Investments Ltd. Mortgage	.....	10,250.00	6½%	666.25
Feader, Louis & Mary	" .....	4,000.00	6½%	260.00
Inter-City Investments Ltd.	" .....	10,250.00	6½%	666.25
Scott, Sidney P.	" .....	4,850.00	6½%	315.25
Selden, Samuel C.	" .....	7,500.00	6½%	487.50
Bratty, Dan	" .....	3,250.00	6½%	211.25
Bratty, Dan	" .....	3,250.00	6½%	211.25
Cash uninvested .....		66.38		
		<u>\$163,487.10</u>		

#### BISHOPHURST ENDOWMENT FUND

Town of Oshawa	Bonds.....	1,017.16	5 %	50.86
Township of Saltfleet	" .....	1,138.01	5 %	56.90
Township of Saltfleet	" .....	1,113.71	5 %	55.69
City of Sault Ste. Marie	" .....	1,000.00	5½%	55.00
Dominion of Canada	(1934) " .....	50.00	5½%	2.75
Dominion of Canada				
Conversion Loan	(1959) " .....	1,300.00	5½%	71.50
Dominion of Canada	(1943) " .....	200.00	5 %	10.00
Town of Smith's Falls	" .....	250.00	5 %	12.50
Cash uninvested .....		16.59		
		<u>\$6,085.47</u>		

#### THE EPISCOPAL ENDOWMENT FUND

Town of Brockville	Bonds.....	1,000.00	4½%	45.00
Town of Dunnville	" .....	1,618.09	5 %	80.90
Township of Etobicoke	" .....	453.05	5 %	22.65
Township of Etobicoke	" .....	341.04	5 %	17.05
Town of Galt	" .....	1,000.00	5 %	50.00
City of Hamilton	" .....	1,000.00	5 %	50.00
City of London	" .....	300.00	4¼%	12.75
Township of Nepean	" .....	937.71	5 %	46.89
City of Oshawa	" .....	1,000.00	5 %	50.00
City of Peterboro	" .....	5,000.00	4¾%	237.50
City of Peterboro	" .....	5,000.00	5 %	250.00
City of Brantford	" .....	1,000.00	4½%	45.00
City of St. Catharines	" .....	10,000.00	4 %	400.00
Town of St. Mary's	" .....	1,000.00	4½%	45.00
Town of Simcoe	" .....	998.40	5 %	49.92
City of Stratford	" .....	4,000.00	5 %	200.00
Township of York	" .....	1,000.00	6 %	60.00



		Principal	Interest	Annual Income
Township of York	"	1,000.00	5 %	50.00
Town of Dunnville	"	192.03	4½%	8.64
Town of Dunnville	"	295.58	4½%	13.32
Dominion of Canada 1934	"	50.00	5½%	2.75
Township of East York	"	1,000.00	5 %	50.00
City of Brantford	"	500.00	4½%	22.50
City of Brantford	"	500.00	4½%	22.50
City of Toronto	"	5,500.00	5 %	275.00
City of Toronto	"	1,000.00	5 %	50.00
Town of Swansea	"	587.85	5 %	29.39
Hydro-Electric Power Com- mission of Ont. (1957)	"	100.00	4 %	4.00
United Counties of Northumber- land and Durham	"	350.56	5 %	17.53
Prov. of Saskatchewan	"	100.00	5 %	5.00
City of Toronto	"	1,000.00	5 %	50.00
Dominion of Canada Conversion Loan (1959)	"	7,700.00	5½%	423.50
Dominion of Canada Conversion Loan (1958)	"	1,500.00	5½%	82.50
Dominion of Canada Conversion Loan (1957)	"	200.00	5½%	11.00
Town of Sudbury	"	1,000.00	5 %	50.00
Palmer, Mrs. Edna D.	Mortgage	7,000.00	6½%	455.00
Gayton, Mrs. S. E.	"	2,430.00	6½%	157.95
Cash uninvested		327.79		
				\$67,982.10

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**SUPERANNUATION FUND**


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Can. Permanent Mortgage Corp. Bonds		100.00	4¾%	4.75
Town of Dunnville	"	322.78	4½%	14.53
Town of Dunnville	"	337.30	4½%	15.17
Town of Dunnville	"	1,966.79	5 %	98.33
Township of Mersea	"	1,070.35	5 %	53.52
Township of Nepean	"	664.51	5 %	33.23
Province of Alberta	"	100.00	4½%	4.50
Town of North Bay	"	427.12	5 %	21.36
Town of St. Mary's	"	1,000.00	4½%	45.00
Town of Strathroy	"	1,038.78	5 %	51.94
Town of Strathroy	"	247.76	5 %	12.39
City of Stratford	"	3,000.00	5 %	150.00
Town of Sandwich	"	382.11	5 %	19.11
City of Sault Ste. Marie	"	1,000.00	5 %	50.00
Town of Sudbury	"	1,000.00	5 %	50.00
City of Toronto (1936)	"	1,000.00	4½%	45.00
City of Toronto (1938)	"	1,000.00	5½%	55.00
City of Toronto (1939)	"	1,000.00	5½%	55.00
Town of Walkerville	"	772.51	4½%	34.77
Township of York	"	1,000.00	6 %	60.00
City of Hamilton	"	500.00	5 %	25.00

		Principal	Interest	Annual Income	
City of Brantford	“ .....	1,000.00	4½ %	45.00	
Pro. Br. Columbia	“ .....	3,000.00	5 %	150.00	
Town of Swansea	“ .....	438.32	5 %	21.92	
City of Toronto	“ .....	2,000.00	4½ %	90.00	
Township of York	“ .....	500.00	5 %	25.00	
Can. Nat. Ry. Co.	(1954) “ .....	1,000.00	5 %	50.00	
Dominion of Canada	(1937) “ .....	250.00	5½ %	13.75	
Dominion of Canada	(1934) “ .....	50.00	5½ %	2.75	
Township of York	Debenture.....	1,000.00	5 %	50.00	
Dominion of Canada	Conversion Loan	(1956) Bonds.....	5,300.00	4½ %	238.50
Dominion of Canada	Conversion Loan	(1957) “ .....	100.00	5½ %	5.50
Dominion of Canada	Conversion Loan	(1958) “ .....	900.00	5½ %	49.50
Dominion of Canada	Conversion Loan	(1959) “ .....	1,200.00	5½ %	66.00
Glass, Elizabeth C.	Mortgage.....	2,465.00	6½ %	160.23	
Glass, Elizabeth C.	Mortgage.....	2,465.00	6½ %	160.23	
Cas uninvested	.....	67.78			
		<u>\$39,666.11</u>			

### WIDOWS AND ORPHANS FUND

City of Belleville	Bonds.....	3,000.00	4 %	120.00
City of Brantford	“ .....	1,000.00	4 %	40.00
Can. Nat. Ry. Co.	(1954) “ .....	11,000.00	5 %	550.00
Can. Permanent Mortgage Corporation	“ .....	150.00	4¾ %	7.13
Town of Dunnville	“ .....	352.48	4½ %	15.86
Township of Etobicoke	“ .....	728.70	5½ %	40.08
Township of Etobicoke	“ .....	823.78	5½ %	45.32
Ont. West Shore Electric Railroad Co.	1st Mtge. G.B.....	1,000.00	5 %	50.00
City of Port Arthur	Bonds.....	486.66	5 %	24.33
Town of Simcoe	“ .....	1,404.85	5 %	70.24
City of Windsor	“ .....	310.22	5½ %	17.06
Township of York	“ .....	726.46	6 %	43.58
Township of York	“ .....	830.05	6 %	49.80
Town of St. Mary's	“ .....	400.00	4½ %	18.00
City of Hamilton	“ .....	500.00	5 %	25.00
Town of Dunnville	“ .....	116.85	4½ %	5.26
Village of Forest Hill	“ .....	125.76	5 %	6.28
Town of Tillsonburg	“ .....	460.83	5 %	23.04
City of Fort William	“ .....	1,000.00	5 %	50.00
City of Toronto	“ .....	1,000.00	5½ %	55.00
Township of York	“ .....	500.00	5 %	25.00
Dominion of Canada	“ .....	1,400.00	5 %	70.00
Montreal Tramways Co.	“ .....	1,000.00	5 %	50.00



	Principal	Interest	Annual Income
Monarch Mtge & Investments Ltd. 60 Shares Com. Stock .....	60.00		
Dominion of Canada Conversion Loan (1959) Bonds.....	4,300.00	5½%	236.50
Dominion of Canada Conversion Loan (1958) " .....	200.00	5½%	11.00
Dominion of Canada Conversion Loan (1957) " .....	300.00	5½%	16.50
Town of Sudbury " .....	1,000.00	5 %	50.00
Cash uninvested .....	2,244.97		
	\$36,421.61		

Securities checked by Messrs. Riddell, Stead, Graham & Hutchison, Auditors, on 21st November, 1931.

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

My Lord:

Your Committee, after careful study of the Charge delivered by you to the Synod on its opening day, desires to report as follows:

We are greatly impressed with the comprehensive character of this Charge, which takes into its scope many weighty matters affecting the life and welfare of the Church of our Blessed Lord throughout the whole world, and furnishes such an interesting and valuable historical record of diocesan activities during the past triennium.

We cannot but feel, as we notice the progress and accomplishments of the Church in the Diocese as evidenced in the Charge, that the whole body of clergy and laity must be most thankful to Almighty God for His many mercies and abundant blessings upon their labours, and for your so wise oversight and episcopal ministrations of your sacred office as our Father in God.

We are very grateful that your Lordship was able to be present at and participate in the Lambeth Conference of 1930. Among the many vital matters considered we thank you for calling our attention to the subject of Christian marriage, and rejoice that the Conference reaffirmed its former resolution that the Church upholds "our Lord's principle and standard of marriage as a lifelong and indissoluble union."

We rejoice in the friendly approach to our Church of the Eastern Orthodox and Old Catholic Churches, looking forward to the time when visible unity will be restored to the Church of Christ. We would urge our clergy and lay people to take a friendly interest in the members of these Communions resident in our Diocese, to help their clergy to minister to them, and to welcome them to share in our worship when they cannot have the ministrations of their own clergy. We would point out that there are wandering ecclesiastics claiming to be clergy of Eastern Churches who are in some cases impostors, and in others not in good standing. The Department of Ecclesiastical Relations of the American Church, 281 Fourth Ave., New York City, has placed its carefully kept records of all clergy of

friendly Eastern Churches at the disposal of the Council for Social Service of our Church, 604 Jarvis St., Toronto. Information concerning any clergyman of these Churches, we understand, can be had from either of these addresses. We suggest that the Eastern clergymen working in our Diocese be urged to present their credentials to your Lordship for verification so that he may recommend them to our friendly co-operation.

Your Committee notes with much satisfaction that at the last General Synod the resolution arising from the Anglican National Commission's Report where it concerned co-operation with other Christian bodies in sparsely settled parts of the Dominion, was so qualified by your Lordship's amendment which carried as to afford no pretext to any missionary to slacken his efforts in reaching any single member of the Church in his field of responsibility; and we believe that this is a principle actuating all our clergy working in this rather thinly populated and extensive area of country. Your Committee approves the legislation of the General Synod with regard to the election of a Primate, and thinks that a fixed Primatial See should be established in due course in the interests of the whole Canadian Church.

Your Committee agrees with your Lordship that the Centenary of the Oxford Movement calls for some suitable expression of gratitude to Almighty God for the benefits that this Diocese, in common with the whole Anglican Communion, has received from this revival of sacramental life, teaching, discipline and beauty of worship. We would suggest that a Committee **representative of the whole thought of the Church** be appointed by the Bishop in conjunction with the Synod to arrange for some public expression of our thanksgiving in one or more centres as deemed advisable. It is our desire to join in the Bishop's prayer that during the Centenary year brotherly love, kindness, tolerance and mutual forbearance may become more and more the mark of all sections of the Church.

Your Committee heartily approves of and congratulates your Lordship upon your choice of Mr. Fred Babe, K.C., to be the new Chancellor of our Diocese, and is glad that he has already been welcomed by this Synod; and feels sure he will be a wise counsellor and adviser to our Synodical gatherings, and to your Lordship in all legal and temporal affairs.

We think it a very fine thing that, as stated in your Charge, our Diocese can number 24 honorary and licensed Lay Readers. In this connection we would strongly urge that greater use be made of our faithful laymen in every possible good work for Christ and His Church, believing that many such are ready and desirous of rendering service, and would strengthen and be strengthened by such work.

With regard to your Lordship's statement about Confirmations, your Committee is in entire agreement with the recommendation and desires that candidates for this holy rite should be prepared over as long a period as possible. We believe a short and hasty preparation is unfair to the candidates in particular, and to the Church at large. We would recommend that a resolution be passed calling the attention of the clergy to this matter which so affects the spiritual life of our people and especially of the oncoming generation.

It is a matter for much congratulation that the recommendation of your Lordship in your Charge of three years ago with regard to starting a Sunday School by Post in the Diocese has been acted upon, and already under Mr. F. W. Major's able guidance and indefatigable work, and the work of those assisting him, has reached such large proportions. We regard this as a most valuable contribution to the missionary work of the Diocese, and we recommend that the Algoma Mission Fund guarantee for the present



\$400 per annum for the necessary expenses of this undertaking, in the hope that this sum, and more if necessary, may shortly be available from other sources. For example, and we strongly recommend this, the Diocesan Board of Religious Education might make a determined effort to have the organized Sunday Schools of the Diocese collect offerings from their children, perhaps during Advent, and this be a Christmas gift to the scattered children of the Diocese, that they too might be taught the great saving truths of our holy Religion.

We regret that nothing positive has resulted from the recommendation made by the Committee on your Charge of three years ago with regard to extension of Church work in Sudbury, and would request your Lordship to appoint a new Commission to consider the matter as soon as you deem the time to be more favourable than at present.

Your Committee commended very highly the devoted labours of the Cowley Fathers, which continue in the area around Bracebridge, and feel that the Diocese is under a great obligation to them for this and other work, and for the indirect contribution which they are making to the Algoma Mission Fund.

Your Committee has given the financial situation in this Diocese some consideration and finds a modicum of comfort in the knowledge that this Diocese is not the only one affected by economic conditions. We rejoice that your Lordship's recent appeal on behalf of diocesan funds has brought responses of loyalty, goodwill, and certain financial help, and would urge that the clergy and laity carefully study these various funds with their assessments and apportionments, and do all possible to encourage their loyal support, remembering that such sums as are required for diocesan and extra-diocesan work are obligations of honour.

We think it a wise decision on the part of your Lordship to revisit next year the branches of the Algoma Association in England. At the same time we think our people should be seized of the fact that this Diocese has an objective which is, as soon as possible, to do without financial assistance from the Mother Country, and would request your Lordship to assure our very kind and generous friends in England that we do not wish to accept their help a moment longer than the unfortunate need exists.

It is a gratification to your Committee to be able to look back upon the fulfilment of that work assigned to a Committee to erect a suitable memorial to the late lamented and beloved Archdeacon of the Diocese, the Ven. Gowan Gillmor, D.D. We feel this work has been accomplished as worthily as the ability of the Diocese at present justifies, and for this accomplishment much credit is due to the Rev. Richard Haines, the Chairman of that Committee.

Finally, the members of this Committee desire to offer their congratulations to your Lordship for the great excellency of your Charge, for its much information, and its teaching upon the doctrine of the Church, and we request that it may, according to custom, be placed on record in the Journal of Proceedings of this Synod.

All of which is respectfully submitted.

C. WILFRED BALFOUR,  
Archdeacon of Algoma, Chairman  
ROLAND F. PALMER, S.S.J.E.,  
L. I. GREENE  
F. W. MAJOR  
HARRY J. ROGERS  
L. F. HARDYMAN

**REPORT OF THE DIOCESAN COUNCIL FOR SOCIAL SERVICE, 1932**

My Lord Bishop and Members of the Synod of Algoma:

The Diocesan Council for Social Service begs to report as follows:

The Council has met once since its appointment, distance and cost have prevented further meetings.

It is gratifying to report that our Bishop has received a letter from Canon Vernon, Secretary of the Council for Social Service for the Church of England in Canada, thanking the Diocese for increased contributions. Your Diocesan Council urges upon all concerned the importance of making still further increases in contributions. The C.S.S. is rendering a very valuable service to the Church as a whole, initiating, encouraging, and supporting many useful activities and organizations, which are outside the scope of the M.S.C.C. and G.B.R.E., and co-operating with these two General Boards wherever necessary.

The literature sent to the clergy and other interested persons by the C.S.S. is of the most valuable of its kind obtainable; and the Secretary of the Council never fails to respond to any request for information and advice, and efficient assistance when it is in his power or the power of his colleagues at Church House.

The Joint Committee of the three General Boards on Adult Religious Education urges that parochial or community groups be organized for study. The Council for Social Service is able to supply exactly the kind of literature necessary to make such study groups a success; the pamphlet on "Unemployment and Related Social Problems", which contains the resolutions of the General Synod on this matter, is an example of this. This pamphlet has been obtained by the Christian Social Council of Great Britain for the use of the members of its Committees.

The C.S.S. in co-operation with other Anglican organizations, assisted in the Church's work of Western Relief, and up to March 31st, 1932, had distributed among the Western Bishops \$16,805.30, of which \$441.56 was contributed by our Diocese.

The C.S.S., also in co-operation with the M.S.C.C., provided Church workers to look after the social and spiritual needs of the men in the unemployment relief camps. Our Diocese contributed \$80.00 towards the cost of this work. Captain J. Ticehurst of the Church Army worked in the camps in the northwestern portion of this Diocese, and reports that he visited and held meetings and services in 43 camps, conducting 90 Mission Services attended by 3241 men. The Captain notes that in one camp visited there were men of twenty-one different nationalities, and that eight of these sang solos in their eight different languages. The Rev. R. C. -Warder, of Bayssville, finding construction camps in his territory, set to work to minister to them in addition to his parochial duties. He visited and held services in seven different camps. He found the men lacking clothes, and was able through the goodness of various Church people to fill his Ford car several times over with supplies. No doubt other work of a similar nature has been done wherever possible by the Clergy.



The splendid work of the Rev. J. B. Lindsell, in the Sanitaria at Gravenhurst is gratefully welcomed by the patients. It is the custom to mention this work in connection with Social Service reports, but Mr. Lindsell's work is, of course, primarily spiritual.

The Rev. A. J. Bruce, of Copper Cliff, also is always ready to render any service within his power to the prisoners at Burwash.

Most of the Social Service, however, done by the Church in this Diocese, is of the ordinary parochial variety, extremely valuable but difficult to report on. The example of the Good Samaritan is followed diligently by both clergy and laity, wherever there is need.

All of which is respectfully submitted.

H. A. SIMS,

Chairman of Council of Social Service  
of Diocese of Algoma.

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### REPORT OF THE DIOCESAN BOARD OF RELIGIOUS EDUCATION

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My Lord Bishop and Members of Synod:

The Committee met in St. Paul's parish room, Fort William, on April 15th, 1931. Present: The Lord Bishop, in the chair, Secretaries, Rev. Canon Popey and Rev. W. A. Hankinson. The Rev. Fr. Turney was appointed as Secretary of work amongst those of 'teen age. The recently published Bible Readings for Public Schools were discussed, and it was recommended that all possible should be done to introduce these readings to local School Boards.

**The Sunday School by Post**, a matter brought forward in the Bishop's Charge at the last Synod, was also discussed, and the Secretary offered to send a questionnaire to each parish and mission regarding the same. The Secretary reports this was done and the list of parishes and mission districts where the Sunday School by Post was needed sent on to Mr. F. W. Major, who at the request of the Bishop has undertaken to act as Superintendent.

The Secretary also arranged with parishes and missions, (through the Rural Deans of each Deanery) an itinerary for the Field Secretary of the G.B.R.E., the Rev. W. J. Bradbury. Each year the Secretary has mailed circulars and collection envelopes in connection with Children's Day in October, and also reminded the clergy of the G.B.R.E.

**Sunday School scholars examination.**—The only Parish entering during the three years has been St. Luke's, Fort William, where a number of scholars have passed well and obtained certificates.

The Sunday School by Post, although organized only last September, has achieved remarkable growth; and for a full account of this work, a special report has been prepared by the Superintendent, Mr. F. W. Major, of Gore Bay.

Respectfully submitted,

W. A. HANKINSON, Secretary.

**REPORT OF THE ALGOMA DIOCESAN SUNDAY SCHOOL BY POST**

My Lord Bishop and Members of the Synod of Algoma:

In the summer of 1931 Your Lordship made an appeal, through the Algoma Missionary News, for a volunteer to organize and superintend the Sunday School by Post in this Diocese. I offered my services, and in due time my offer was accepted.

I began the work on September 1st last, by sending a circular letter to forty missionary clergymen in the Diocese, asking for names of children and adults who had not the opportunity of attending a regular Sunday School. This was accompanied by a copy of the Bishop's letter appointing me. I then learned that Canon Popey, for the D.B.R.E., had already circularized the clergy and had obtained from them the names of forty-two families, which he forwarded to me. I sent a letter to each of these families as well as to others I had obtained direct from the clergy, and as a result I had, by the end of November, 250 names on my Sunday School by Post list.

In the meantime I had examined lessons used for the Sunday School by Post in some of the Western Dioceses, but was not at all satisfied with them. On the advice of Rev. D. B. Rogers, M.A., of the G.B.R.E., and with the approval of the Bishop, I adopted the following lessons:

BEGINNERS—up to six years—Nelson's Coloured Picture Cards.

PRIMARY—seven and eight years—"The Child's Own".

JUNIOR—nine to twelve years—"The Institute Leaflet" Junior No. 10

SENIOR—thirteen years and up—"The Young Soldier and Crusader."

For the first three months the G.B.R.E. furnished, free of charge, a complete supply of these lessons, and twenty copies of the "Home Quarterly". I discontinued the Home Quarterly at the end of the quarter. It seemed a little too technical for the adults we serve.

I have found these lessons almost ideal for the purpose which they were intended to serve; but in time, as the work progressed, and I began to receive letters from the pupils and parents, telling of their joy and happiness in receiving and learning the lessons, I got a vision of these isolated homes back on the fringes of the great silent places, and I could see and hear the children learning the elementary principles of the Christian religion, and questioning their parents, and the parents mind runs back to former days when he or she was a member of All Saints' Church somewhere, to her Confirmation and first Communion, to the priest who prepared her for Confirmation. "Where is he now?" "It would be nice to know this and many other bits of news about the Church people I used to know, and the activities of the Church in Canada and the Old Land."

To fill this need I have been sending to every family on my list a copy of "The Church Messenger", that excellent little paper published by the G.B.R.E., and for five months enough copies have been furnished to me free of charge for this purpose. Canon Gould has also sent me a supply of the "M.S.C.C. Bulletin," which will furnish information on the missionary work of the Church.



The lesson papers and cards are costing us \$19.45 a month. For the sake of economy I have been sending out one lesson paper, in each grade, to a family, and requiring all members of the family, in the same grade, to use the one paper. The cost of mailing the papers has averaged about \$5.00 a month. Other postage, printing, typing, stationery, etc., costs about \$3.00 a month.

If we continue taking the "Church Messenger" it will cost us 25 cents a year for each family. I am convinced that it is well worth the money.

We have now 805 members, scattered all over the Diocese. The S. S.J.E. Missions give us 163, Manitoulin Island 123, Callander 75, Coniston 74, Fox Point 41, Rosseau 31, Bruce Mines 32, Burks Falls 22, Murillo 20, Powassan 17, Port Carling 17, Baysville 10, Bear Island 10, Korah 9, and 41 scattered through other missions.

To the Rev. F. E. Jewell, the Incumbent of Gore Bay, and Miss Muriel Morson, we are much indebted for very valuable assistance in the work of the Sunday School by Post. Mr. Jewell has helped a great deal in making up the parcels of papers and mailing them, and has read all the answer papers sent in, and has tabulated the marks given. Miss Morson has been very kind in typing letters and circulars.

Mrs. L. M. McMillan, of Gore Bay, has presented to the S.S. by P. a scale for weighing letters and papers.

The Sunday School by Post has been well received everywhere, and the general opinion seems to be that it is doing a very valuable work.

All of which is respectfully submitted.

F. W. MAJOR,  
Superintendent

### FINANCIAL REPORT OF THE ALGOMA DIOCESAN SUNDAY SCHOOL BY POST

As at May 1st, 1932

#### RECEIPTS

Extra-Diocesan Donations .....	\$ 40.00
Diocesan Donations .....	19.25
Members' Donations .....	2.90
Executive Committee Grant .....	25.26
G.B.R.E. Grant .....	75.00
Diocesan W. A. ....	25.00

\$ 187.41

#### DISBURSEMENTS

Stationery, printing, etc. ....	\$ 22.70
Postage, papers and letters .....	36.31
G.B.R.E. lesson papers .....	125.26
Balance .....	3.14

\$ 187.41

I estimate that we will require about \$300.00 additional money to carry us over till this date next year.

F. W. MAJOR,  
Superintendent.

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

My Lord Bishop  
and Members of the Synod of Algoma.

The "Algoma Missionary News" will this year complete the fifty-eighth year of its existence. It is, I believe, the oldest diocesan magazine in the Canadian Church, and the second oldest Anglican Church paper in the Dominion, the "Canadian Churchman" having begun its career a year or so earlier.

Since the last Synod, and in accordance with its directions, the "A. M.N." has been published as a bi-monthly, and it has been possible to issue the whole six numbers each year.

During the past three calendar years there has been a marked increase in circulation, in spite of the fact that a number of subscriptions have had to be cancelled for non-payment. The circulation reported last Synod was 586. It is now an even 700, made up as follows:

Fully paid up .....	411
More or less in arrears (though none back of 1929)	178
Complimentary (including copies to clergy of the Diocese, exchanges, officers of societies assisting the Diocese, etc. ....)	111

I am very grateful to those of the clergy who have taken a keen interest in the magazine, and have done their best to increase its circulation in their parishes and missions. Sincere acknowledgment is made to the Rev. John Armour, the Rev. T. V. L'Estrange, the Rev. G. C. Graham, the Rev. Canon Simpson, the Rev. Thomas Lloyd, the Rev. E. G. Dymond, the Rev. Canon Banks, the Rev. A. Greaves, the Rev. S. Turner, the Rev. E. Wrightson, the Rev. A. J. Bruce, and the Rev. Charles Glover, for lists of subscribers. And I would also wish to record my grateful appreciation of the work of Mrs. Skelton of Bracebridge, an aged lady who, as a labour of love, has secured a large number of subscriptions in that town, and who collects the subscriptions as they become due. I would again urge that the clergy generally should take a greater interest in this matter, and endeavour to have their people subscribe for and read the diocesan magazine. I feel sure that with co-operation of this kind the subscription list could easily be doubled. The magazine cannot be made self-supporting, but the more subscribers are secured the less it will cost the diocese in grants to balance the accounts.

The following is a summary of the finances for the years 1929, 1930 and 1931:

### RECEIPTS

Subscriptions (including arrears collected) ....	\$ 778.27	
Diocesan grants .....	243.61	\$1,021.88

### DISBURSEMENTS

Printing .....	\$ 919.89	
Illustrations .....	81.44	
Other expenses .....	19.06	1,020.39

Balance on hand .....		1.49
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All of which is respectfully submitted.

FRED W. COLLOTON,  
Editor and Business Manager  
"A.M.N."



## RURAL DEANERIES OF ALGOMA

### ARCHDEACONRY OF ALGOMA

#### Deanery of Algoma

Sault Ste. Marie, 2 parishes	Blind River.
Korah, with St. Peter's, Sault Ste. Marie.	Massey
Garden River	St. Joseph's Island
Bruce Mines	Whitefish Falls
Thessalon	Manitoulin Island, 5 parishes

#### Deanery of Thunder Bay

Fort William, 3 parishes	Nipigon
Port Arthur, 3 parishes	Schreiber
Oliver	White River

### ARCHDEACONRY OF MUSKOKA

#### Deanery of Muskoka

Parry Sound	Torrance
Depot Harbour	Falkenburg
Emsdale	Uffington
Burk's Falls	Huntsville
Maganatawan	Aspdin
Sprucedale	Beaumaris
Rosseau	Port Sydney
Bracebridge	Port Carling
Gravenhurst	Baysville
Bala	

#### Deanery of Nipissing

Espanola	Sturgeon Falls
Copper Cliff	North Bay, 2 parishes
Sudbury	Callander
Capreol	Powassan
Biscotasing	Nipissing
Coniston	Sundridge

#### Deanery of Temiskaming

Haileybury	Englehart
Cobalt	Elk Lake
North Cobalt	Kirkland Lake
New Liskeard	