

A. D. 1935



Journal of Proceedings

OF THE

ELEVENTH SESSION


OF THE

Synod of the Missionary Diocese of Algoma

CLIFFE PRINTING COMPANY LIMITED

SAULT STE. MARIE, ONT.

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

Journal of Proceedings

OF THE
ELEVENTH SESSION

Held in the City of Sault Ste. Marie, Ontario, from June 18th
to June 20th inclusive, A.D. 1935

WITH APPENDICES

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169 East Street, Sault Ste. Marie, Ontario

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DIOCESE OF ALGOMA, 1935**

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Aspdin	Rev. R. J. Morley Bracebridge	Ernest Turner
Allensville		
Lancelot		
and 6 Other Stations		
Bala	Rev. R. C. Warder, Bala	Albert Sammons (absent)
MacTier		
Southwood		
Baysville	Rev. W. R. Tindle, Baysville	Robert Ellis (absent)
Dorset		
Norway Point		
Fox Point		
Port Cunnington		
Beaumaris	Rev. J. S. Rhodes, Milford Bay	Wm. Muddiman (absent)
Milford Bay		
Biscotasing	(Vacant—with Coniston)	
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	Henry Warren (absent) D. T. Hodgson
St. Thomas's		
Bracebridge	Rev. R. F. Palmer, S.S.J.E., B.A., L.Th. Rev. A. L. Rose, S.S.J.E., M.A. Rev. C. M. Serson, S.S.J.E., B.S.T. Rev. J. W. Hawkes, S.S.J.E., L.S.T.	
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Bruce Mines	Rev. Henry Peeling	W. White (absent)
Desbarats		
Rosebrook Valley		
Burk's Falls	Rev. G. H. Phillips, Burk's Falls	
Midlothian		
Callander	(Vacant—with Powassan)	Edgar T. Read
Capreol	Rev. B. Wood	Dr. E. H. Niebel
Cobalt	Rev. E. A. Irwin, L.S.T. Cobalt	
Latchford		
Coniston	Rev. Canon C. C. Simpson, L.Th., Coniston	John Gorrill (absent)
Garson Mine		
Markstay		
Warren		
French River		
Monetville		
Copper Cliff	Rev. A. J. Bruce, L.Th., Copper Cliff	
Burwash		
Elk Lake	(Vacant)	
Gowganda		
Emsdale	Rev. R. K. Bamber, Emsdale.	E. Leonard Hall
Kearney		
Novar		
Sand Lake		

THE CLERGY AND LAY DELEGATES

Parish or Mission	Incumbent	Lay Delegate
Englehart	Rev. F. E. Jewell, L.S.T., Englehart	
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Heaslip		
Krugerdorf		
Espanola	Rev. A. P. Scott, B.A., L.S.T., Espanola	Wm. A. Akey (absent)
Webbwood		
Nairn		
Falkenburg	Rev. N. H. Thornton	Henry Blanchard
Beatrice		
Parkersville		
and 5 Other Stations		
Fort William	Rev. S. F. Yeomans, Fort William	P. S. Burton (absent) F. LeGassick (absent)
St. Luke's		
Fort William	Ven. C. W. Balfour, M.A., Fort William	P. H. B. Dawson (absent) M. Cochrane (absent)
St. Paul's		
Fort William	Rev. W. A. Hankinson, Fort William	John Young (absent)
St. Thomas'		
Slate River		
Garden River	Rev. Alfred Greaves, Garden River	Alex. Day, Jr.
Echo Bay		
Sylvan Valley		
Gore Bay	Rev. W. M. Talbot, L.S.T., Gore Bay	F. W. Major
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Gravenhurst	Rev. J. B. Lindsell, Gravenhurst	
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North Cobalt		
Huntsville	Rev. E. R. Nornabell, L.S.T., Huntsville	C. H. Wilson
Ravenscliffe		
Grassmere		
Kirkland Lake	Rev. E. G. Dymond, L.Th., Kirkland Lake	A. Oswald Davies (absent)
Korah		
Goulais Bay	Rev. Canon W. H. Hunter, R.R. 1, Sault Ste. Marie	George Bailey (absent)
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Sucker Creek		
Green Bush		
Maganatawan	(Vacant—with Burk's Falls)	
Dunchurch		
Broadbent		
Manitowaning	Rev. Edwin Weeks, Manitowaning	Thomas Ham (absent)
Hilly Grove		
The Slash		
South Bay Mouth		
Massey	Rev. R. K. Trowbridge, L.S.T., Massey	John Kring
Walford		
Spanish River		
Mindemoya	Rev. R. M. Taylor, Mindemoya	Wm. Taylor
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Parish or Mission	Incumbent	Lay Delegate
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North Bay St. Brice's	Rev. E. J. G. Tucker, L.Th., North Bay	F. M. Cragg (absent)
Oliver St. Michael's, Pt. Arthur Hymers	Rev. J. S. R. Sturgeon, L.S.T., Murillo	H. Reg. Brooks (attendance excused)
Parry Sound	Rev. Stephen Turner, Parry Sound	Walter Laird (absent)
Port Arthur St. John's	Rev. A. J. Bull, B. A., Port Arthur	A. V. Chapman (absent) Russell Kissock (absent)
Port Arthur St. George's St. Stephen's Dorion	Rev. L. I. Greene, Port Arthur	A. J. Barrington R. R. Page H. J. Rogers
Port Carling Port Sandfield Gregory	Rev. G. K. Lowe, L.S.T., Port Carling	L. G. Douse (absent)
Port Sydney Newholme	Rev. E. F. Pinnington, Port Sydney	Sydney M. Johnson
Powassan Trout Creek Chisholm	Ven. W. A. J. Burt, L.Th., Powassan	J. W. Blackburn
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Restoule Nipissing	(Vacant—with Powassan)	
Rosseau Ullswater Windermere Cardwell	Rev. W. T. Swainson, Rosseau	C. S. Raymond (absent)
Sault Ste. Marie St. Luke's	Very Rev. P. A. Paris, L.Th., Sault Ste. Marie	W. E. Morley (absent) F. S. Dent (absent)
Sault Ste. Marie St. John's	Rev. Cyril Clarke, Sault Ste. Marie	A. Wemyss (absent) C. Bullock (absent)
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Richards Landing		
Jocelyn		
Sturgeon Falls	Rev. Canon Charles Piercy, Sturgeon Falls	
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Sudbury	Rev. P. F. Bull	E. D. Wilkins (absent) Wm. Gladish (absent)
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South River		
Eazle Lake		
Tarentorus	(Vacant)	A. B. Hives
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Torrance	(Vacant—with Bala and Port Carling)	John Sherborne
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Uffington	Rev. W. W. Jarvis	Geo. Ley King (absent)
Clear Lake		
Mathiasville		
Vankoughnet		
(and 4 Other Stations)		
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Birch Island		
White River	Rev. J. G. McCausland, B.A., White River	Stanley Collins (absent)
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Franz		

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Rev. N. M. Post

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Rev. Canon A. J. Young
Rev. Canon A. H. Allman
Rev. Canon D. A. Johnston
Rev. Lawrence Sinclair
Rev. John Tate

Lay Missionary:

L. F. Hardyman,
Sheguiandah.

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

FIRST DAY — TUESDAY, JUNE 18th, 1935

OPENING SERVICE

In accordance with the notice convening the Synod, the Eleventh Synod of the Missionary Diocese of Algoma was opened at Sault Ste. Marie on Tuesday, the 18th June, 1935, 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 Very Rev. P. A. Paris, Dean of the Pro-Cathedral (reading the Epistle), the Ven. C. W. Balfour, Archdeacon of Algoma, (reading the Gospel), and the Rev. Canon Hincks and the Rev. Canon Colloton, assisting at the Administration. The Rev. J. D. Wall and the Rev. R. M. Taylor attended the Bishop as Deacons of Honour, and the Rev. L. I. Greene acted as Master of Ceremonies.

The sermon was preached by the Right Reverend L. W. B. Broughall, M.A., D.D., Lord Bishop of Niagara.

THE SERMON

Acts 14:27. And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles.

I should like first of all to thank the Bishop for his kind invitation to be with you to-day, and to be the preacher at your Synod service. I welcome the opportunity of bringing the greetings, good wishes and blessing of the Diocese of Niagara, the smallest in area in Canada, to the Diocese of Algoma, the largest Diocese in the Province of Ontario.

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

You have a great tradition. Set apart as a great missionary diocese sixty-two years ago, in a part of our country largely undeveloped, where travelling conditions were of the hardest, without capital funds, with inadequate support from outside sources, your leaders and you have carried on courageously, faithfully, and patiently to the present time. The life and work of Bishop Fauquier, Bishop Sullivan, Archbishop Thorneloe, and of such pioneers as Archdeacon Gillmor are written indelibly and splendidly in the story of the Church of England in Canada.

I am glad to bring you my brotherly greetings and blessing. It is, I understand, three years since you last met as a Synod. Great distances and the consequent expense of travelling make it inexpedient for you to meet more frequently under present conditions. It is therefore an especially important occasion for you as you take counsel together concerning the things of Christ and His Church, as you renew the sense of fellowship, as you encourage each other in the Lord, and as together you seek to capture the renewing and reinvigorating vision, and seek the empowering grace of God.

As I think of the purpose and possibilities of your Synod, I am conscious of my inadequacy to address you as I would, and was hesitant in deciding what message out of many I should attempt to leave with you. Of one thing I am sure, that is that we all need encouragement. The Church of God, as the individual Christian, has never been without problems; and never will be as long as the world, the flesh and the devil are active. But the problems that face us all now are especially baffling, bewildering and disheartening. We live in a confused world, and the confusion is the more confounded by the fact that through modern means of communication we are kept informed not only of our own troubles but of the troubles of every one else. This keeps hearts in a state of apprehension and minds in a state of bewilderment. Economic conditions press hardly on a large proportion of our people, and have a depressing effect on enthusiasm and morale. A mist seems to hang over life. It is difficult to see clearly. The danger is that this mist should settle on our hearts and obscure our vision, and thus weaken our faith and relax our endeavours to proclaim the Gospel of Christ and His Church. This danger becomes all the more real if we appear to ourselves to be making little progress, if we feel isolated and alone in the battle, if our numbers are few and our resources seem inadequate.

Brethren, if we are tempted, and many are in these bewildering days; to become discouraged, depressed, spiritually irritated and irritable, there is a tonic and an encouragement for us in thinking of brave Saints in the past who show us in what spirit to meet the challenge of hard and difficult conditions. I want to consider Acts 14:27, as translated by Dr. Moffatt: "They reported how God had been with them, what He had done with them, and how He had opened a door of faith to the Gentiles." Did these words stand alone we might infer that the missionary journey had been entirely happy and successful. But St. Luke's account in the earlier part of this chapter shows that the journey was hard and long, that St. Paul and St. Barnabas encountered strong opposition, misunderstanding and violence. The number of converts appeared to be few, St. Paul was nearly stoned to death, they were hurried and harried out of at least one place. It was no easy time they had. And yet when they report to the Church at Antioch there is no complaint, no self-pity, no bitterness; on the contrary the report glows with faith, enthusiasm and determination. In spite of troubles and difficulties God was with them. In spite of persecution and

opposition God had done great things for them and had opened a door of opportunity. They make little of hardships and obstacles and everything of the power of God.

The power of God, that is where the emphasis lies in the reports of all great Christians from that day to this. How that word "power" rings in the New Testament. "All power is given unto me in heaven and earth, Go ye." "Ye shall receive power." "The Cross—the power of God unto salvation". "Christ the power of God and the wisdom of God." "Power from on high". "Power to become sons of God". "The word of His power." "The effectual working of His power." Is it not characteristic of the annals of great missionaries and pioneers that much is made of the power of God, while obstacles and difficulties are regarded as but incidental to their work. In an account of their work the great Bishop Bompas and his wife, who had a hard and lonely way, make little of the hardships they experienced and much of the power and goodness of God. These are difficult days for idealists, the going is hard, the response we meet is not adequate. Is there not a temptation to dwell too much on the obstacles that obscure our path and the hardness of the way, rather than on the fact that God is with us, that of His providence and mercy we are spared, that He waits to use us as His witnesses and channels of His power, and that, despite appearances, doors of opportunity are before us?

Yes, doors of opportunity.—Some would question this. They would say that the Christian forces are on the defensive, that other social, moral and intellectual influences have replaced man's need for the Gospel as proclaimed by the Church of God. Despite appearances the world of men longs for that which the Church proclaims and stands for. Man's knowledge and ability have done almost everything but bring him peace and goodness and hope and security of living. Life, and all to make it joyous and good, is our heritage. Yet that which would make it joyous and good is lacking,—peace, brotherhood, justice, love and beauty and hope. Man needs some cleansing redemptive unifying power to enable him to enter upon his heritage of life. That power we proclaim—Christ the power of God and the wisdom of God.

There is opportunity before us. What scheme for man's betterment has not been tried in our time, and what scheme of man's devising has entirely succeeded in doing more than slightly healing the wounds of God's people? Men and women are spiritually and morally hungry. They await the call to faith and hope in the living God, proclaimed not merely from intellectual conviction, but with the certitude of spiritual experience and holiness of life. Yes, even in these dull days opportunity is ours. It may and can be grasped, as it is in areas in your own diocese, where through devotion and self-sacrificing service the desert blossoms as the rose.

Brethren of the clergy and of the laity, we need to renew our thought and experience of the purpose and power of God in Christ Jesus; we need to recapture the spirit of St. Paul and St. Barnabas to whom difficulty and hardship are incidental, while the essence and glory of their work is the power of God.

We cannot but feel that the spirit of discouragement and defeatism is in the air. Prophets of gloom abound, and they have a great text as they declaim on the ills of the modern world. Beware lest these possess our spirits. Beware lest we be overwhelmed with perplexity and difficulty and yield to complaining and despair. If we are thus tempted, let us look again at our resources. They are those that were available for Barnabas and Paul. Human nature too is the same and has the same needs as in St. Paul's day. The knowledge of God in Christ,—Maker, Father,

Redeemer, Friend. The unsearchable riches of Christ, the unfailing mine of spiritual wealth and power. The Holy Spirit of God, to cleanse, renew, revive, and guide. The heritage that is ours in the Church of God, the lives and deeds and experience and examples of Apostles and Saints of every age and degree, who served God and man in goodness, love and truth. The heritage that is ours in the Anglican Communion, in the Holy Scriptures that speak to heart and mind and will, and declare God's coming to the world and to the lives of men. The Sacraments of Christ, the means of grace; prayer, penitence, our fellowship with and in the Holy Spirit. God is very near with power for our lives and our work for Him.

Our corporate rediscovery of our resources depends on our essential loyalty to our Lord. The most remarkable feature of the Jubilee celebration of His Majesty's accession was the unifying and heartening effect that the outburst of an Empire's loyalty had on the British people. The cheering, the expression of devotion and admiration, gave us a new hope and manifested our underlying unity. It is by looking away from our troubles and expressing our united and heartfelt devotion to our Lord, it is by our affirmations, that we will renew our hope and rediscover our riches. Let us learn to cheer rather than complain. Then we will be drawn together and find heart. With that recovery begins. It is continued by dogged and earnest determination to meet conditions as they are with one heart and one mind. England was in hard case after the war. The times seemed desperate. Debt and discord seemed to threaten her life. All parties drew together and pulled together with the idea of keeping together and outriding the storm. The result of co-operation has been solvency, unity and hope. The Church, each diocese, each parish, may well note this example. Loyalty to Christ, co-operation in the might of His power, and faithful facing of our task, is what we need.

God in Christ Jesus, the Incarnate Son, through His Church, has shown the way to a bewildered world before this. A bewildered world awaits His light and leading now. We are His witnesses, in diocese, in parish and congregation.

To take counsel of the things concerning Christ and His Church you have come together. You have your difficulties, parochial and diocesan. They must be faced bravely and wisely dealt with: but as you face them think of the power of God and the resources He, by His grace, places at our disposal.

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 the Synod then assembled in the parish hall for the business sessions.

The Bishop took the Chair at 10.45 a.m., and the Ven. Arch-deacon Balfour read the opening prayers.

After welcoming the clergy and lay delegates, the Bishop invited the Bishop of Niagara to a seat on the platform.

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 Very Rev. P. A. Paris, L.Th.	The Rev. J. S. Smedley, L.Th.
The Ven. C. W. Balfour, M.A.	The Rev. W. R. Tindle
The Rev. Canon Piercy	The Rev. E. J. G. Tucker, L.Th.
The Rev. Canon Johnston	The Rev. R. C. Warder
The Rev. Canon Hincks, M.A., R.D.	The Rev. A. E. Carding
The Rev. Canon Colloton, B.A., B.D.	The Rev. Alfred Greaves
The Rev. Canon Hunter	The Rev. A. W. Stump
The Rev. Canon Simpson, L.Th.	The Rev. J. S. Rhodes
The Rev. Canon Banks, L. Th.	The Rev. A. P. Scott, BA., L.S.T.
The Rev. J. B. Lindsell, R.D.	The Rev. C. M. Serson, S.S.J.E.,
The Rev. H. A. Sims, R.D.	B.S.T.
The Rev. Richard Haines, R.D.	The Rev. R. K. Bamber
The Rev. L. I. Greene, R.D.	The Rev. Edwin Wrightson
The Rev. Lawrence Sinclair	The Rev. Cyril Clarke
The Rev. A. J. Bull, B.A.	The Rev. R. H. Loosemore, B.A.
The Rev. A. J. Bruce, L.Th.	The Rev. R. K. Trowbridge, L.S.T.
The Rev. P. F. Bull	The Rev. J. S. R. Sturgeon, L.S.T.
The Rev. E. F. Pinnington	The Rev. E. H. Rudge
The Rev. S. F. Yeomans	The Rev. J. G. McCausland, B.A.
The Rev. R. F. Palmer, S.S.J.E., B.A.	The Rev. E. R. Nornabell, L.S.T.
The Rev. Henry Peeling	The Rev. N. H. Thornton
The Rev. C. F. Hives	The Rev. G. K. Lowe, L.Th.
The Rev. W. A. Hankinson	The Rev. Benjamin Wood
The Rev. Cyril Goodier, L.S.T.	The Rev. W. W. Jarvis
The Rev. Edwin Weeks	The Rev. J. D. Wall
The Rev. Stephen Turner	The Rev. R. M. Taylor

The following clergy arrived later:

The Rev. W. M. Whiteley
The Rev. G. H. Phillips

The Bishop appointed the Rev. Canon Hincks and the Rev. A. E. Carding 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. L. F. Hardyman, Sheguiandah	and St. Stephen, Port Arthur
Mr. William Taylor, Mindemoya	Mr. R. R. Page, St. George and
Mr. C. H. Wilson, Huntsville	St. Stephen, Port Arthur
Mr. J. Kring, Massey	Mr. S. M. Johnson, Port Sydney
Mr. A. B. Hives, Tarentorus	Mr. E. L. Hall, Emsdale
Mr. G. H. Weller, Shingwauk	Dr. E. H. Niebel, Capreol
Mr. D. T. Hodgson, Bracebridge	Capt. W. A. Lyness, Blind River
Mr. A. J. Barrington, St. George	Mr. J. W. Blackburn, Powassan

Mr. H. J. Rogers, St. George and St. Stephen, Port Arthur	Mr. E. Turner, Aspdin
Mr. A. Bond, Little Current	Mr. H. Swaine, Sprucedale
Mr. F. W. Major, Gore Bay	Mr. C. Whittle, Purbrook
Mr. H. Blanchard, Falkenburg	Mr. Alex. Day, Garden River
	Mr. J. Sherborne, Torrance

The following were admitted later :

Mr. Wm. Smith, Silverwater
Mr. Edgar T. Read, Callander

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

Moved by Canon Piercy, seconded by Dr. E. H. Niebel :

That the following cable message be sent to the Algoma Association, "Algoma Synod sends greetings, and sincere gratitude for prayers and general assistance." Carried.

Moved by Rev. L. I. Greene, seconded by Canon Simpson :

That the Rev. Canon Gould, the Rev. J. S. Harrington and Sir Henry Drayton be invited to take seats on the floor of the Synod. Carried.

Moved by Canon Colloton, seconded by Rev. J. B. Lindsell :

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

Moved by Mr. F. W. Major, seconded by Capt. W. A. Lyness :

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

The Bishop announced the appointment of the Rev. Cyril Clarke to be Press Representative.

The Bishop read a letter from Mr. H. R. Brooks, lay delegate for the Mission of Oliver, stating that he was prevented from attending the Synod by an important business conference, and asking to be excused attendance and granted membership in the Synod.

Moved by Canon Hincks, seconded by Mr. H. J. Rogers :

That Mr. H. R. Brooks be accepted as a member of this Synod, and that his attendance be excused. Carried.

Moved by Canon Colloton, seconded by Canon Piercy :

That the rules of order be suspended to permit the introduction of motions on convening circular. Carried.

Moved by Canon Colloton, seconded by Rev. H. A. Sims:

That this Synod of the Diocese of Algoma hereby confirms the action of the Executive Committee in passing on the 13th November, 1934, the following resolution:

“Moved by Rev. H. A. Sims, seconded by Rev. Canon Piercy, that whereas, owing to the exceptionally difficult financial conditions of the past few years, certain parishes and missions have been unable to pay the Diocesan Expense Fund assessment in full; and whereas it is expedient to give such parishes and missions an opportunity of regaining their good standing; Be it resolved that any parish or mission now in arrears in regard to the Diocesan Expense Fund assessment for the year 1933 or preceding years shall be entitled to have such arrears remitted and cancelled upon payment in full of the assessment for the year 1934; it being understood that this shall not be regarded as in any sense a precedent or an indication of future policy. Carried unanimously.”

This motion was carried unanimously by the Synod.

METHOD OF ELECTION OF DELEGATES

Moved by Canon Colloton, seconded by Rev. H. A. Sims:

That Canon 2, “Of Delegates to the General Synod”, be rescinded, and the following substituted therefor:

Canon 2—Of Delegates to the General Synod

The Synod shall, at each ordinary meeting, elect from the members of the Synod, by the concurrent ballot of clergy and lay members, so many delegates of each order to the General Synod as the Diocese may be entitled to, with a like number of substitutes who shall, in the order of their election, take the place of the delegates of each order who after election shall be unable from any cause to attend the General Synod. Each order shall elect its own delegates and substitutes.

The procedure of the election shall be as follows: Each member of the Synod shall be entitled to vote for twice the number of delegates of his order to which the Diocese is entitled under the rules of the General Synod. Those obtaining the highest number of votes shall be declared elected as delegates to the General Synod, to the number to which the Diocese is entitled as aforesaid. The like number receiving the next highest number of votes shall be declared elected as substitutes. In case of a tie affecting the last delegate or the last substitute, a ballot shall be taken by the order affected.

A certificate containing the names of the delegates and of the substitute delegates of each order, signed by the Bishop and bearing his Seal, shall be forwarded by the Secretaries to the Secretaries of the General Synod forthwith after the election takes place. When any one of the substitute delegates in either order is required to attend the General Synod, he shall receive a certificate from the Bishop, under his hand and seal; or in his absence, or during the vacancy of the See, a certificate from the Clerical Secretary, which certificate shall state the name of the delegate in whose place he attends, and shall entitle him to take his seat. It shall be the duty of every delegate to the General Synod to inform the Secretaries of the Synod at least fifteen days before the date of the meeting of the General Synod whether or not he intends to be present; and in case no such intimation is received a substitute will be appointed to attend in his place.

Carried unanimously.

Moved by Canon Colloton, seconded by Rev. H. A. Sims:

That Canon 3, "Of Delegates to the Provincial Synod", be rescinded, and the following substituted therefor:

Canon 3—Of Delegates to the Provincial Synod

The Synod shall, at each ordinary meeting, elect from the members of the Synod, by the concurrent ballot of clergy and lay members, so many delegates of each order to the Provincial Synod as the Diocese may be entitled to, with a like number of substitutes who shall, in the order of their election, take the place of the delegates of each order who after election shall be unable from any cause to attend the Provincial Synod. Each order shall elect its own delegates and substitutes.

The procedure of the election shall be as follows: Each member of the Synod shall be entitled to vote for twice the number of delegates of his order to which the Diocese is entitled under the rules of the Provincial Synod. Those obtaining the highest number of votes shall be declared elected as delegates to the Provincial Synod, to the number to which the Diocese is entitled as aforesaid. The like number receiving the next highest number of votes shall be declared elected as substitutes. In case of a tie affecting the last delegate or the last substitute, a ballot shall be taken by the order affected.

A certificate containing the names of the delegates and of the substitute delegates of each order, signed by the Bishop and bearing his Seal, shall be forwarded by the Secretaries to the Secretaries of the Provincial Synod forthwith after the election takes place. When any one of the substitute delegates in either order is required to attend the Provincial Synod, he shall receive a certificate from the Bishop, under his hand and

seal; or in his absence, or during the vacancy of the See, a certificate from the Clerical Secretary, which certificate shall state the name of the delegate in whose place he attends, and shall entitle him to take his seat. It shall be the duty of every delegate to the Provincial Synod to inform the Secretaries of the Synod at least fifteen days before the date of the meeting of the Provincial Synod whether or not he intends to be present; and in case no such intimation is received a substitute will be appointed to attend in his place.

Carried unanimously.

Moved by Rev. L. Sinclair, seconded by Capt. W. A. Lyness:

That this Synod send affectionate greetings to Archbishop Thorneloe. Carried.

The Bishop asked the mover and seconder of this resolution to convey this message personally.

The Bishop said the Grace and the Synod adjourned at 12 o'clock.

Luncheon was served at St. John's Hall by the ladies of St. John's and St. Peter's, Sault Ste. Marie, and Christ Church, Korah.

Afternoon Session

The Synod re-assembled at 2.30 p.m. The Rev. G. H. Phillips and the Rev. W. M. Whiteley arrived and took their seats.

The Bishop formally welcomed Canon Gould and Sir Henry Drayton and invited them to seats on the platform.

The Rev. C. F. Hives, Principal of the Shingwauk Indian Residential School, extended an invitation to the members of the Synod to visit the new building just completed.

Moved by Archdeacon Balfour, seconded by Chancellor Babe:

That the rules of order be suspended to present a resolution of thanks. Carried.

Moved by Archdeacon Balfour, seconded by Chancellor Babe:

That this Synod desires to place on record its grateful appreciation of the very able and eloquent sermon delivered at the Synod service this morning by the Lord Bishop of Niagara; and that our heartfelt thanks be given to his Lordship for his affectionate greetings and for his very encouraging, inspiring and fatherly message. Carried.

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:

Canadian Episcopate.

Since our last Synod momentous changes have taken place in the higher ranks of the Canadian Episcopate. Our well-beloved Primate, Dr. Clarendon Lamb Worrell, Archbishop of Nova Scotia, who had presided over the Canadian Church for three years, was called to his rest in 1934, deeply lamented by us all. After a period, during which the Archbishop of New Westminster very ably fulfilled the functions of the office, Dr. Derwyn Trevor Owen, then Bishop of Toronto, was elected by the General Synod, under the new Canon on the Primacy, as Primate of all Canada last September, and I would suggest that the Synod send his Grace a humble and affectionate message of greeting. Three of our Provinces have elected new Metropolitans since last we met. In our own Province, the Bishop of Ottawa, Dr. John Charles Roper, became Archbishop in 1933 after the resignation of Archbishop Sweeney; in the Province of Canada, the Bishop of Fredericton, Dr. J. A. Richardson, became Archbishop in 1934; and in the Province of Rupert's Land, Dr. Malcolm Harding was translated from the See of Qu'Appelle and became Archbishop in 1934, after the sudden and much lamented death of Archbishop Stringer. In our own Province of Ontario, there have been two changes in the Episcopate. Dr. L. W. B. Broughall, then Dean of Christ Church Cathedral, Hamilton, was elected Bishop of Niagara, and consecrated in January, 1933. Dr. A. R. Beverley was consecrated as suffragan Bishop of Toronto to assist the new Primate on December 27th of last year.

We pray that God's richest blessings may be showered upon the new Archbishops and Bishops, and grace given them to fulfil the arduous duties of their high office according to God's will and for the up-building of His Church.

The Diocese of Quebec has for many years been closely connected with Algoma, both Archbishop Thorneloe and myself having come from that venerable Diocese, while many of our Clergy were educated within its borders. It is therefore a matter of personal regret to us that Dr. Lennox Williams has felt himself obliged to resign his work in the Diocese after having served so faithfully and with so much dignity as its Bishop for over twenty years. As his successor the Synod has elected the Rev. Philip Carrington, M.A., Litt.D., who was a scholar of the same College at Cambridge as myself, and also my successor as Dean of Divinity at Bishop's College, Lennoxville. We pray that God's blessing may rest upon him in his new work.

I do not propose to refer to the other numerous changes in the Episcopate outside this Province, except to say that there have been so many

of them that, although I have not yet been a Bishop for nine years, I am as high as fourteenth in the list of precedence of the twenty-nine Bishops of our Church.

Archbishop Thorneloe.

We rejoice greatly and thank God for the continued health and strength which He has bestowed upon Dr. Thorneloe, for thirty years Bishop of this Diocese and for twelve years Archbishop of this Ecclesiastical Province, who on October 4th last kept his 86th birthday. We pray that God will continue His bountiful blessings to him, and that he may long be spared to encourage and inspire us by his presence in our midst, his every ready counsel, and the moving example of his faith and patience.

Synod Preacher.

We welcome most heartily amongst us today Dr. Broughall, the new Bishop of Niagara, who has most kindly accepted my invitation to preach our Synod sermon, and has further promised to stay over for the laymen's dinner, and will no doubt convey to them a very thoughtful and deeply stirring message. This is by no means the Bishop's first visit to Algoma, for he is numbered amongst those wise ones who find from time to time—all too seldom for us—relaxation from their labours, health of mind and body, and increased vigour for future tasks by exchanging the tepid atmosphere of the enervating South for the pine-laden breezes, the invigorating air and the beautiful scenery of lake, river and forest in our own Muskoka. We welcome him with unfeigned joy today and whenever he comes to visit us, whether officially or as a gentle angler in our lakes.

Ordinations.

I have held five Ordinations since last Synod, at which five men were made Deacons and six advanced to the Priesthood. These were held at the Pro-Cathedral in Advent 1932, in St. Thomas's, Bracebridge, soon after Easter, 1933, in the Fathers' Church at Bracebridge in August 1934, at St. James's, Gravenhurst, in August 1934, and in St. John's, Sault Ste. Marie, last Advent. We have continued our practice of holding a Retreat for Ordinands on each occasion, one of which was conducted by the Rev. C. J. S. Stuart, Rector of St. Thomas's, Toronto, one by the Rev. C. F. Pashler, Rector of St. Bartholomew's, and three by the Cowley Fathers. We are deeply grateful to these Priests for the truly valuable work which they have done in this way. I am more than ever convinced of the great spiritual blessing which these Ordination Retreats bring to the candidates, and the lasting impression which they often make upon their spiritual life and their ministry. To the preachers at the Ordinations I also tender my most sincere thanks, namely, the Reverends C. J. S. Stuart, J. Robinson, P. A. Paris, and C. F. Pashler. The Ordinations at the Fathers' Church and at Gravenhurst were certainly noteworthy in the annals of our Diocese, for at one there were no less than 22 priests present, of whom three came from other dioceses, and at the other there were 16 priests, including six from other dioceses. We value greatly their presence and the help of their prayers. The names of the Ordinands are as follows:

As Deacons:

Richard James Morley	}	Bracebridge,
Walter Whitehead Jarvis		August, 1934.
Norman Macgregor Post		Gravenhurst, August, 1934
Richard Martin Taylor	}	St. John's, Sault Ste. Marie
James Dalgarno Wall		Advent, 1934

As Priests:

John George Alban Patrick McCausland, B.A.,	}	Pro-Cathedral Advent, 1932
Edward Raymond Nornabell, L.S.T.		
Norman Hardwick Thornton		
Gerald Kenneth Lowe, L.Th.	}	St. Thomas's, Bracebridge, Trinity, 1933.
Benjamin Wood		
Edward Howard BurrIDGE, B.A.		Gravenhurst, August 1934

Transfers of Clergy.

The following Priests have been received from other dioceses:

Percy Alfred Paris, L. Th., from the Diocese of Albany,
Walter R. Tindle, from the Diocese of Moosonee,
Robert H. Loosemore, B.A., L. Th., from the Diocese of Toronto,
Robert K. Trowbridge, L. S.T., from the Diocese of Calgary.

We welcome them heartily into the Diocese, pray that their work may be abundantly blessed, and trust that they will enter heartily into that spirit of brotherliness and friendly co-operation which is so marked a characteristic of the clergy of Algoma.

The following clergy, whom we are indeed sorry to lose, have been transferred to other Dioceses. To England, **D. D. Macqueen, L.S.T., W. F. Smith, E. H. BurrIDGE, B.A.**, and **J. Robinson**; to Wales, **T. Lloyd, L.S.T.**; to Saskatchewan, **L. A. Sampson**; to Toronto, **G. C. Graham, B.A.**; to Rupert's Land, **W. C. Turney, B.A., L. Th.**; and to Barbados, **H. A. Rogers**.

A great many changes have of course taken place since the last Synod in the spheres of labour of our clergy. In a scattered diocese like this, it is not fair on our priests, especially the younger ones, to leave them too long in small places, and transfers from one place to another are consequently more frequent than in urban areas, where it is not to the advantage of either priest or people to have such frequent changes of appointment.

Both the churches of the See City have had change of Incumbent quite recently after long continuance of the same ministry. Archdeacon Balfour after fourteen years of faithful ministry has accepted election to the Rectory of St. Paul's, Fort William, and has been followed by the Rev. Percy A. Paris, who was inducted by me on Sunday, May 19th, in the presence of a very large and reverent congregation. He is no stranger to Algoma, for he was ordained in this Diocese, working at Powassan and Sudbury; but thirteen years ago he was transferred to the Episcopal Church of the United States. I have appointed him Dean of the Pro-Cathedral following the custom of the great majority of Canadian dioceses. I find that in our Church in the Dominion there are fifteen dioceses which call their chief church a Cathedral, and all of these have Deans, in three of them the Bishop being Dean. Eight dioceses have a Pro-Cathedral, and of these four have Deans, the only exceptions being Moosonee, Edmonton, Kootenay and ourselves. I cannot see any reason why we should continue to be in this small minority, and I am glad to find that my action has met with general approval. The Synod will, I am sure, desire me to express to the Dean and his wife our most cordial welcome as they "return home" to Algoma, if I may express it so; together with the prayer that they may long be spared, in God's Providence, to work in the principal church of the Diocese.

St. John's Church lost the Rev. R. H. Fleming last year after eleven years of conscientious labour, on his appointment to New Liskeard, and

the Rev. Cyril Clarke arrived to begin his ministry on September 12th. I inducted him on St. Francis' Day (October 4th) when he received a most cordial welcome from the people of St. John's. I hope and believe that it will not be very long before, with the return of prosperity to the Sault, he will be able to restore that parish to its former status of a self-supporting parish.

Time prevents my doing more than simply recording the other principal changes of the past three years in our pastoral charges.

- Archdeacon Burt, L. Th., has left Espanola for Powassan;
- R. K. Bamber now has charge of both Emsdale and Sprucedale;
- A. E. Carding has gone to Schreiber;
- A. Greaves to Garden River;
- E. A. Irwin, L. S. T., to Cobalt;
- W. W. Jarvis to Uffington;
- F. E. Jewell, L. S. T., to Englehart;
- R. H. Loosemore, B. A., L. Th., to Purbrook;
- G. K. Lowe, L. Th., to Port Carling;
- J. G. McCausland, B.A., to White River;
- R. J. Morley, to Aspdin;
- E. R. Nornabell, L.S.T., to Huntsville;
- E. H. Rudge was transferred to Emsdale and is now in charge of Thessalon;
- A. P. Scott, B.A., L.S.T., has moved to Espanola;
- J. S. R. Sturgeon, L.S.T., went to Gore Bay and is now at Murillo;
- M. Talbot, L.S.T., on his return from leave, went to take charge of Gore Bay;
- N. H. Thornton, on moving to the Mission House, Bracebridge, was put in charge of Falkenburg;
- R. M. Taylor, after Ordination, remains in Mindemoya;
- W. R. Tindle has gone to Baysville;
- R. K. Trowbridge, L.S.T., to Massey;
- J. D. Wall, after Ordination, was left in charge of St. Joseph's Island,
- R. C. Warder is now at Bala;
- E. Weeks at Manitowaning;
- B. H. Wood, on return from the Diocese of Niagara, went to Capreol;
- E. Wrightson to Little Current.

Resignation.

Only one of our priests has retired on pension during this period, the indefatigable Canon Johnston, who has laboured most faithfully and conscientiously for 40 years in the Diocese, suffering many of the hardships and privations of the early days. I am glad to say that, on the suggestion of the Rev. C. F. Hives, and with the concurrence of the Indian and Eskimo Commission of the M. S. C. C., we were able to take over the house opposite the Shingwauk School which had formerly been the farmer's house, and to repair and beautify it with the assistance of the Diocesan W. A. and the advice and labour of Mr. Hives himself, in order that it might serve as a residence for a retired missionary. Canon Johnston is its first occupant. He has voluntarily taken charge of the little church at Tarentorus, for which I am most grateful.

No Canonries have fallen vacant since last Synod.

Lay Readers.

With the Ordination of Mr. Taylor, the number of our stipendiary lay readers has been reduced to one, Mr. L. F. Hardyman, who with the self-

denying assistance of his wife, continues his valuable work at Sheguiandah. Since last Synod I have licensed six more honorary lay readers, namely,

D. P. K. Bolton—Depot Harbour,
H. Heights—St. George's, Port Arthur,
N. D. Merrifield—St. John's, Port Arthur.
T. C. Nash—Espanola,
S. P. Speed—St. Luke's, Fort William, and
A. G. Trounself—St. Brice's, North Bay.

Our honorary lay readers now number 36, including six Brothers of the S.S.J.E., and I would like to assure them that their voluntary assistance is much valued by the clergy, under whom they work, and very highly esteemed by myself.

Obituary.

I rejoice to be able to state that since the last Synod not one of the clergy actually at work in the Diocese has passed into the Life Beyond. For this we should be supremely thankful to Almighty God. I regret to add, however, that the list of prominent Church men and women whose deaths have been recorded in the "Algoma Missionary News" is a very long one, no less than 34, which is about one a month.

Of priests who were formerly connected with this Diocese we have heard with much regret of the death of the **Rev. S. M. Rankin** in England on February 1st, 1933, who worked in Algoma from 1906 to 1912; the **Rev. P. W. P. Calhoun** in London, Ontario, who worked here from 1901 to 1911; the **Rev. L. C. Streatfeild**, who lived in the eastern part of the Diocese for some time and passed away on February 20th, 1933; the **Rev. P. B. de Lom** who was called to his rest at Cobourg on January 20th, 1934; he had been lent to this Diocese by Toronto for seven years concluding his work with us in 1927 at Bruce Mines; and the **Very Rev. J. P. D. Llwyd**, Dean of Halifax, a most dignified, courteous and capable Prolocutor of the Lower House of the General Synod. He was son of the first Archdeacon of Algoma, who is well remembered at Huntsville and elsewhere.

Of the wives of the clergy we commemorate before God the lives and examples of **Mrs. W. C. Dunn**, who before her marriage lived at Dorion in the Thunder Bay Deanery,—she passed away on November 23rd, 1932; **Mrs. D. A. Johnston**, wife of Canon Johnston, called to her rest on April 15th, 1934,—she was a devoted helper to the Canon's work in his various missions, and had recently retired after fourteen years of labour amongst the Indians at Garden River; **Mrs. Frost**, widow of the late Canon Frost, who died at Rosseau on June 1st, 1934, full of good works; **Mrs. Allman**, who passed away at Gravenhurst on August 26th, 1934,—for almost 50 years she ably supported her husband in his various parishes and was made a life member of the W. A. in 1930.

Of clergy daughters we commemorate **Mrs. Charles Lawrence**, daughter of the Rev. W. Crompton, who was a communicant at Allensville for many years and was called to rest on January 26th, 1933; and **Jennie Irene Frank**, December 16th, 1933, the daughter of the Rev. E. Weeks, who for three years taught the Indian children at Sucker Creek where she was much loved.

We deeply deplore the loss of two of the most valuable members of our Diocesan Synod. On February 5th, 1934, **Cyril H. E. Rounthwaite** passed peacefully to his rest. He was a delegate not only to our own but also to the Provincial Synod, a member of the Provincial Council and a highly valued diocesan lay reader. Amongst his various offices I mention

that of Warden of the Pro-Cathedral for some years and Superintendent of St. Stephen's Sunday School. He was one of the most loyal and devoted Churchmen in the Diocese; and I would add that, great as his loss is in many spheres of activity, it is as a member of our Executive Committee that we miss him most, for he was most regular in his attendance at our meetings, and his advice was always most valuable. His place can never adequately be filled.

And then on January 3rd, 1935, we lost **Ralph C. Vincent**, also of the Sault, who was a member of the last Synod and spoke most effectively, especially at the concluding session when he proposed a warm expression of loyalty to myself as Bishop which I shall never forget. It was seconded, I believe, by Mr. Rounthwaite. Mr. Vincent also was a diocesan lay reader and formerly Warden of St. Luke's. It is a great blow to lose two such devoted and loyal Churchmen within twelve months, and we pray God to raise up faithful men to fill their places.

Two other keen Churchmen and faithful workers are **James Marshall** of Capreol, who passed away at the age of 72 on November 12th, 1933, after being a most active and loyal Churchwarden for eight years. It was he who designed St. Alban's Church in that Mission. He exhibited all the deep devotion to the Church which we associate with loyal sons of the Scottish Episcopal Church. And also **William Ditchburn**, of Rosseau who was one of the early pioneers of that beautiful part of the Diocese where he had lived since 1870. He was honorary lay reader for nearly fifty years and passed away on New Year's Day, 1934, at the ripe old age of 93. He was preceded in the World Beyond by his dearly loved wife, for twenty years President of the Rosseau W. A., who died on July 5th, 1932.

A very sad loss was that of a lad whom I had confirmed, a communicant of Canon Simpson's flock, only eighteen years of age, **Cecil Murray** of Markstay, who was lost in the bush and died before he could be found on October 29th, 1932.

We also commend into the hands of God the following faithful lay members of the Church—

Mrs. G. A. Atkinson, for 25 years a member of the choir and the W. A. of Rosseau (June 13th, 1932);

Charles W. Jarvis, one of the founders of St. Paul's, Fort William, and a faithful Churchman (July 15th, 1932);

Mrs. Holtby, also of St. Paul's, a loyal member of the W. A. in that Parish;

Jack Ainslee Grant, a fine young man, son of one of our devoted honorary lay readers at St. Paul's, whose death was particularly sad as he was returning from a holiday in England, (November 21st, 1932);

Henry Paget of Magnatawan, aged 96; and

Edmund Tipper of Ravenscliff, aged 79, both very loyal and faithful Church workers;

David Kerrigan of Englehart, a loyal Irish Churchman (June 3rd, 1933);

Oliver Williams, warden of Coniston, a faithful and earnest Church worker (September 12, 1933);

William Charles Porter, a regular communicant at Powassan and a faithful worker, remarkably loyal to every priest who was in charge of that mission;

Josephine Kennedy, who was very well known throughout the District of Algoma for her work on behalf of Mothers' Allowances. She was a keen member of the congregation at Thessalon, (April 7th, 1934);

Mrs. Bottomley, a pioneer of the Parry Sound District since the first year of Bishop Sullivan. She was a faithful worshipper at South River, of which Church her husband was warden, (July 28, 1934);

Mrs. Charles Marshall, aged 83, a devoted Church-woman at Parkinson (August 5th, 1934);

Ina S. Grenville, a nurse overseas during the war and afterwards in the service of the Ontario Department of Health. She was a loyal member of the Church at Thessalon, (August 31st, 1934);

Mrs. Robert Fielding, aged 73, who lived for 33 years in Gravenhurst and was a life member of the W. A. (September 6th, 1934);

Ann Coulter, a nursing Sister who served during the war in France and was a faithful member of the Church in Korah (October 17th, 1934);

Fred Andrew of Port Carling, aged 68, a very faithful Churchman, Treasurer of St. James's Church, and a most regular attendant at the services in spite of the fact that he was totally deaf, (November 21st, 1934);

Judge James M. Hall, formerly of Haileybury and later of the Sault. He had been warden of the Pro-Cathedral and was a constant worshipper at the services of the Church. We shall greatly miss his faithful and steadfast example, (April 1st, 1935).

The Diocese has lost a very good friend in the death of **Professor A. H. Young**, of Trinity College, the greatest authority on the history of the Church in this Province; who always took the keenest interest in our work, and to whose article in the "Canadian Churchman" on our financial position I have referred elsewhere.

In the words which I used at last Synod, let us remember before the Throne of Grace all these our departed brothers and sisters, together with many other faithful members of the Church whose names we are not able to put on record, and herewith let us pray that God will abundantly reward them for their labours, as, echoing the beautiful thought expressed in the Communion Service of the American Episcopal Church, we "beseech Him to grant them continual growth in His love and service"; we look forward to the great day of reunion in the nearer Presence of God.

Consecrations.

On October 8th, 1933, I consecrated an addition to the cemetery of St. John Baptist Church at Ravenscliffe, and on August 15th, 1934, the new burial ground at Edgewood on the Lake of Bays in connection with St. Mary's Church, Norway Point. Both of these were very impressive and dignified services as we carried out, in beautiful weather, the full ceremonial laid down in our Prayer Book.

Since the Synod last met, I have consecrated five churches, only one of which, however, was a new church. The other four were churches which had been in use for some years, but had not been consecrated because the debts upon them had not been paid off. On June 12th, 1932, I consecrated St. Peter's Church at the west end of the Sault; on July 5th, 1932, the pretty little Church of All Saints, White River; on September 4th of the same year, the Church of St. George the Martyr at Echo Bay; and the following October 30th, the church which had been removed from Rydal Bank to Rosebrook Valley. As the people wished me to choose the dedication for this church, I named it after St. David, patron Saint of Wales,

as there is no other church in the Diocese that has been placed under his protection. The new church which I consecrated is the Collegiate Church of the Cowley Fathers at Bracebridge on September 23rd, 1933, to which I refer elsewhere.

I have now consecrated eighteen churches since I became Bishop, which seems to me a sign of vigorous life in the Diocese which is truly remarkable in these days of financial strain. There are several others, too, which should be consecrated before long.

Confirmations.

The number of Confirmation candidates for the years 1932, 1933 and 1934 is almost exactly the same as I reported at our last Synod, namely 1656. I have reason to believe that the clergy have paid heed to what I said last time about the necessity of the most careful preparation of the candidates for this holy rite. During the period of preparation for Confirmation you have a chance of laying solid foundations of Churchmanship which you are not likely to have again. If the preparation is hurried or too short or not definite enough, you cannot be surprised if your candidates do not develop into faithful, reverent and regular communicants. In a country like ours, where we have no Church day schools in which the Catechism is taught and the Catholic Faith expounded, we need to take much more time and care over our preparation than is needed in England and those other countries where the Church possesses her own day schools. I would like also to remind you that persons who come over to the Church from the Protestant bodies require a good deal more than goodwill and a desire to become Anglicans. Before being confirmed and becoming communicants, they need careful training in the history and doctrines of the Church, for in many of the religious bodies from which they come these matters are regarded with comparative indifference, and a vague belief in Christ as Master is oftentimes thought to be all that is necessary. If St. Paul had thought so, his Epistles would have been about one-third of their present length.

Another point to which I would like to refer briefly in connection with Confirmation is that many clergy seem to me to lose a great opportunity by holding the First Communion almost immediately after the Confirmation—in some cases even the next morning. It is so vitally important to lay a firm and solid foundation of teaching about the Holy Eucharist that I would strongly advise you to follow the Confirmation by a course of lessons on the Blessed Sacrament. It is confusing to young people to mix up teaching about Confirmation and Holy Communion in the same lessons. I have found in my own experience that it is of the utmost value to have a definite course of classes in preparation for First Communion, beginning after Confirmation is over, and I have found that candidates are more than willing to continue to come to classes for a few weeks more—that, in fact, they have enjoyed attending them because they were sorry when the Confirmation classes were over. When the day for the First Communion comes, which should be by preference not one of the great festivals of the Church when the main interest is something different, but an ordinary Sunday when the First Communion can be the great event of the day. The candidates should sit together in church, the girls wearing once more their Confirmation veils and their friends and relations should be specially invited to be present and to receive Communion after them. The First Communion should indeed be a greater event in their spiritual life even than the Confirmation, but in many cases it is given but very little importance in the life of the parish. I hope you will all do your utmost

to lay stress upon its tremendous significance as the beginning of an ordered life of regular reception of the Blessed Sacrament.

Every effort, too, should be made to raise enough money, even in the poorest Mission, to give the candidates a Book of Devotion for use in preparation for Communion and to supply private prayers during the Service. "God's Board" costs only 45c and "Before the Altar" or "Helps to Worship", 35c.

I must express my gratitude to the children of St. George's Sunday School, Port Arthur, who have sent me enough money to supply the whole Diocese with most beautiful coloured Confirmation cards for the whole year. They are much appreciated, I am told, in the parishes and missions, and are often considered worthy of a frame.

S. S. J. E.

I wonder what Fr. R. T. Sadler would say if he were to come back and see the wonderful collection of buildings upon the hill near the town of Bracebridge where the Canadian "Cowley" now stands. The one big wooden building which he erected on the wonderful site which he so cleverly selected, and which he used for Retreats for Clergy in the summer—the building being too flimsy and cold for the rest of the year—has now been strengthened, beautified and improved, and is surrounded by all sorts of other buildings, all leading up to the glorious Chapel, at once majestic and ascetic, attractive and severe. And yet perhaps he would not be so much surprised, after all; because it fits in so well with what he was planning for the future in those days when certain clever people thought he was only a wild visionary whose feet were on the clouds far above the solid earth. I was present on a certain occasion when this sort of thing was said. There are now seven priests at the House of the Transfiguration, and there were six brothers when I last visited it. The whole district has a profound affection for the Fathers and Brothers, as well as for the Sisters of St. Margaret who assist them in work which they cannot themselves do. The whole neighbourhood is growing in love for our blessed Lord and in devotion to Mother Church, her Worship and her Sacraments. Many little churches are being erected in small places, notably the Holy Family Church at Mathiasville, St. Peter's at Rocksborough, and St. John Baptist at Clear Lake. All of these have been built mainly by the people themselves, helped and directed by the Fathers, and sometimes are constructed from the material of other buildings no longer used; and not one of them has cost more than \$50 which is, I think, amazing.

Will you pardon me if I quote a few figures about the growth of the Fathers' work, because they are so suggestive and informative. In 1928 the population ministered to was 545, it is now 1909; the families connected with the Church have grown from 32 to 227; the souls on the parish rolls from 130 to 1053. Six years ago 260 Services were held, in 1934 there were 601; the Communion Services have increased from 50 to 112, and this does not include the daily Celebrations in the Fathers' Church and the Sisters' Chapel. Confirmed persons have increased from 69 to 304, Sunday School pupils from 26 to about 500, Confirmation candidates from 6 to 40. In 1928 there were 9 Baptisms, last year 106 including 36 adults, and lastly, the 8 places where services were held have grown to 33.

All this, however, by no means covers the work done by the Community. The whole Canadian Church benefits by their labours, for they conduct Quiet Days and Retreats for priests and laymen, as well as Parochial Missions in places as far distant as Vancouver and Nova Scotia. The Mission House provides a place to which clergy and laymen may come for rest,

meditation, counsel and spiritual refreshment, and many do come in large numbers from all the surrounding Dioceses. I never go to the Mission House without seeing numbers of visitors, for longer or shorter periods. Many of our Bishops have paid visits to the House, sometimes without being recognized; as the Archbishop of New Westminster who in his motoring clothes was thought to be a prosperous banker, I am told, until he signed his name in the book. I do not know if his Grace may be called prosperous, but he is certainly not a banker. Exceeding all these activities and far above them in spiritual value, is the help that the Canadian "Cowley" gives to the whole Church in its work of prayer and praise which daily rises like a cloud of sweet incense to the Throne of God on behalf of us all and our work. Please pray for the Fathers and Sisters and encourage your people to pray for them and their wonderful work.

Sunday School by Post.

In my last charge to Synod, I referred to the inauguration under the able presidency of Mr. F. W. Major, of a new piece of work of remarkable promise, the Sunday School by Post, and I surprised you all by announcing that it had exceeded all expectations by enrolling over 800 pupils. Since last Synod this valuable work has gone on steadily and Magistrate Major is now the Principal of a huge invisible school of 1250 members. I regret very much to say, however, that he is obliged, altogether against his will, to resign the work; and I am very anxious that, during this week if possible, you will find me another Principal. The Cowley Fathers look after their own scholars, to the number of 500 or so, but that leaves about 750 under the direct care of the Principal. Here is a fine piece of work for the Church waiting for a competent and faithful worker, and it is work that could very well be done by some person who is not very active physically. Mr. Major will no doubt give you a report of the work at a later stage, and I will only say now that the whole Diocese is most deeply grateful to him for the capable way in which he has set this organization on its feet and carried it on for over three years. I am most grateful also for the financial assistance we have received for this work. During 1934 we received about \$346 as follows:

Algoma Association	\$123.00
Dominion W. A.	64.00
Algoma W. A.	50.00
G. B. R. E.	50.00
St. Simon's, Toronto	15.00
St. Thomas's Sunday School, Toronto.....	44.00

Gravenhurst Sanitarium.

I need not say very much about the work of our Chaplain at the Gravenhurst Sanitarium, for you all know how faithful and devoted Rural Dean Lindsell is in visiting the patients, holding Services, and forwarding in innumerable ways the physical and spiritual welfare of the inmates. It is always a great pleasure to me when I visit the "San." to see how much his work and influence are appreciated alike by staff and patients. I would like once more to express our gratitude to the Dioceses which contributed so liberally towards the Chaplain's stipend, namely, for the past year—

Diocese of Toronto	\$ 712
Diocese of Ottawa	200
Diocese of Ontario	100
Toronto W. A.	200
Niagara W. A.	200
Total	\$ 1,412

Burwash.

I cannot help feeling that the Provincial Government might well contribute towards the stipend of the Rev. A. J. Bruce for his valuable work in visiting the prisoners at the Industrial Farm at Burwash. They do not seem willing to do this, however, and that being the case I am of the opinion that we should ask the other Dioceses of the Province to give a little assistance towards the spiritual care of the inmates. The Institution is in this Diocese, but the majority of the prisoners come from other parts of the Province. There are Church boys from all the larger places in Eastern and Southern Ontario for whom Mr. Bruce not only holds services but also spends much time in writing letters to friends of the inmates, and takes a great deal of trouble in trying to secure positions after the men have been released. I suggest that the Synod pass a resolution asking the other Dioceses for a little help. If each could give us \$50 a year it would help us considerably and I think we deserve it.

Assistance from England.

I am referring elsewhere to my visit to the Algoma Association in England in 1933. I should like, however, to add that, on behalf of the whole Diocese, we tender our most sincere thanks to our devoted friends in the Old Country for all that they have done and are continuing to do for us. Miss Evelyn Chappel, aided by her sister, is a splendid and most capable Secretary and we are most deeply indebted to them both. My Commissaries, Chancellor Dimont and Canon A. S. B. Freer, both of the ancient Diocese of Sarum, continue to represent me in England, and I am most grateful to them for their support in our work. The Rev. Frank Hall continues to act as our most capable Organizing Secretary; and to him, as well as to Mr. G. S. Stow, our excellent Treasurer, and the members of the Committee, I tender our most sincere appreciation and hearty thanks. I really do not know how we could carry on without the assistance of the Association. In fact, we certainly could not carry on, but would have to close many of our missions altogether. During the triennium we have received from the Association the following sums: In 1932, \$3722; in 1933, \$4977; in 1934, \$5087, a total of \$13,786, of which \$10,380 went to the Algoma Mission Fund.

I have recently received several accounts of the Annual meeting of the Association on May 23rd. The attendance was larger than ever. The lantern lecture by the Rev. F. Shaw, illustrated by slides of Algoma, and the speech of the Rev. Major Armour, on "A Sunday on St. Joseph's Island", were much appreciated. The Bishop of Colchester made a most genial Chairman, I am told, and radiated happiness; while the Vicar of Kensington, who lent us the hall and the church, made a very charming speech. The collection came to £27 and an anonymous gift of £50 was announced. For all of this we are full of gratitude.

The dear old S. P. G. seems to be recovering from the depression in a wonderful manner, and its numerous friends and supporters are rallying in a remarkable way, so that the decrease in contributions has ceased and we are rejoiced to hear that an upward movement seems to be commencing. What should we do without the help we get from this grand old Society? We are most grateful to God for their continued assistance. Since last Synod we have received from them \$11,761 of which \$10,831 goes to the Algoma Mission Fund.

The Overseas Association of the Church Union does not give us any money, except occasional sums, but is most generous in sending articles to

beautify our churches, such as frontals, burses and veils, altar vessels, altar linen and so on, as well as books of all kinds. We are deeply sorry that our good friend Fr. Tonks has resigned the post of Secretary, having been made Archdeacon of Grenada, in the Diocese of the Windward Islands. We shall miss him very much but extend a hearty welcome to his successor, Fr. C. P. Shaw.

I am sure you will agree with me in an expression of our appreciation of the generosity of the S. P. G. which has given us this year a grant from the Bishop Binney Fund which will enable Canon Colloton to visit England for two months this autumn, for the first time, and to meet scores of old friends of Algoma with whom he has frequently corresponded. We shall be much interested to hear of his experiences, and I hope that he will give us a long account in the "A. M. N.", and perhaps in St. Luke's Hall. We shall miss him very much in the diocesan office, and will gladly welcome him back, with or without an Oxford accent. Perhaps he will very wisely visit Cambridge instead—a remarkably sensible place.

"Algoma Missionary News".

The "A. M. N." continues to be the most interesting and well written diocesan magazine in Canada and we are proud of it. If it were only a little more regular in its habits, it would be well-nigh perfect. May I again thank Canon Colloton in your name for the large amount of toil that he puts into it, and may I once more, following immemorial precedent, ask you to increase its circulation. Certain missions have clearly shown that this can be done if the effort is made.

Vicarages.

I agree with a large number of our clergy that the term "Parsonage" for the official residence of our clergy is not a happy one. On the other hand, if "Parsonage" sounds rather Methodistical, "Presbytery" and "Manse", are open to other objections. It has been suggested that, while the clergy of our self-supporting parishes continue to be called Rectors and to live in Rectories, the other clergy should be styled "Vicar" and their residence, "St. John's Vicarage", "St. George's Vicarage" and so forth. This may seem a small matter, but it is one that concerns the dignity of some of the most hard-working of our clergy and I would like Synod to express an opinion on the matter.

National Laymen's Council.

The General Synod, as long ago as 1917, felt that the great body of the laymen of the Church "should be brought into a more intimate and vital relationship with both the temporal and spiritual affairs of the Church", and the late Mr. G. B. Nicholson, whose recent death has been such a serious loss to the Church, pressed the subject forward with much zeal and enthusiasm from Synod to Synod. The matter came to a head at the General Synod last year when it was decided that a Laymen's Council should be established, on which each diocese should be represented. This Council is to have power to appoint a paid Organizing Secretary, and its work is to organize in each parish a body of laymen who will actively assist in promoting the work of the Church. A Canon to this effect was carried by the Synod. This is a development very urgently needed by us, for, while the women of our Church are so efficiently organized in the W. A. and do such splendid work, there is no corresponding organization for men. We all know what large numbers of Churchmen there are who are willing and able to do splendid work for the Church, if their co-operation is secured;

but who do not know what requires to be done, or what the Church is doing at present, nor have they any strong feeling of personal responsibility for the work. The Council when formed will endeavour to educate men in a sense of their duty to support the Church more effectively, will direct campaigns of an educational character, will distribute literature, will endeavour to present the problems and needs of the Church to the men of the Church, and will encourage methods of bringing home to their consciences the need of more systematic and regular giving to the work of the Church. A meeting is being organized for this evening to bring this important matter before the lay delegates of our Synod and other leading laymen, at which we are to have the privilege of the advice and inspiration of one of the leading laymen of our Church, Sir Henry Drayton, who collaborated with Mr. Nicholson in bringing the matter before the General Synod. We welcome him most heartily and thank him for his visit and I sincerely hope that much enthusiasm will be aroused which you will carry back as a sacred fire to your parishes, to kindle it in the hearts and minds of your fellow Churchmen. We have hosts of loyal and devoted Churchmen in our Diocese who are anxious to help forward the work of the Master to the utmost of their ability, but their efforts need to be co-ordinated and directed, and such guidance this proposed Laymen's Council should be able to provide.

Every Member Canvass.

One work which the Men's Organization in our parishes might well undertake is the Every Member Canvass. This has been carried on for some few years now by the Episcopal Church of the United States with extraordinary success. Towards the end of the year, about November, I believe, after a certain amount of literature has been distributed and references have frequently been made from the pulpits and in the parish magazine, the Men's Organization meets and taking a list of the supporters of the Church in the parish divides it up among a body of canvassers, each of whom undertakes to call upon every man on his list and to make a personal appeal to him for support, and if possible increased support, during the coming year, securing a signature to a pledge to that effect. This is undertaken definitely as a piece of spiritual work, the canvassers being commissioned and blessed at a service in church. It is customary, I think, to send a post card to each member of the congregation asking him to be at home on the day when the canvasser will call and to receive him favourably. As I have said, the results in places where this has been tried have been remarkably good. I do not think that there is any need to wait until the National Laymen's Council has been formed before trying this experiment, and I would suggest very strongly that we make an attempt to carry it out towards the end of this very year. I hope that every single parish and mission will be willing to co-operate. I suggest further that the Synod ask our Dean, who has himself made use of the Every Member Canvass in his parish, to explain to us in more detail how it works; and that then, if you think well of it, we appoint a committee to organize the effort this autumn.

Restoration Fund.

The historian who in the future undertakes to write the history of the Canadian Church will have, I imagine, no more inspiring chapter in his book than that which shall record the magnificent way in which the Church set to work to restore the endowments of the Province of Rupert's Land when lost in such a deplorable way. These endowments, as you know, had come mostly from the generous hearts of churchmen in the Old Country and when the appalling truth crashed upon the minds of our leaders that some

hundreds of thousands of dollars had been irretrievably lost, instead of bemoaning their loss or trying to apportion blame for the disaster, they resolved to make a great appeal to the Canadian Church to restore them. In this resolution and the steps that were taken to carry it into effect the gallant Secretary of our Missionary Society, Canon Gould, took the leading part. Most men would have quailed before the magnitude of the task, but his faith and his courage never failed, and the result was a response which must be most gratifying to him. I need not tell again a thrice-told tale, but I remind you that at the end of the second year of the campaign the following figures were given us. The amount paid was \$621,135, the amount promised but not yet paid was \$232,322; so that the amount still needed to complete was roughly \$223,000. By the end of last month the amount paid had increased to \$655,750, leaving the sum of about \$213,600 to complete the \$1,076,250 required. You will see that the task is by no means finished, although it is well on the way to completion. This Diocese could not do all it would have wished, because our financial position has all along been very difficult, as you know, and especially during the past three years; but we have so far contributed \$2740 and I sincerely hope we shall be able to do more. A little incident which touched me very much was to receive a few days ago from the Rev. R. K. Trowbridge the sum of \$6.00 voluntarily given by the very poor little band of Indians at Spanish River, who on their own suggestion took up a collection for the purpose and who hope to be able to give more. Such gifts bring a blessing from Almighty God which is altogether out of proportion to their monetary value.

Financial Position.

After the many encouraging features in our work which it is my privilege to bring before you today, it is very depressing when we come to deal with our financial position. It is really somewhat of a disgrace to the Canadian Church, and especially to this wealthy Province of Ontario, that a large diocese like Algoma should be left to struggle on with hopelessly inadequate funds and to depend largely for its very existence on the charitable contributions of people of moderate means in overtaxed England. The General Synod would not allow a new diocese to be set up nowadays until far better provision had been made for its maintenance, neither would the M. S. C. C. approve of such a proposal. When the Diocese of Huron was established, no less a sum than \$266,000 was provided for setting up the new diocese out of the Clergy Commutation Trust Fund. From the same source the Diocese of Niagara on its formation received \$124,000, the Diocese of Ontario \$134,000 and the Diocese of Ottawa received a considerable sum when cut off from that of Ontario. Algoma received nothing at all from this source. I understand that legally it was not entitled to anything, but that seems to me all the more reason why provision for setting up the new diocese should have been made from some other source. The really discreditable fact is that the other dioceses of the present Provinces of Canada and Ontario realized this fact, consequently undertook to care for the needs of Algoma, and never did so. The Bishops of Algoma have had to go round and beg for their stipend; they have had to raise a capital sum in order to pay the stipends of the Clergy and for other necessary Diocesan purposes; and the Bishop of Algoma still has to visit England every three years to ask for the shillings of the generous and the pennies of the poor. And even then our clergy are not properly paid. It is really not much to the credit of the Church in Eastern Canada.

Fortunately the Church in this Province is waking up to the fact that Cinderella is still in the kitchen, but it wakes up rather slowly. The Provincial Council of Ontario has resolved to bring the matter before the

next Provincial Synod, and has appointed a Committee which has gone into the history of the early years of the Diocese. This Committee has drawn up a report which has been accepted by the Council and which is to be brought before the Synod when it meets next October. In April, 1934, the Provincial Council passed a resolution "That we accept the principle that help should be given to the Diocese of Algoma and that the Committee be requested to draft for the Provincial Synod a statement as to the manner in which such assistance should be given." The statement here referred to has been drawn up and accepted.

I need not trouble you now with details of the Council's recommendations. Suffice it to say that nothing is to be done until the Restoration Fund campaign has been completed. At the present time, however, I do ask you very earnestly, when you come to the elections tomorrow, to select a really strong body of Clerical and Lay Representatives on the next Provincial Synod (we are entitled to eight of each order) who will make themselves heard at the Synod, and who will press our claims forcibly and vigorously. We need a few clergy, and still more a few laymen, who will not be afraid to speak out, men of persuasive tongues and fiery language who will not be so meek and tame as Bishops are wont to be. I mention laymen especially because the things they say about the pay of the clergy come better from them than from the clergy themselves, and their language need not be so restrained.

The needs of the Mission Fund from which our clergy are paid come to about \$29,000 a year. Towards this sum we get approximately the following amounts:

Bishop Sullivan Sustentation Fund	\$ 8,600
M. S. C. C.	4,900
Algoma Association (for this purpose).....	3,300
S. P. G.	3,800
W. A.	600
Apportionments	1,800

A total of about \$ 23,000

leaving roughly a deficit of \$6,000 a year. This is, you will observe, to carry on existing work, to keep missions open and to prevent churches which are already built from being closed. It makes no provision for any expansion of the work.

Our grants from the sources that I have mentioned, however, have been steadily going down during the past few difficult years. The M. S. C. C. has had to reduce its grants all over Canada and the S. P. G. has had to do the same all over the world. The M. S. C. C. gave us during the triennium \$15,965 as compared with, in the last triennium, \$19,889 a decrease of nearly \$4,000. The S. P. G. during the past three years \$11,761 as compared with \$12,753 during the last period, a decrease of nearly \$1,000. The Algoma Association during the past three years \$13,786 as compared with \$14,915 during the last period, a decrease of \$1130. The total decreases come therefore to the large sum of roughly \$6,130, which is a very serious thing for us. The S. P. G. does not look with favour on any of the associations which work for individual dioceses, because they say that this detracts from the sums paid to their General Fund. But we cannot do without the help of the Algoma Association, from which indeed we get more money than we do from S. P. G., and it is certain that the good friends who work so hard for Algoma would not display quite the

same enthusiasm for the General Fund, because there would be a loss of a great deal of valuable personal interest.

It is a deplorable fact that twice since the last Synod we have had to reduce the stipends of our Clergy owing to the depletion of the Mission Fund. These stipends are small enough, in all conscience, when paid in full, and you can realize what a hard struggle it is to keep things going in the home, to support the family and to pay the heavy fuel bills of this cold northern region, and still heavier travelling expenses in the missions when the stipend has been reduced by ten per cent.

May I quote here what I said at the last Synod—"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, 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." Since I said this, however, a few missions have had to be combined, and it is not certain now whether we shall be able to retain all our Clergy much longer.

Brethren of the Clergy and Lay Representatives, I call upon you to do your very utmost to increase the local quotas towards stipends. A few missions which were contributing very small sums have lately done so, namely, Manitowaning from \$165 to \$300, Emsdale from \$132 to \$318, Massey from \$250 to \$300, while a great saving is to be effected at Silverwater. It is imperative that more should do this. Will you use your utmost endeavours to secure an increase and so to relieve the strain upon the Mission Fund?

I understand that there are some Clergy who do not like to speak from the pulpit about their stipends. The Lord, however, has clearly laid down that "The labourer is worthy of his hire", and that "They which preach the Gospel should live of the Gospel"; and St. Paul speaks plainly enough of the support of the Ministry as a religious duty—for example, "Let him that is taught in the Word minister unto him that teacheth in all good things", "If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?" and "Do ye not know that they who minister about holy things live of the sacrifices; and they who wait at the Altar are partakers with the Altar?"—And you ought to follow his example, Reverend Fathers, telling your people, in the words of the Canadian Prayer Book, that "It is the duty of the people to give of their substance to the support of their Minister at all times; so that, being free from worldly anxieties, he may devote himself wholly to the preaching of God's Word and the ministration of the Sacraments."

I am glad to place on record that the following 19 places paid their apportionments and assessments for 1934 in full, to the following funds, Algoma Mission Fund, M. S. C. C., and Diocesan Expense Fund,—

Aspdin,
Baysville
Coniston
Echo Bay
Espanola
Falkenburg
Fox Point
Gore Bay
Kirkland Lake

Manitowaning
Nipissing
St. George's, Port Arthur
St. Stephen's, Port Arthur
Sheguiandah
Silverwater
Tarentorus
Torrance
Uffington
Whitefish Falls

It is to be noted that there is only one self-supporting Parish in this list. We are most grateful to these places for their loyal support, and to the others we say, "Go and do thou likewise".

The total contributions for Church work from our own Diocese for the past year (1934) are, under the present distressful conditions, highly creditable. They are—

For parochial purposes	\$ 99,922
(including \$14,000 for renovation of St. John's Port Arthur)	
For diocesan purposes	5,601
For extra-diocesan purposes	1,891
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Total	\$107,414

In concluding this section of my charge, I am glad to state that our invested funds show an increase of nearly \$5000 over 1932.

They stand as follows:

Bishop Sullivan Memorial Sustentation Fund ...	\$169,706
an increase of \$1,219.	
Bishophurst Endowment	7,098
an increase of \$13.	
Episcopal Endowment	68,755
an increase of \$773.	
Superannuation Fund	41,609
an increase of \$1,943.	
Widows and Orphans Fund	37,421
an increase of about \$1,000.	
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Making a total of	\$324,589

Striking Events of the Triennium.

I pass on to record some of the most important events which have happened since the last Synod in, or in connection with, the Diocese.

On September 4th, 1932, the centenary of the arrival of William McMurray, the first Anglican Missionary to Algoma, was observed at Garden River. There was a service in the beautiful little church on the Sunday, at which I preached, and the next day, in perfect weather, the Indians acted a pageant in the open air, depicting the events connected with the request of the Chief to the "Great White Father" at Toronto to send them a "Black Coat". The part of Shingwaukoon was perfectly played by his descendant, Henry Shingwauk, while Canon Colloton made an excellent McMurray, looking very dignified in top hat and frock coat, though he got rather splashed as he landed from the canoe. There was a very large number of visitors, many of whom stayed to the concert in the Council Chamber in the evening.

At the Clerical Alumni gathering at Toronto, at the end of that month, a special invitation was given to our clergy, with the result that no less than thirty were present. These gatherings are not only a source of much pleasure but also supply both intellectual and spiritual uplift to the clergy who are able to be present, and we are most grateful to the Provost and the Alumni for their generous invitation.

On October 16th, 1932, we held the centenary of the beginning of Anglican work at the Sault, and a few days later a portrait of Arch-deacon McMurray was unveiled in St. Luke's Parish Hall.

Two days after Christmas a fire at St. Paul's, Fort William, did much damage to the church, estimated at over \$15,000.00. The loss was covered by insurance and when the damage was repaired the opportunity was taken to improve the appearance of the church very considerably. The generous gift by an anonymous donor of a very fine chancel screen adds tremendously to the appearance of the building, while the new Altar, given by the W. A., is a great improvement.

In 1933 my wife and I went to England for our usual visit to the Algoma Association. I was, I think, worked harder than ever but it was a great pleasure to find how anxious our friends are to hear about the work of the Diocese. I arrived early in May and from then to the end of July I was continually on the move. I visited most of the larger parishes to which I had gone on former occasions, meeting many devoted friends of Algoma; and also went to 29 new places in some of which new branches of the Association have been formed, while others have promised us a part of their missionary offerings. It is now becoming more common in England to hold, in the summer, missionary festivals for whole Dioceses and Rural Deaneries. I addressed no less than six of these gatherings; at Stockport, York, Oxford, Folkestone, Dudley and Southampton. I was privileged to preach in Norwich Cathedral and also in Christ Church Cathedral, Oxford, where we had in the congregation three Bishops, about a hundred clergy and a large number of laity. I met many old friends at the Jubilee of Selwyn College, Cambridge, at which Mr. Stanley Baldwin was present. It was a very interesting experience to lunch with the oldest Missionary Society in England, the New England Company, which dates from the time when the Long Parliament of Charles I gave a grant for the preaching of the Gospel in the Plantations in America. It is not possible to say how much I raised for the Diocese because Parishes in England contribute to missionary work in so many different ways, but about £500 came in to the Treasurer directly from the places I visited. During August I took a holiday (and really it was not before I needed it) by taking charge of the Priory Church at Dunstable, an ancient Norman building in a small town not far from St. Alban's, which has always been an important place because it is where two ancient Roman roads cross, Watling Street and Ermine Way.

On September 23rd of that year the highway to Bracebridge was crowded with the cars of visitors coming north for the Consecration of the Collegiate Church of St. John the Evangelist, while the country roads were full of cars and buggies bringing people from the surrounding villages. The Cowley Fathers' Church is an imposing building of Muskoka stone in the Norman style, designed by Mr. William Rae of Toronto. It is roofed by slates from the Chapel of old Trinity College. There was a very large congregation from as far away as New York, and the Church, which is quite a good-sized one, was packed on floor and gallery so that there was not even room to kneel. Six Religious Orders were represented. The service was the most dignified and impressive I have ever attended in Canada, and made a very deep impression on the minds of all present, many of whom said they would never forget it. It was followed by a delightfully informal picnic lunch under the trees.

In October, 1933, the Sisters of St. Margaret opened a House in Bracebridge for work in the missions of the Cowley Fathers amongst the women, girls and young children. I was delighted to welcome the Sisters

into the Diocese. The Sisters of St. Margaret are one of the oldest Orders in the Church of England, having been founded by the famous Dr. Neale in 1855 at East Grinstead in my native County Sussex. They have been working in Canada for nearly 50 years. I dedicated their House on St. Etheldreda's Day.

On October 26th of that year, Dr. A. H. Young published an article in the "Canadian Churchman" on "The Church's Sin Against Algoma", in which he pointed out most forcibly how the Provinces of Canada and Ontario have never kept the promise which they made to provide for the endowment of this Diocese, with the result that we have never had adequate means for the work of the Church in an area which is considerably more than half the Ecclesiastical Province of Ontario, but have had to live from hand to mouth in continual poverty.

On October 28th, the anniversary of the Consecration of Bishop Fauquier, our first Bishop, marked the diamond jubilee of the Diocese.

On October 31st, Miss Grace Major, daughter of the well-known Magistrate on the Manitoulin, was admitted as a Novice of the Sisters of the Church (the Kilburn Sisters) in their Toronto House under the name of Novice Stephanie.

In November, 1933, the Secretary of the Overseas Association of the Church Union in England, the Rev. H. N. Vincent Tonks, who had come over to the United States for a series of conferences and addresses, paid a visit to the Diocese and was so much interested in what he saw that he spent no less than twenty days in Algoma, visited 26 of our churches and gave eleven addresses,—at Garson, Coniston, Capreol, Nairn, Espanola, the Shingwauk (twice), St. Luke's and St. Thomas's, Fort William, St. George's, Port Arthur, and White River. His genial manner and the keen interest he showed in the work of our missions endeared him to everybody.

In the road camps during the winter of that year, Capt. F. M. Belt was lent to us by the Church Army for work in the neighbourhood of Schreiber, and did a great deal for the social and religious welfare of the men.

On January 20th, 1934, my wife and I observed our Silver Wedding anniversary and were the recipients of most beautiful gifts from friends at the Sault, from the clergy of the Diocese, and from many personal friends which were most highly appreciated by us, not only on account of their intrinsic value but chiefly as tokens of affectionate regard.

During 1934 the outside work of the Church of St. Francis at Mindemoya was completed, and I hope that sufficient money may soon be raised to finish the interior work, in order that it may not be necessary any longer to hold services in the Community Hall. The church is an imposing structure of stone with a tower, and the work reflects great credit on the Rev. R. M. Taylor, one of our deacons, to whose hard work and persistency is due the fact that in a small community which had been neglected by our Church for twenty years, a really beautiful and imposing church has been erected. I have met various rivals of the Importunate Widow at different times, but never one who was more clearly a close relation of hers than Mr. Taylor. It is due to his initiative and energy that pieces of stone from Canterbury and York Cathedrals, St. Paul's and Westminster Abbey have been received from the authorities and have been built into the structure. A small statue from the Houses of Parliament in Westminster has also been given by His Majesty's Board of Works, and a gift has been made of a bell from an old British warship. I must mention also the very beautiful and striking oil painting of Gethsemane presented

by the artist, Mr. Frank Scott Clark of Detroit, for which we are indeed most grateful.

In September, 1934, the General Synod met in Montreal at which all our six clerical delegates were present and two of the lay delegates. It was a memorable Synod, for a Primate was elected under the new Canon for the first time, and the whole of the Constitution and Canons of the Synod were thoroughly revised, a necessary but very wearisome task. The terms of reunion with the Old Catholics were ratified on the motion of Fr. Palmer in the Lower House and of myself in the Upper. I attended a special Vesper Service at the Russian Cathedral as the official representative of the Canadian Church, accompanied by two priests and two laymen, of whom Dr. Niebel was one. The entire absence of that bitter party feeling in the Synod, which was not unknown in the past, was commented upon very generally and with much satisfaction.

On Sunday, June 24th, 1934, I preached at St. John's, Port Arthur, in connection with their Jubilee and also held a Confirmation in the evening. The Jubilee, however, was really observed on Sunday, November 25th. The occasion was marked by many valuable gifts to the Church, including a new Altar as a memorial to Mrs. Langworthy, new panelling and choir stalls in memory of Frank H. Keefer, a new organ, the gift of the Women's Guild, and pews given by various members of the congregation, while the basement and heating plant were renewed and a main entrance and new floor were installed.

On October 19th, 1934, I laid the foundation stone of the new Shingwauk Indian School in the presence of a large assembly. Addresses were made by our members in the Provincial and Federal Parliaments and myself, and the singing was led by the children of the school who sang a special hymn written by the Principal. The Dowager Marchioness of Dufferin and Ava, who was present when her husband, then Governor-General of Canada, laid the first stone of the old school in 1874, sent her portrait to Mr. Hives to be hung in the school. The new school is a truly splendid one and a great addition to the buildings of the city, and we are most grateful to the Indian Department for spending so much money upon it. I had greatly hoped to have the formal opening this week, but it has had to be postponed because the school is not yet furnished. The Bishop Fauquier Memorial Chapel has recently been much improved and redecorated by the zeal, and largely by the personal labour, of the Rev. C. F. Hives.

On November 9th, last, the veteran Canon Piercy kept his eightieth birthday and was the recipient of good wishes from all over the Diocese. We pray that God's blessing may rest upon the evening of his strenuous life of ministry.

Last Christmas the Cowley Fathers received no less than 6000 presents from friends in various places for the people in their missions.

St. Brice's Church, North Bay, has recently received from the Algoma Association over \$1100 towards the principal of the mortgage on the church. This, together with the lowering of the rate of interest, has relieved the situation there considerably. I hope that it will not be very long before I can consecrate the church which is a memorial to Miss Eda Green.

Last month the Chapel of St. Peter at Providence Bay was opened in the Mindemoya Mission amid much enthusiasm. Services in this fishing village have hitherto been held in the Orange Hall, and we are indebted for this little church to the generosity of Mr. and Mrs. Sylvester Berry.

who gave the land and house, and Mr. Chauncey Berry, the builder of the church, to many local Church people for their gifts, and to the leadership of the Rev. R. M. Taylor.

This year the W. A. is holding its Jubilee throughout Canada. The Diocesan branch had its annual meeting last week in Sudbury and there was a very good attendance of delegates under the presidency of Mrs. E. L. Allen. The Executive was re-elected, and much useful business was transacted. Mrs. D. B. Donaldson, Dominion Treasurer of the W. A., was present and gave addresses which were very much appreciated.

Expressions of Appreciation.

I always find it difficult to express at all adequately the sincere thanks which are due from the whole Diocese to those who have taken a leading part in carrying on the work of the Church in this part of the vineyard of the Lord. On your behalf I attempt to express our sincere appreciation of their zeal, their enthusiasm, and their loyalty in their labour of love, but I always feel how inadequate my words are to convey all that we feel. However, this does not greatly matter, because those who labour hardest for Holy Church are working for the honour and glory of our Lord and Master, and with singleness of purpose are seeking the praise which comes from God rather than that which is given by man.

In my two previous charges I have tried to express my admiration of our splendid body of clergy, and my sincere sympathy with them in the difficulties, toils and sometimes privations which they endure so nobly. I have the highest appreciation of the courageous way in which they have twice, since last Synod, accepted reductions in their already inadequate stipends.

Our two Archdeacons are always ready to advise and assist me, and I thank them heartily for their loyal co-operation and support. To the Rural Deans also I tender my sincere thanks for their constant counsel and help. To them is entrusted the difficult task of arranging my visitations of their deaneries and many a difficult case is dealt with by them and never reaches me at all. I do not think there are many Dioceses where the Archdeacons and Rural Deans take so much worry off the Bishop's hands by settling matters which are best arranged by those who are on the spot. This is possible because I can feel so much confidence in their judgment.

The Chancellor, Mr. Fred Babe, and the Registrar, Mr. Redmond Thomas, have been of the utmost assistance to me in legal matters, and have always been willing to give their help when I have called upon them. Mr. Thomas was specially thanked by the Executive Committee for the long and tiresome business connected with handing over to the Indian Department the property of the Shingwauk.

The Executive Committee has had a great deal of business to deal with and has done it not only very adequately but in the most cordial spirit of co-operation. In order to relieve the members of that Committee who live in the See City, we have held every year certain of the monthly meetings at Fort William, North Bay and Bracebridge—thus giving an interest in our work to the members who live at the extremities of the Diocese. During the triennium we have elected three new members on the Committee—Canon Johnston in the place of the Rev. T. Lloyd, Capt. Lyness in the vacancy caused by the death of Mr. Rounthwaite, and Mr. E. Leonard Hall instead of Mr. A. Stevens, who has gone to England.

I wish to express the sincere thanks of the whole Diocese to the Churchwardens and other officials of our parishes and missions for their

zeal and loyal service, and also my personal thanks to the various clergy and laity who have entertained me so hospitably on my visitations or have lent me their cars.

To Mrs. Allen and the members of the W. A. I can never adequately express our thanks. Many of our missions could never carry on their work without the help which the W. A. gives, and I would like to take this opportunity of recording my sense of their loyalty to their parish priests. In some dioceses one hears sometimes that they do not always work harmoniously. I can only say that such is not the case with us, and that the policy of Mrs. Allen and her Executive is invariably in the direction of loyal co-operation and harmonious fellowship. I am grateful to the Diocesan Board for paying the stipend of our lay reader at Sheguiandah, for contributing to my Discretionary Fund, which is a most valuable fund to possess in many an emergency, for responding year by year to the special appeals which I make to assist missions in necessary improvements to churches and parsonages, and for the Altar Books and Altar Vessels which they give each year, with the result that nearly all of our churches have decent chalices and patens now, though there are still many where the Altar Books are dirty and torn.

Above all I desire to express my sincere thanks for the loyal devotion, the indefatigable zeal and the mature judgment of Canon Colloton in his two-fold office of Bishop's Secretary and Diocesan Treasurer. He would not wish me to say more, but you all know what the Diocese owes to him. Consequently more is unnecessary. With the assistance of Miss Mary Molony and afterwards of Miss Violet Goodman, the work of the office has been carried on with the utmost efficiency.

The Message of the Anglican Communion.

Brethren of the Clergy and Laity, I have endeavoured to set before you some of the outstanding features of the great work to which we have been called by our Blessed Lord, the supreme Head of the Church, as they affect His work in this Diocese. In this summary I have mentioned matters of difficulty, undertakings in which we have all fallen short of what our Master expects of us, but at the same time I have pointed you to evident signs of the good hand of our God upon us, and to much that should enhearten and encourage us.

It is a tremendous task to which we have been called, namely, to bring the men and women of this generation, living in this section of Canada, to acknowledge Christ as their Master, to come to know Him better, to love Him more deeply and to serve Him more faithfully. And how difficult a task it is! Indifference to spiritual matters is a mark of this age after the war. The strain of those terrible years was followed, as is so frequently the case, by a careless outlook on life, a love of pleasure, a craving for excitement, and total occupation in the material side of life. The recent festival of Whitsuntide, however, has reminded us once more that for this task we have the Power from on high which is given us by our Lord, "Even the Spirit of truth, whom the world cannot receive because it seeth Him not, neither knoweth Him; but ye know Him for He dwelleth with you and shall be in you . . . When He the Spirit of truth is come, He will guide you into all truth." And for our task we have at hand all the helps provided by Holy Church, which is the sphere of His working.

I am fully convinced myself that there is no part of the Church better equipped than our own dear Mother Church of England for our work. Poor as we are in material blessings in this Diocese, we are yet endowed with the incalculable riches of the Catholic Treasury of Christ. I believe that

our Church stands for just those principles that this age supremely needs and we must be bold and courageous to make the utmost use of them.

Will you then bear with me if I go on for a time to consider, What does the Anglican Church stand for in Christendom? In other words, What is the special contribution it makes to the fullness of the Church Universal? There are some who tell us that it does not stand for very much; for, instead of speaking with one clear voice of authority, it has a variety of different tones and accents. I am not referring, however, to what individual members or parties of the Anglican Church say or believe, but to what the Church itself officially states as its teaching. In its main features that is clear enough, although within certain limits considerable latitude is permitted to our ministers and teachers. Indeed although individual Churchmen differ not a little from one another on points of considerable importance, and have the right to differ, yet there is so strong a family likeness between them that it cannot be doubted that there is a distinct Anglican type of Christianity. The mastiff and the lap dog may not seem to have many characteristics in common, yet there are clear signs that both are dogs, and they recognize one another as such, which is really the important point.

I will mention three great principles for which the Anglican Church undoubtedly stands:

(1). Firstly, the Anglican Church stands for Catholic Faith and Practice. It does not profess to be a new body founded at the time of the Reformation, but claims to be an integral part of the Church founded by our Saviour and His Apostles. When we "look unto the rock whence we are hewn, and to the hole of the pit whence we are digged", we do not turn to the Tudor Monarchs, Henry VIII or Elizabeth, and their scheming politicians, but to our Lord and the Holy Twelve.

I would have you notice that the word "Protestant" nowhere occurs in our Prayer Book or in any other of our official documents. The word is used, it is true, in the Coronation Service and in certain Acts of the British Parliament, but it has never been adopted by our Church in any formulary of her own. The term "Protestant" may undoubtedly be applied to us in its **strict** sense, namely, as opposed to "Papist", but it cannot properly be used in that popular sense in which it is opposed to "Catholic". In this connection the Title Page of the Prayer Book is instructive—"The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church according to the Use of the Church of England in the Dominion of Canada", that is, the Sacraments, Rites, and Ceremonies are those of the Church Catholic, and we have them in the Prayer Book as carried out in the Anglo-Canadian way. So we pray for "the good estate of the Catholic Church", meaning the whole Body of which we are part; and in the Ordination Service the Bishop says, "Receive the Holy Ghost for the office and work of a Priest in the Church of God", meaning the Catholic Church.

The Preface to the Prayer Book of 1662 clearly shows that the Anglican Church has no desire to separate from the Body of the Church Catholic, for it says "We have rejected all such (alterations) as were of dangerous consequence as secretly striking at some established Doctrine or laudable Practice of the Church of England, or indeed of the whole Catholic Church of Christ", and the words of the 30th Canon of the English Church are even more decisive, saying, "So far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany or any suchlike Churches in all things which they held and practised." This reference to the Churches of those other countries shows that the

title "Catholic" is not used in that vague sense in which some Protestants nowadays are coming to make use of it, namely, as meaning simply "world-wide" or "all embracing", but as referring to the historic Catholic Church as opposed to heretical or schismatic bodies. It places us in the main current of Christian Life and Doctrine which has come down to us uninterruptedly from the Apostles themselves, and it means much more than the aggregate of "all who profess and call themselves Christians". In the 19th Article of Religion other parts of the historic Catholic Church are referred to by name, those of Jerusalem, Alexandria, Antioch and Rome. I stress this point because the new and modern connotation of the term "Catholic" to which I have referred is almost the reverse of its historic significance. When, then, we call ourselves Catholics we dissociate ourselves from the narrow and insular ideas of our Mother Church so common during the 18th and early 19th centuries, and claim our full birthright as part of the Holy Church planted by the Apostles in Asia Minor, Greece and Italy, and brought to the Motherland by Celtic and Roman Missionaries. Ours is a share in the Communion of Saints, to us belong the beautiful traditions and pious customs handed down from the Martyrs, Confessors and Scholars of old, our Liturgy is in essential matters the same as theirs. In other words, "The whole Church is our Mother".

Our Catholicity is guaranteed by three marks, the Bible and Creeds, the Apostolic Ministry and the Sacraments. I would like to say a few words about each.

(a) We put the Bible and Creeds together for both are equally the work of the Catholic Church. We need sometimes to remind our Protestant brethren that the Bible did not make the Church, but the Church made the Bible, and rightly claims to be "a witness and keeper of Holy Writ". Our own Church yields to no other in the veneration and love which it has for the sacred Scriptures, as the Thirty-Nine Articles clearly show, and she consistently claims that all her teaching is based upon the Bible.

(b) The Apostolic Ministry is guaranteed to us in the Catholic method, namely, by the succession of Bishops. The Anglican Church does not indeed tie us down to any theory of the way in which Episcopacy came into being, but simply teaches that this is the normal method of Church government and has been so since Apostolic times. Modern attempts to prove the contrary have all failed to disprove the statement printed in our Ordinal, "It is evident unto all men diligently reading Holy Scriptures and ancient Authors that from the Apostles' time there have been these orders of Ministers in Christ's Church, Bishops, Priests and Deacons". This statement can only mean that this method of government is a matter of fact; this is the way in which the Catholic Church is governed and has been governed since Apostolic times. Exceptional cases of some other method of government do not disprove it. And we may go on to say that if Holy Scripture is of divine origin, no less is the Episcopal form of government for it came into universal use in the Catholic Church in just the same way.

(c) The Sacraments are fundamental to the life of the Catholic Church which is interpenetrated throughout by the Sacramental principle. It is true that some Churchmen live practically without Sacraments, and in the practice of some congregations they play a very small part; but the Catechism, the Articles and the whole teaching of the Prayer Book show that these are not true to the ideal of our Church, which is that the Sacraments should play a large part in the life of the Christian from the cradle to the grave.

(2). Secondly, the Anglican Church not only stands for Catholic Faith and Practice, but claims to expound and express these in a way which ap-

peals to our national character and satisfies its needs. She is a part of the Catholic Church but is essentially the Church of the British peoples. We can see this most clearly if we consider what our national characteristics are, and observe how they are reflected in our Mother Church. I suppose that the most striking and most persistent of the characteristics of people of British extraction are Love of Freedom, Dislike of Foreign Interference, Sense of Proportion and Reserve in Religious Matters. I will take each of these in turn.

(a) Love of Freedom. When we compare the Anglican Church with other Religious Bodies we see in her what I venture to call a wonderful combination of Authority and Liberty. You are bound to have authority if the Church is to teach a supernatural religion, a Faith sent down from above, and not merely such doctrines as happen to commend themselves to the individual. There are bodies, however, in which there seems to be no sort of spiritual authority at all, and there are others in which authority appears to be overdone. It is a British characteristic to desire liberty as comprehensive as is compatible with order and discipline. It is true that authority seems in some respects nowadays to be weak in the Anglican Church, but this is, I think, merely a phase which is characteristic of the stage through which we are passing in these days of unsettlement and unrest, and is also partly a result of the long years of indifference and spiritual apathy which prevailed before the Oxford Revival began.

To give a few examples of the combination of liberty and authority.—Our Church orders Fasting and appoints no less than a hundred Fast Days or Days of Abstinence in the year. Yet she leaves it to the individual conscience as to how these are to be observed. Loyalty demands their observance; the method is left to the conscience, though naturally the loyal Churchman will be guided by the custom of the Catholic Church down the ages. Again, Private Confession is recommended by the Prayer Book in some cases, and the power of Absolution is entrusted to our priests at the solemn moment of Ordination; yet the individual is free to decide for himself whether he will confess privately to God or sacramentally by the help of the Priest, and the first Prayer Book expresses the mind of our Church on this matter, which is that of her best divines at all times — “Requiring such as shall be satisfied with a general confession not to be offended with them that do use, to their further satisfying, the auricular and secret confession to the priest; nor those also who think needful or convenient for the quietness of their conscience particularly to open their sins to the priest to be offended with them that are satisfied with their humble confession to God and the general confession to the Church, but in all things to follow and keep the rule of charity.”

Or consider the position of the Priesthood. Our Church endows her priests with powers which are not even claimed by Protestant ministers, yet she does not place them in the position of exaggerated authority seen in some parts of the Church. They are not regarded as members of a caste set apart and cut off from the people. They have the same powers as other Catholic priests, but are not sharply cut off from the general body of the Faithful in a water-tight compartment. The liberty given to our clergy to be married is symptomatic of this difference.

(b) Dislike of Foreign Interference is another British characteristic. Even when the Papal power was at its height in Europe, the Church of England never submitted to the tyranny of the Popes to the same extent as the Churches of the Continent. We always had our Anselms, our Lanfrancs, and our Grossetêtes, sometimes sent to England by the Papacy, but always ending by standing out against foreign interference. Pope Gregory told Augustine, the Missionary of England, to choose out a national liturgy

suiting to the needs of the people of the country, and although he does not seem to have done much in that direction, yet his successors undoubtedly entered into the spirit of this charge, and the English Church was always the freest part of the Church of the West. The Reformation in England took the form most decisively of rejecting the Pope as an over-lord, though no doubt if the Church of the West is, in the Providence of God, some day reunited, the See of Rome is naturally marked out for some sort of Primacy, both by its position, its history and its influence. Most of us would be willing to grant the representative of St. Peter the place which Peter clearly held in the Apostolic Body, a "Primus inter pares", but not an over-lord. But he demands much more than that, and the tyranny of the modern Vatican system is undoubtedly the greatest stumbling-block to the reunion of the Catholic Church of the West.

(c) A sense of proportion is a characteristic British virtue. Our people do not usually run to extremes. Our love of compromise is indeed frequently made the subject of ridicule. All the same, it is a great virtue which is enshrined alike in our political constitution and our Church. The great difference between us and the separated religious bodies lies in the fact that each of the sects exaggerates one aspect or other of truth and so loses the proportion of the Faith. The round of the Church year, the annual succession of Fast and Festival, is a great help towards keeping this proportion of the Faith, for as each Church Season comes round, the particular doctrine which it enshrines and teaches is dwelt upon in service, Bible reading, sermon, prayers and hymns. Neither do we allow this succession to be intruded upon, as in the Roman Rite, by an excessive number of commemorations of minor Saints, whose very names are hardly known to the average Churchman.

(d) Reserve in Religious Matters. We British certainly do not wear our hearts on our sleeves. In general, we say far less than we mean, and profess less than we feel, especially in those matters where we feel deeply. In our young manhood, as seen in the Army in the Great War, there was undoubtedly much latent Christianity, and no troops showed so pre-eminently as ours the characteristically Christian virtues of kindness to women and children, self-restraint, good humour under difficulty and discomfort, care for the sick and wounded, and chivalry to conquered foes. Yet in the recognition of the duty of corporate worship, of the supremacy of Religion, and of public profession of Christ before one another and the world, they were often grievously lacking. This arose largely, I think, from their native reserve, and must not be taken to indicate that they did not feel deeply the supremacy of the claims of Christ and the reality of the Unseen World.

Our Prayer Book reflects this national characteristic upon its best side, for its language is studiously moderate and dignified and avoids all that can be called over-emotional, ecstatic or exaggerated. Our Collects are models of dignity and reserve. Many of them start with the barest possible invocations. Thus there are fifteen that simply start "O Lord" followed directly by the petition, while six begin "Almighty God" with no amplification. No fewer than 26 commence in this rather bald way. It may be said, I grant, that the same reserve may be noticed in the Roman Mass. This is true, and it is doubtless a mark of its very early origin. Nobody reading the Roman Missal could imagine that it had been composed by the present florid generation.

To sum up what I have said. The Anglican Church stands for the whole Catholic Faith as taught by Christ and his Apostles, and handed down to us by the great Saints, Bishops, Doctors, Confessors, and Martyrs of the Church. It sets forth that Faith as adapted to the special needs of

our own people, a people who respect authority but have an innate love of freedom, and who keenly resent interference in internal matters from abroad.

(3). More than all these, perhaps we may say, the Anglican Church sets forth the Faith as a reasonable Faith, with a vigorous appeal to the common sense of mankind. Mystical as it is, wonderful and beyond man's understanding, making supreme demands on man's capacity for faith and self-surrender, the Faith has also its appeal to human intelligence. From this point of view, it is a great gain that our services have, since the Reformation, been conducted in the mother tongue. We lose something, no doubt, by not using a language which is universal and international, so that the service would be identically the same in all Churches throughout the world, a tongue too which is a dead language, the exact shade of meaning of each word of which has been fixed forever and is unalterable; but we gain, we believe, a great deal more from the fact that our people can join in the services with full intelligence. In the Roman Church the congregation plays but a small part in the service. At High Mass they join very commonly in the Gloria, Kyrie, and the Creed, but very little else, even in simple country churches where the music is not too elaborate for them; but at Low Mass they have no audible part at all. While in Protestant Bodies, as the Minister says his long rambling extempore prayers, the congregation has no idea of what he is going to say next, and it is impossible for the people to join in intelligently. In our Church, however, the congregation is expected to play a large part in the Service—Psalms, Responses, Confessions, Litanies, Canticles and so on—and there can be no doubt that our Services are meant to be said audibly by the minister. Reminded as we continually are of the supremacy of faith and self-surrender, we are yet taught by our leading divines that our religion makes a great appeal to man's reason, and our ordinary parish priests bear this in mind as from their pulpits, Sunday by Sunday, they seek to explain some doctrine of the Faith, and to commend it to the hearts and minds of their people.

This is not the place for me to dwell upon the faults and defects of our dear Mother Church. Doubtless it was partly these deficiencies which in the past played a part in inducing many good and holy men to leave her fold and to set up separate religious bodies of their own; as undoubtedly it is the continuance of these defects amongst us which in part, though I am convinced not wholly, prevents their return to us. May I refer, however, in a few words, to what I believe to be the gravest defect of the Anglican Church. This is, to my mind, a certain lack of definiteness in many places, as shown in the toleration of too great divergence of opinion upon certain matters of primary importance on which she speaks with a voice that is too uncertain. When we find, as we do, that certain high dignitaries of the Church hold so loosely to Christian teaching as to deny the doctrines of the Incarnation and the Resurrection of our Blessed Lord, or, at any rate, to treat them as merely symbolic and not based upon definite historic facts, and to explain them in such a way as to explain them away; and when we find that these exponents of a spurious modernism are not publicly rebuked or corrected by the authorities of the Church, we cannot help feeling that indiscipline has been carried to its utmost limits.

Whatever may be the defects of our Church, however, we must surely be filled with the deepest gratitude to Almighty God that He has been pleased to call us into this state of salvation, and that each one of us is privileged to echo the words of the Psalmist, "The lot is fallen unto me in a fair ground; yea, I have a goodly heritage," for the Church of Eng-

land may be fittingly compared unto "the man that is an householder", of whom our Lord speaks, "who brings forth out of his treasure things new and old".

I have dwelt at some length upon our fundamental principles, and what the Anglican Church stands for amongst the religious bodies of Christendom, partly in order to show why it is that we cannot enter into those loosely-knit and ill-conceived schemes of co-operation with other religious bodies which are light-heartedly offered to us as if it were self-evident that Christian charity would compel us to accept them. The average journalist cannot understand why we do not run eagerly to embrace them. He is convinced that the unity of all Christian bodies is much to be desired, as it certainly is, but he does not understand why we cannot lay aside all our differences and enter whole-heartedly into a great scheme of "reunion all round". This attitude is shared by some of our people and even some of our clergy. These are they who allow their hearts to run away with them, and they are seldom men who have studied the history of the Church in the past with any care. For it is impossible that we should give away any part of our heritage, even in the supposed interests of Christian unity. It is not our own to give away, but has been handed down to us by the Fathers, and is now held in trust by us for generations yet to come. Moreover, in our zeal for unity with those religious bodies which, at various epochs in our history, and for divers reasons, sometimes on account of various real or imaginary grievances, broke away from the Mother Church, we must beware of so compromising our own position as to hinder that greater and wider reunion which will doubtless be brought about some day in God's good Providence (for one cannot conceive that our Lord's great High-Priestly Prayer, uttered on the very threshold of His death on the Cross, should go forever unanswered), when the daughter Church of England shall again be united with her Mother whose seat is upon the Seven Hills, the Mother to whom, under God, she owes so much, and when the disastrous breach between the ancient Churches of the East, where our Holy Religion began, and the vigorous Churches of the West, a breach now more than 500 years old, shall be healed and once more the Catholic Church shall be one.

Moved by Mr. H. J. Rogers, seconded by Dr. E. H. Niebel:

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

The Bishop appointed the following as members of this Committee: Archdeacon Balfour, Rev. P. F. Bull, Rev. E. H. Rudge, Mr. F. W. Major, Dr. E. H. Niebel and Mr. E. L. Hall.

Notice of Motion.

Canon Piercy gave notice that he would introduce the following motion:

That the Bishop be requested to encourage all present and future clergy of the Diocese to acquire a knowledge of the Canons of the Diocese and also of the Provincial and General Synods.

Moved by Rev. L. I. Greene, seconded by Rev. R. M. Taylor:
That this Synod adjourn till tomorrow morning. Carried.
The Synod adjourned at 4.45 p.m.

Laymen's Banquet

A laymen's banquet in connection with the Laymen's National Council was held at St. John's Memorial Hall in the evening under the chairmanship of Chancellor Babe. Addresses were given by Sir Henry Drayton and the Bishop of Niagara.

SECOND DAY—WEDNESDAY, JUNE 19th, 1935

The business session of the Synod was resumed at 10 o'clock when the Lord Bishop took the chair, and prayers were said by the Rev. Cyril Clarke.

The minutes of the previous day were read and confirmed.

Mr. William Smith, lay delegate for Silverwater took his seat.

The Clerical Secretary read a telegram from Mr. Redmond Thomas, Diocesan Registrar, regretting his inability to attend the Synod.

The following letter was received from the Corresponding Secretary of the Diocesan Board of the Woman's Auxiliary:

Rev. Canon Piercy,
Clerical Secretary.

Dear Canon Piercy:

At the annual meeting of the Algoma Woman's Auxiliary held recently in Sudbury, I was asked to convey greetings and best wishes to the Lord Bishop, clergy and laymen gathered together for the Synod.

Yours truly,

S. DANIEL,
Corr. Sec.

Moved by Canon Piercy, seconded by Rev. L. I. Greene:

That a small committee be appointed to draft a reply to the greetings of the Diocesan Board of the Woman's Auxiliary and submit the same to this House. Carried.

The Bishop requested the mover and seconder of the resolution to draft this reply.

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

That the rules of order be suspended to bring in a motion. Carried.

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

That the report on the Bishop's Charge be the first business tomorrow morning, after the reading of the minutes. Carried.

Elections.

The Bishop appointed the following scrutineers:

General Synod. Clerical vote: Mr. A. B. Hives, Mr. J. Sherborne. Lay Vote: Rev. H. A. Sims, Rev. R. M. Taylor.

Provincial Synod. Clerical vote: Dr. E. H. Niebel, Mr. R. R. Page. Lay Vote: Rev. S. F. Yeomans, Rev. J. B. Lindsell.

Moved by Rev. E. G. Dymond, seconded by Mr. E. L. Hall:

That the ballot boxes be closed by 1 o'clock. Carried.

Presentation of Reports

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

The reports of the Treasurer of Synod and the Trustee of Invested Funds were presented by Canon Colloton, Treasurer.

Amendments to Constitution.

Moved by L. I. Greene, seconded by Rev. S. F. Yeomans:

That Article 11 of the Constitution be deleted, and the following substituted therefor:

Article 11. Regular meetings of the Synod shall be held triennially on a day to be decided by the Bishop with the concurrence of the Executive Committee. Such meetings shall be held in Sault Ste. Marie or, for sufficient cause, at the Bishop's discretion, at any other place within the Diocese. Carried unanimously.

Moved by Canon Colloton, seconded by Rev. C. F. Hives:

That Article 16, paragraph 2, of the Constitution be amended by inserting before the words "the Archdeacons" the words "the Dean of the Pro-Cathedral." Carried unanimously.

Amendments to Canons.

Moved by Canon Hincks, seconded by Chancellor Babe:

That Canon 5 be amended by adding, after the present paragraph 3, the following paragraph:

Nevertheless the Bishop and Executive Committee shall have authority to consider and deal with the case of any parish or mission in arrears. Carried by a large majority (for 60; against 3).

12 o'clock having arrived the Bishop called on the Dean to say midday prayers.

Moved by Rev. J. B. Lindsell, seconded by Canon Simpson:

That Canon 12 be amended by adding thereto the following paragraph:

Notwithstanding any of the foregoing provisions, the Bishop shall have the right of appointment to any parish which is in arrears in regard to the Diocesan Expense Fund assessment. Carried by two-thirds majority, (for 50; against 13).

Address by Secretary M. S. C. C.

The Rev. Canon Gould, General Secretary of the M. S. C. C., addressed the Synod on the work of the Missionary Society and the result of the Restoration Fund Appeal.

Moved by Mr. H. J. Rogers, seconded by Rev. E. G. Dymond:

That a hearty vote of thanks be tendered to Canon Gould for his address. Carried.

The Synod adjourned at 12.45 p.m.

Luncheon was served in St. Luke's Hall by the Pro-Cathedral Branch of the Woman's Auxiliary.

AFTERNOON SESSION

The Synod re-assembled at 2.30 p.m.

Elections

The special order of business, viz., elections, was then proceeded with. The results of the several ballots were as follows:

General Synod

Clerical Delegates: Rev. Canon Colloton, Rev. R. F. Palmer, S.S.J.E., Ven. Archdeacon Balfour, Rev. Canon Hincks, Very Rev. Dean Paris, Rev. H. A. Sims.

Substitutes: Rev. L. I. Greene, Rev. J. S. Smedley, Rev. J. B. Lindsell, Ven. Archdeacon Burt, Rev. C. M. Serson, S.S.J.E., Rev. C. F. Hives.

Lay Delegates: Chancellor Fred Babe, Capt. W. A. Lyness, Mr. F. W. Major, Dr. E. H. Niebel, Mr. H. J. Rogers, Mr. E. L. Hall.

Substitutes: Mr. D. T. Hodgson, Mr. H. R. Brooks, Mr. A. J. Barrington, Mr. R. R. Page, Mr. G. H. Weller, Mr. W. Taylor.

Provincial Synod

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

Substitutes: Very Rev. Dean Paris, Ven. Archdeacon Burt, Rev. C. M. Serson, S.S.J.E., Rev. Cyril Clarke, Rev. C. F. Hives, Rev. Canon Banks, Rev. Richard Haines, Rev. W. A. Hankinson.

Lay Delegates: Chancellor Fred Babe, Mr. F. W. Major, Mr. H. J. Rogers, Dr. E. H. Niebel, Mr. Redmond Thomas, Mr. H. R. Brooks, Mr. E. L. Hall, Mr. A. B. Hives.

Substitutes: Mr. D. T. Hodgson, Mr. R. R. Page, Mr. C. H. Wilson, Mr. A. J. Barrington, Mr. L. F. Hardyman, Mr. G. H. Weller, Mr. W. Taylor, Mr. S. M. Johnson.

Trinity College

The Bishop appointed Rev. Canon Banks, L.Th., Very Rev. Dean Paris, L. Th., Rev. J. S. Smedley, L. Th. and Rev. R. F. Palmer, S.S.J.E., B.A., representatives of the Diocese of Algoma on the Corporation of Trinity College, Toronto.

Deanery of Manitoulin

The order of business was suspended to permit the introduction of a motion providing for a new Deanery before the appointment of Rural Deans.

Moved by Rev. E. Wrightson, seconded by Rev. A. W. Stump:

That in view of the extensive area of the Deanery of Algoma as fixed by the Synod of 1929 (see pages 51 and 72 Synod Journal 1929), the whole of the Manitoulin Island together with the Mission of Whitefish Falls on the mainland be constituted a separate deanery, to be known as the Deanery of Manitoulin; said new deanery to consist of the following mis-

sions with their respective outstations: Little Current, Gore Bay, Manitowaning, Mindemoya, Sheguiandah, Silverwater and Whitefish Falls.

Carried by two-thirds majority (for 44; against 10).

Moved by Rev. H. A. Sims, seconded by Rev. R. M. Taylor:

That the Mission of Espanola be added to the Deanery of Manitoulin. Carried.

Rural Deans

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

The Rev. Richard Haines, Rural Dean of Algoma,
 The Rev. Lee Irving Greene, 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,
 The Rev. Edwin Weeks, Rural Dean of Manitoulin.

At this point Mr. H. J. Rogers, Lay Secretary, was compelled to leave owing to urgent business.

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

That Canon Colloton be asked to carry on the work of Lay Secretary in the absence of Mr. H. J. Rogers. Carried.

Elections (continued)

M. S. C. C.

The following were nominated as representatives of the Diocese on the Board of Management of the M. S. C. C., and declared elected by acclamation: Rev. Canon Colloton, Ven. Archdeacon Balfour, Mr. F. W. Major and Dr. E. H. Niebel.

Social Service.

The following were nominated as members of the Diocesan Council for Social Service and declared elected by acclamation: Rev. H. A. Sims, Convener, Rev. A. W. Stump, Rev. Cyril Clarke, Mr. E. L. Hall, Mr. J. W. Blackburn, Mr. Charles Whittle.

Moved by Dean Paris, seconded by Rev. P. F. Bull:

That the following be elected as Diocesan representatives on the Council for Social Service of the Church of England in Can-

ada: Rev. A. W. Stump, Rev. H. A. Sims, Mr. J. W. Blackburn, Mr. Charles Whittle.

Executive Committee

The Bishop appointed the following members of the Executive Committee: Rev. C. F. Hives and Rev. Canon Johnston, both of the Deanery of Algoma; Rev. Canon Hincks of the Deanery of Temiskaming; Mr. E. L. Hall of the Deanery of Muskoka; Mr. H. R. Brooks of the Deanery of Thunder Bay, and Capt. W. A. Lyness of the Deanery of Algoma.

The following were nominated by the representatives of their respective deaneries as members of the Executive Committee and were declared elected on motion of Rev. S. Turner, seconded by Rev. J. S. R. Sturgeon: Rev. J. S. Smedley, Deanery of Muskoka; Rev. W. A. Hankinson, Deanery of Thunder Bay; Rev. H. A. Sims, Deanery of Nipissing; Mr. R. R. Page, Deanery of Thunder Bay; Mr. G. H. Weller, Deanery of Algoma; Dr. E. H. Niebel, Deanery of Nipissing.

Laymen's National Council

The following were nominated as Diocesan representatives on the Laymen's National Council, and declared elected unanimously:

Dr. E. H. Niebel, Mr. Chancellor Babe.

Religious Education

The following were nominated as members of the Diocesan Board of Religious Education, and were declared elected unanimously:

Rev. C. M. Serson, S.S.J.E., Rev. W. A. Hankinson, Rev. L. I. Greene, Mr. F. W. Major, Mr. J. Sherborne, Mr. J. W. Blackburn.

Moved by Rev. W. A. Hankinson, seconded by Rev. N. H. Thornton:

That the following be Diocesan representatives of the General Board of Religious Education of the Church of England in Canada:

Rev. C. M. Serson, S.S.J.E., Rev. L. I. Greene, Mr. F. W. Major, Mr. J. Sherborne. Carried.

Moved by Rev. W. A. Hankinson, seconded by Rev. L. I. Greene:

That the Rev. C. M. Serson, S.S.J.E., be Convener of the Diocesan Board of Religious Education. Carried.

Registrar

Moved by Rev. J. S. Smedley, seconded by Canon Hincks:

That Mr. Redmond Thomas be re-elected Registrar of the Diocese. Carried unanimously.

Proposed Amendment to Canon 15.

Moved by Canon Banks, seconded by Canon Hincks:

That Canon 15 be amended by adding thereto the following paragraph:

In all cases where such structural alterations or improvements involve an expenditure exceeding one hundred dollars, the consent of the Bishop shall be in the form of a faculty, over his episcopal seal and signature. The faculty shall embody the plans, specifications and list of contributions previously mentioned, and shall be preserved in the Synod Office, a copy being sent to the parish or mission concerned.

The motion was lost.

Annual Deanery Meetings.

Pursuant to notice printed in the convening circular, it was moved by Rev. H. A. Sims, seconded by Mr. Chancellor Babe:

That the following Canon be enacted:

Canon 26—ANNUAL DEANERY MEETINGS

Every Rural Dean (or, in case of his inability to act, the Archdeacon) shall call an annual deanery meeting.

The Rural Dean shall preside over the meeting, and no action shall be taken without his approval.

Every congregation in the deanery shall be entitled to be represented at the meeting by the clergy, the churchwardens and lay delegates to the diocesan Synod, or their representatives. These representatives of the congregations only shall have power to vote.

All members of congregations in the deanery shall be entitled to be present, and, with the Rural Dean's consent, take part in the proceedings. Visitors may also be welcomed under the same conditions.

Meetings of the clergy of the deanery may be arranged at other times convenient to them.

The clergy present shall elect a Clerical Secretary, and the laymen present shall elect a Lay Secretary, for the deanery, to perform such duties as may be allotted to them.

The clergy of the deanery shall at the meeting before the diocesan Synod agree upon one of their number as their nominee for the office of Rural Dean.

The clergy and laymen present shall elect by ballot the deanery representatives on the Executive Committee of the Diocese that the deanery is entitled to.

It shall be the duty of this annual meeting to seek and receive reports and information from the parishes and missions in the deanery; and to

advise the Bishop, the Synod, or the Executive Committee on any matter concerning the efficiency of the work of the Church in the deanery.

It shall be the duty of the annual meeting to seek and use information regarding the work of the Church in the Diocese and in the world.

It shall be the duty of this annual meeting to receive through the Rural Dean from the Executive Committee of the Synod a statement of the minimum sum which the deanery should contribute towards the work of the Church in the Diocese, in the Dominion and in the foreign field. The representatives of the congregations present shall agree as to the amount which each congregation in the deanery ought to contribute towards the total sum. This information shall be at once sent to the Executive Committee. In case of failure to agree a report shall be at once sent to the Executive Committee for that Committee's decision. This business shall be taken up not earlier than 10.30 in the morning nor later than 2.30 in the afternoon.

It was agreed that the general principle of the motion should be discussed before the details were considered. During the discussion the hour of adjournment (5 p.m.) arrived and it was moved by Canon Hincks, seconded by Rev. E. G. Dymond:

That the Resolution that the Synod adjourn at 5 o'clock be hereby rescinded, and that the consideration of the general lines of Mr. Sims' motion on annual deanery meetings be continued to 5.30 p.m., and that a vote be then taken. Carried.

It was moved (in amendment to the motion of the Rev. H. A. Sims) by Rev. C. M. Serson, S.S.J.E., seconded by Rev. L. I. Greene:

That the annual deanery meetings proposed by the Rev. H. A. Sims be referred to the discretion of the deaneries for the next triennium; and that the proposal to pass a Canon be reconsidered at the next Synod.

The amendment was carried by a large majority.

The Synod adjourned at 5.30 p.m.

"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".

THIRD DAY—THURSDAY, JUNE 20th, 1935

The business sessions of the Synod were resumed at 10 o'clock a.m., when the Bishop again took the chair and the Rev. C. F. Hives read prayers.

The minutes of the second day were read and confirmed.

The Treasurer having reported that the Mission of Callander had paid its Diocesan Expense Fund assessment, it was moved by Canon Colloton, seconded by Dean Paris:

That Mr. Edgar T. Read be allowed to take his seat as Lay Delegate for Callander. Carried.

Mr. Read then took his seat.

Moved by Mr. F. W. Major, seconded by Rev. E. H. Rudge:

That the Bishop be requested to appoint a committee to draft motions of thanks to be submitted to the Synod. Carried.

The Bishop appointed Dean Paris and Mr. F. W. Major.

The Bishop stated that three of the clergy were absent from the Synod without leave.

(Note—It was afterwards found that two of these clergy had asked for leave, but their applications had not been reported to the Bishop.)

Treasurer of Synod

The Executive Committee nominated to the Synod the Rev. Canon Colloton to be re-elected as Treasurer of Synod.

Moved by Canon Piercy, seconded by Mr. E. L. Hall:

That Canon Colloton be and is hereby re-elected Treasurer of Synod. Carried.

Committee on Bishop's Charge.

The Report of the Committee on the Bishop's Charge was presented by Archdeacon Balfour, and its adoption clause by clause was moved by the Archdeacon and seconded by Mr. F. W. Major.

Clauses Nos. 1 to 4 were passed.

Moved by Rev. P. F. Bull, seconded by Rev. H. A. Sims:

The importance of and necessity for the work of the Rev. A. J. Bruce on behalf of the inmates of Burwash Industrial Farm cannot be questioned, and as the Synod feels that some effort should be made to put this work on a more certain basis, and as the inmates committed to the institution are from all over the Province of Ontario, be it resolved that the Diocese of Algoma appeals to the other Dioceses of the Province for financial support of the Burwash Chaplain. Carried.

Clauses Nos. 5 and 6 were passed and in reference to the latter the following motion was introduced.

Moved by Rev. A. W. Stump, seconded by Rev. R. M. Taylor:

That wherever the word "Parsonage" occurs in the Canons and Constitutions of the Diocese, it be changed to "Vicarage", and that the missionary priests of the Diocese be designated "Vicar" according to the suggestion made in the Charge of the Lord Bishop to this Synod.

The motion was lost (for 13; against 37).

Clause No. 7 was passed and it was moved by Mr. E. L. Hall, seconded by Dr. E. H. Niebel:

That this Synod approves of and strongly recommends the Laymen's National Council, and strongly recommends every parish and mission to organize its men in accordance with this movement. Carried.

Clause No. 8 was passed, and Dean Paris was invited to address the Synod explaining the working of the Every Member Canvass in the Diocese of Albany.

Moved by Dr. E. H. Niebel, seconded by Mr. E. L. Hall:

That the Every Member Canvass as an annual event be expected of every parish and mission, to begin before the end of this year. Carried.

Clauses Nos. 9 and 10 were passed.

Moved by Mr. F. W. Major, seconded by Mr. S. M. Johnson:

That until such time as the Laymen's National Council functions in this Diocese, be it resolved that in each deanery a small group of well-informed and business-minded laymen, recommended by the Rural Dean, be authorized by the Executive Committee to confer with the authorities of those parishes where the Algoma Mission Fund Apportionment is not being made up, and of those missions where it would seem the local quota to the clerical stipend could be increased, with a view to giving relief to the present stringencies of the Algoma Mission Fund, and to restore sooner the full canonical stipends of our country clergy. Carried.

Clause No. 10 was passed.

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

That the report on the Bishop's Charge be accepted and placed on record in the Synod Journal. Carried.

Reports of Rural Deans.

The reports of the Rural Deans were presented as follows:

Algoma by Rural Dean Haines; Thunder Bay by Rural Dean Greene; Muskoka by Rural Dean Lindsell; Nipissing by Rural Dean Sims; Temiskaming by Rural Dean Hincks.

Moved by Rev. Cyril Goodier, seconded by Mr. R. R. Page:

That the Reports of the Rural Deans be received. Carried.

The Synod adjourned for luncheon at 12.40 p.m.

The luncheon was served in St. Luke's Hall by the members of the Pro-Cathedral Branch of the Woman's Auxiliary.

After luncheon many of the members accepted the invitation of the Rev. C. F. Hives to visit the new Shingwauk Indian Residential School.

AFTERNOON SESSION

The Synod re-assembled at 2.45 p.m.

Moved by Canon Hincks, seconded by Archdeacon Balfour:

That the Synod express its sincere appreciation of the kindness of the Rotary Club of Sault Ste. Marie for providing transportation for members to the Shingwauk School. Carried.

Greetings to the Primate.

Moved by Archdeacon Balfour, seconded by Canon Colloton:

That the following greetings of this House be sent to His Grace the Primate.

The Synod of the Diocese of Algoma now in session for the first time since the election and installation of the new Primate, desires to send His Grace most affectionate greetings, with assurances of the loyalty and devotion of all its members and of the Church people in Algoma everywhere; and expresses the earnest wish that His Grace may long be spared to the Church at large to carry on the important and sacred duties of his high office. Carried.

Woman's Auxiliary

Moved by Canon Piercy, seconded by Rev. L. I. Greene:

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 on their work. Carried.

The King's Silver Jubilee

Moved by Archdeacon Balfour, seconded by Chancellor Babe:

That the members of this Synod of the Diocese of Algoma in the Ecclesiastical Province of Ontario, Canada, meeting in the year of the King's Silver Jubilee, desire to felicitate His gracious Majesty, King George V., on the completion of twenty-five years of beneficent rule over the great British Empire to which we are proud and glad to belong; and we desire to assure our beloved King and Queen of our devoted loyalty and affection, and we shall ever pray that Their Majesties may long reign over us to the greater good of the Empire, the lasting peace of the world, and their own eternal gain.

This was carried by a standing vote, the members singing the National Anthem.

University Students.

Moved by Canon Hincks, seconded by Canon Banks:

That this Synod of the Diocese of Algoma respectfully memorialize the Provincial Synod of the Ecclesiastical Province of Ontario to take steps to provide more adequately for the spiritual care of the students attending the Provincial University and to give them the services and ministrations of the Church. Carried. The Bishop asked Canon Hincks to introduce this memorial at the Provincial Synod.

The Bible Society

Moved by Canon Colloton, seconded by Chancellor Babe:

That the rules of order be suspended to permit the Rev. J. S. Harrington to address the Synod on behalf of the Bible Society. Carried.

Mr. Harrington then gave a short address, and it was moved by Mr. L. F. Hardyman, seconded by Rev. Richard Haines:

That this Synod tender its sincere thanks to the Rev. J. S. Harrington for his most interesting address. Carried.

Prayer of Consecration

Moved by Rev. R. F. Palmer, S.S.J.E., seconded by Dean Paris:

(a) That this Synod of the Diocese of Algoma request the General Synod of the Church of England in Canada to permit as

an alternative the use of the following form of the Prayer of Consecration in the Communion Office:

“The Prayer of Consecration may be said as at present printed in the Book of Common Prayer or it may be said as follows: the priest may prefix to the prayer as given on page 285 of the Prayer Book these words, ‘All glory be to Thee’, and he may say after the said prayer, ‘Wherefore, O Lord and heavenly Father, we Thy humble servants, having in remembrance the blessed Passion, the mighty Resurrection and the glorious Ascension of thy Son our Saviour Jesus Christ, and invoking the aid of thine eternal and life-giving Spirit, entirely desire thy fatherly goodness mercifully to accept,—’ and the rest of the Prayer of Oblation, (page 287), followed by ‘Let us pray. As our Saviour Christ hath commanded and taught us we are bold to say, Our Father,—’ etc. Then, after completing the breaking of the Bread in readiness for administering the Holy Communion, the priest may say, ‘The peace of the Lord be always with you. Answer: And with thy spirit.’ Note, that when the Lord’s Prayer and Prayer of Oblation are said here they shall not be repeated after the Communion.”

(b) That the Secretaries be instructed to forward without delay the subject matter of the above resolution to the Prayer Book Revision Committee of the General Synod.

Carried unanimously.

Auditor.

Moved by Mr. R. R. Page, seconded by Mr. E. L. Hall:

That Mr. Edgar T. Read be re-elected Auditor for the next triennium. Carried.

“Algoma Missionary News”

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

That the Rev. Canon Colloton be re-elected Editor of the “Algoma Missionary News” for the next triennium. Carried.

Civil Marriage

The following memorial was received from the Provincial Council of the Ecclesiastical Province of Ontario.

Chatham, May 10th, 1933.

Rev. Canon Piercy,
Hon. Sec. Synod of Algoma,
Sturgeon Falls, Ont.

Dear Sir:

I desire to inform you that the following resolution was passed at the meeting of the Provincial Council of the Ecclesiastical Province of Ontario, held in Toronto on April 20th, 1933:

“That the resolution re Civil Marriage from the Diocese of Toronto be referred to the Executive Committee of this Council for investigation and

report, and likewise that this Council suggests to the several Synods of the Province that they should consider the matter with a view to reaching concerted action."

The following is the motion which was presented at the session of the Synod of Toronto in 1929, and endorsed by the Synod in 1930. It was referred to the Executive Committee to take such action as they deemed wise, and on February 10th, 1933 this Committee referred the matter to the Provincial Council for consideration and direction.

"That whereas marriage licences are issued in the Province for ceremonies not within the purview of the normal ministrations of the Church; and whereas grave difficulty is occasioned thereby to those holding said licences and to the ministries licensed to perform such ceremonies; this Synod would recommend to the Government the advisability of instituting suitable facilities for the performance and registration of civil marriages within the Province of Ontario."

I am,

Yours very truly,

R. J. M. Perkins,

Sec. of Provincial Council.

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

That this Synod believes that provision should be made by the Province of Ontario whereby Civil Marriages may be entered into, according to a prescribed form, but without any religious ceremony; and that this Resolution be sent by the Secretary of Synod to the Secretary of the Provincial Council and to the Attorney-General of the Province. Carried.

Sunday School By Post

The Report of the Sunday School by Post presented by Mr. F. W. Major, as part of the Report of the Diocesan Board of Religious Education, was read by Mr. Major, who stated that he would be unable to continue the work.

Moved by Rev. A. W. Stump, seconded by Rev. R. K. Trowbridge:

That the Synod wishes to place on record its deep appreciation of the work of Mr. F. W. Major, especially his untiring labours in connection with the Sunday School by Post in this Diocese; regretting the necessity which obliges him to relinquish this most valuable piece of work. Carried.

Moved by Rev. R. F. Palmer, S.S.J.E., seconded by Mr. F. W. Major:

That the Sisters of St. John the Divine be asked to take over the work of the Sunday School by Post in this Diocese, excepting that part done by the Society of St. John the Evangelist. Carried.

Report of the Executive Committee.

The Report of the Executive Committee was read by the Secretary, Canon Colloton, clause by clause, and agreed to without amendment.

Moved by Mr. F. W. Major, seconded by Chancellor Babe:

That the Executive Committee be given authority to place the Diocesan investments with the Board of Finance of the General Synod, if upon mature consideration it should seem to the Committee desirable to do so; it being understood that no change shall be made without consent of at least two-thirds of the whole Committee. Carried.

Moved by Rev. C. M. Serson, S.S.J.E., seconded by Rev. Canon Hunter:

That the Report of the Executive Committee be adopted. Carried.

Financial Reports

The Report of the Treasurer of Synod was given by the Rev. Canon Colloton, and the Report of the Auditor certifying the accounts was read.

Moved by Mr. F. W. Major, seconded by Rev. E. Wrightson:

That the Report of the Treasurer, as certified by the Auditor be adopted. Carried.

The Report of the Royal Trust Company, Trustees of Invested Funds, as certified by the Auditors of the Company, was given by the Treasurer.

Moved by Rev. Canon Simpson, seconded by Mr. G. H. Weller:

That the Report of the Royal Trust Company relating to the Invested Funds, certified by Messrs. Riddell, Stead, Graham and Hutchison, be adopted. Carried.

The Synod then adjourned for Evensong.

EVENING SESSION

The Synod re-assembled at 7 p.m.

A letter was received from the Rev. W. M. Talbot stating that his absence from Synod was caused by illness.

Report of Diocesan Board of Religious Education

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

Moved by the Rev. W. A. Hankinson, seconded by the Rev. L. I. Greene:

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

Moved by Rev. S. F. Yeomans, seconded by Mr. H. W. Swaine:

We desire to place this House on record as entirely in sympathy with the principle "that true education is always concerned with the whole being of man, and not only with one part of it; and that a general education which ignores God is in its effect atheistic or agnostic.

We further ask, that full publicity be given to the stand of the Church of England in the matter of religious education, as a means of combating certain tendencies of the age:

1. Separation of things sacred and secular.
2. The materialistic spirit which dominates to a large extent our national life.
3. Excessive devotion to the pursuit of pleasure and amusement.

That a copy of this resolution be forwarded to the G. B. R. E. for consideration by the Department concerned, to shew our sympathy with the efforts already put forth by said Department and to ask that every legitimate means be employed to further the advance of religious instruction in our Public Schools, and to provide opportunity for attendance at worship on special days. Toward this end we suggest consideration of the following:

- (1) Permission for religious instruction to be given by the Clergy to Church of England children during school session.
- (2) Right of parents to withdraw children for services on special Holy Days without the stigma of public or private rebuke to the pupil.
- (3) Methods of influence by which teachers, inspectors, the Department of Education, and the general public would realise and provide opportunity for, the furtherance of a basic principle,—“that education is not to make a living, but to live a life.”

Moved in amendment by Rev. C. M. Serson, S.S.J.E., seconded by Rev. L. I. Greene:

That the motion of Rev. S. F. Yeomans be submitted to the Diocesan Board of Religious Education for consideration. Carried.

Diocesan Council for Social Service

The Report of the Diocesan Council for Social Service was read by the Rev. H. A. Sims.

Moved by Rev. H. A. Sims, seconded by Rev. R. Haines:

That the Report of the Diocesan Council for Social Service be adopted. Carried.

Moved by the Rev. H. A. Sims, seconded by Rev. Canon Colloton:

That this Synod disapproves of the holding of political meetings on Sundays, believing that anything which tends to hinder the public worship of God also tends to spoil political idealism and efficiency;

And that a copy of this resolution be sent to the heads of the political parties in this Province. Carried unanimously.

“Algoma Missionary News”

The Report of the Editor of the “Algoma Missionary News” was read by the Rev. Canon Colloton.

Moved by Canon Colloton, seconded by Rev. J. B. Lindsell: That the report of the Editor of the “Algoma Missionary News” be adopted. Carried.

Diocesan Endowment

Moved by Canon Colloton, seconded by Mr. F. W. Major:

That this Synod of the Diocese of Algoma expresses its profound gratification that the Provincial Council of the Ecclesiastical Province of Ontario has accepted the principle that help should be given to the Diocese of Algoma, in view of the fact that this Diocese received no endowment when it was set apart;

And would respectfully memorialize the Provincial Synod to take action at its forthcoming session towards the provision of such a capital sum as may seem just in the circumstances. Carried unanimously.

Synod Journal

Moved by Rev. G. K. Lowe, seconded by Rev. A. W. Stump:

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, names of purchasers to be forwarded to Canon Colloton before the 1st September. Carried.

The Late George B. Nicholson

Moved by Rev. Canon Hincks, seconded by Mr. F. W. Major:

That this Synod express its deep sense of regret over the death of Mr. George B. Nicholson and its heartfelt appreciation of his splendid services rendered to this Diocese and to the whole Canadian Church. Carried.

The members stood while the Bishop said prayers.

Resolutions of Thanks

Moved by Mr. J. Sherborne, seconded by Mr. J. W. Blackburn:

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

Moved by Dean Paris, seconded by Mr. Edgar T. Read:

That this Synod express its sincere and hearty thanks to Archdeacon Balfour and the members of the Committee on the Report on the Bishop's Charge for their painstaking labours and the excellent report submitted. Carried.

Moved by Rev. Cyril Clarke, seconded by Dean Paris:

That the thanks of the Synod be given to the "Sault Daily Star" for its excellent reports of the Synod. Carried.

Moved by Rev. R. C. Warder, seconded by Rev. W. A. Hankinson:

That the Synod of the Diocese of Algoma now assembled desires to place on record the deep gratitude of its members to the Lord Bishop of Niagara for responding to the invitation of the Bishop of the Diocese to preach the Synod sermon, and also to give an address at the inaugural gathering of the diocesan branch of the Laymen's National Council: and to express its sincere thanks for his wise, encouraging and inspiring words, which have served as a great stimulus to us to carry on our labours in the power of God and to His honour. Carried.

Moved by the Rev. W. A. Hankinson, seconded by Rev. R. H. Loosemore :

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 Rev. Canon Banks, seconded by Mr. F. W. Major :

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

Moved by the Rev. H. Peeling, seconded by the Rev. A. P. Scott :

That this Synod desires once again to express its deepest thanks to the Society for Promoting Christian Knowledge for its generous grants to the work of the Diocese. Carried.

Moved by the Rev. C. M. Serson, S.S.J.E., seconded by the Rev. N. H. Thornton :

That this Synod desires to express its grateful thanks to the Overseas Association of the Church Union and the League of Help for their very generous help and numerous gifts to the missions and clergy of this Diocese. Carried.

Moved by Rev. B. Wood, seconded by Rev. Canon Simpson :

That the Synod expresses its deep appreciation of the scholarly and comprehensive Charge delivered by the Bishop and of his able chairmanship of our sessions ; and to offer to his Lordship a warm expression of its continued loyalty and devotion to him. Carried by acclamation.

Moved by Mr. F. W. Major, seconded by Mr. L. F. Hardyman

That the warm thanks of this Synod be extended to the Chancellor, and the Honorary Clerical and Lay Secretaries for their most efficient services, and to Canon Colloton for his services as Secretary of the Executive Committee. Carried.

Moved by the Rev. L. Sinclair, seconded by the Rev. G. K. Lowe :

That the thanks of the Synod be given to the Rev. Canon Colloton for his continual efforts as Editor of the "Algoma Missionary News" in supplying the news of the Diocese. Carried.

Moved by the Rev. J. G. McCausland, seconded by the Rev. E. R. Nornabell:

That this Synod expresses its warm thanks to the Dean and Wardens of St. Luke's Pro-Cathedral for the use of the Parish Hall. Carried.

Moved by the Rev. W. W. Jarvis, seconded by Mr. H. W. Swaine:

That the Synod expresses to the Organist and choir of St. Luke's Pro-Cathedral its sincere appreciation of the excellent music in connection with the service at the opening session. Carried.

Moved by Mr. F. W. Major, seconded by Rev. Canon Simpson:

That the Synod sincerely thanks the ladies of St. Luke's Pro-Cathedral, St. John's and St. Peter's Churches, Sault Ste. Marie, and Christ Church, Korah, for the very fine luncheons provided during the sessions of the Synod. Carried.

Moved by Mr. F. W. Major, seconded by Rev. N. H. Thornton:

That a very hearty vote of thanks be extended to the hosts and hostesses of Sault Ste. Marie who have so hospitably entertained the members of the Synod. Carried.

Moved by Mr. J. W. Blackburn, seconded by the Rev. Canon Simpson:

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.

Moved by Mr. F. W. Major, seconded by Canon D. A. Johnston:

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.

Read and Confirmed
June 20th, 1935.

✠ ROCKSBOROUGH R. ALGOMA.

Enactments

The following is the Schedule of Enactments adopted and sanctioned at this Eleventh 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 the 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.
23. Rescinding Canons 2 and 3 and enactment of new Canons instead thereof.
24. Adoption by sufficient majority of amendment to Canon 12.
25. Adoption of Memorial to Provincial Synod regarding spiritual care of University Students.
26. Adoption of Memorial to General Synod regarding Alternative Prayer of Consecration.
27. Action on Memorial of Provincial Synod approving provision of Civil Marriage.
28. Adoption of Memorial to Provincial Synod re financial aid to Algoma.

✠ ROCKSBOROUGH R. ALGOMA.

REPORT OF EXECUTIVE COMMITTEE

To the 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, 4 in North Bay, and one each in Fort William, Bracebridge and Gore Bay.

Losses. Your Committee has to record with the deepest regret the loss of a valued member in the person of Mr. Cyril H. E. Rounthwaite, who died on the 5th February, 1934. Two members have removed from the Diocese, the Rev. Thomas Lloyd and Mr. Allan Stevens.

Elections. Your Committee has been called upon to fill vacancies caused by death and removal, and has elected members for the remainder of the triennium as follows:

Capt. W. A. Lyness in the place of Mr. C. H. E. Rounthwaite;
The Rev. Canon Johnston in the place of the Rev. T. Lloyd;
and Mr. E. Leonard Hall in the place of Mr. Allan Stevens.

Algoma Association. The Committee desires to place on record its sincere gratitude to the members of the Algoma Association in England for their continued assistance, without which it would be impossible to carry on the work of the Church in the Diocese. The Bishop visited many of the branches in the summer of 1933.

Invested Funds. On the advice of the Auditor your Committee felt called upon to inform the Royal Trust Company of our objection to investments in mortgage securities, and the Company has undertaken to invest no further sums in this manner.

In 1934 your Committee was informed by the Royal Trust Company that it had been found necessary to institute foreclosure proceedings under two mortgages, resulting in the taking over of two houses, Nos. 112 and 114 Douglas Street, Toronto, which are capitalized at \$6,266.60.

On the 26th October, 1932, the Treasurer was in Toronto and checked the securities in the hands of the Trust Company, finding them intact and in accordance with the records in the Synod Office.

Your Committee has had under consideration the possible advantage of placing our investments with the Board of Finance of the General Synod of the Church of England in Canada. Should it be found, upon mature consideration, that it would be advisable to do so, your Committee would ask that authority be given to make this change.

Bishophurst Property. Owing no doubt to the financial depression of the past three years, no offer has been received for any portion of the vacant land connected with the See House, for the sale of which permission was granted by the Supreme Court of Ontario in February, 1931. It has therefore been impossible to obtain any relief from the large sum payable annually for taxes.

Shingwauk Indian Residential School. Negotiations with the Department of Indian Affairs regarding the proposed transfer to the Crown of the Shingwauk property have been continued, and the terms of the transfer finally settled. As the house south of Queen Street near the Chapel has been renovated, and is being used as a home for a retired missionary, it was decided to reserve this house from the transfer, and in this the Department concurred. A form of transfer drawn by the Diocesan Registrar was submitted to Mr. Chancellor Gisborne, who was authorized by the M. S. C. C., to act on its behalf, and to the solicitors for the Department of Indian Affairs. After some slight amendments it was approved, and your

Committee has authorized its execution on behalf of the Synod. The land to be transferred consists of the whole of the Shingwauk property, containing 90½ acres, reserving therefrom (1) the site of the house referred to, (2) the site of the Bishop Fauquier Memorial Chapel, (3) a right of way from the Chapel to the cemetery, and (4) the cemetery. The transfer has not yet been executed. The building has been completed but is not yet furnished.

Your Committee approved the suggestion that the old name "Shingwauk Home" should be changed to "Shingwauk Indian Residential School". This change has been approved by both the M. S. C. C. and the Department of Indian Affairs.

A number of alterations and improvements have been made, under the direction of the Principal, to the Bishop Fauquier Memorial Chapel, in order to accommodate the larger number of pupils expected when the new school is occupied. Your Committee expressed its sincere thanks to Mr. J. J. Fitzpatrick, the contractor for the school building, for very generous assistance in the renovation of the Chapel.

Algoma Mission Fund. During the past three years the condition of the Algoma Mission Fund has caused your Committee grave anxiety. A decrease in the receipts from all sources—investments, grants, apportionments—and the necessity of enlarging grants in several cases, have caused a serious shrinkage in the fund; and your Committee was faced with the alternatives of reducing stipends or closing a number of missions. After careful consideration your Committee in April 1933 very regretfully took the step of reducing the stipend grants on the following basis:

For clergy receiving \$1500 per annum.....10% reduction;

For clergy receiving \$1200 per annum..... 8% reduction;

For clergy receiving \$1000 per annum..... 5% reduction; with a small additional reduction for single men. This was loyally accepted by all our missionary clergy.

In 1934 there was some improvement in the fund and in July of that year it was thought possible to restore the normal grants. This continued for ten months, when the balance in the fund again became perilously low and it was found necessary to bring the reductions into effect again.

Diocesan Expense Fund. Owing to the exceptionally difficult financial conditions of the past few years, certain parishes and missions were unable to pay the Diocesan Expense Fund assessment in full, and in some cases arrears had accumulated which it would be impossible to pay. It seemed to your Committee that if it were possible it would be desirable to give such parishes and missions an opportunity of regaining their good standing. After long and earnest consideration it was decided to offer cancellation of arrears up to and including the year 1933 to any parish or mission paying 1934 assessment in full, it being understood that this was not to be regarded as a precedent, or an indication of future policy. A number of parishes and missions have taken advantage of this offer, and your Committee is asking the Synod to confirm its action.

General and Provincial Synod Elections. Your Committee is asking the Synod to adopt Canons replacing present Canons Nos. 2 and 3, with a view to expediting elections to the General and Provincial Synods, and thus saving much valuable time on the second day of Synod.

Annual Deanery Meetings.—Your Committee carefully considered the proposal of the Deanery of Nipissing for annual deanery meetings with lay representation, and obtained the opinions of other deaneries. After long

deliberation your Committee, without expressing an adverse opinion, found itself unable to sponsor the proposal. The Rev. H. A. Sims, Rural Dean of Nipissing is introducing a proposed Canon at this session of Synod.

Pension Fund. There was submitted to your Committee on behalf of the Pension Board of the Church of England in Canada a proposed Canon to be enacted by this Synod, providing, inter alia, for

- (a) The amalgamation of the present Superannuation and Widows and Orphans Funds;
- (b) An increased annual assessment on parishes and missions;
- (c) Clergy contributions in proportion to salary; and
- (d) All revenue to be transferred to the Pension Fund, and pensions to be paid by the Pension Board.

As the provisions of the proposed Canon regarding increased assessments and contributions were very indefinite, your Committee felt that it could not at present bring the matter before this Synod for action.

Status of Parishes. Your Committee, having been asked for a ruling as to the effect of paragraph 2 of Canon 11, in the case of a vacancy in a parish which is in arrears for stipend, unanimously passed the following resolution:

“That this Committee recommends that if a rectory becomes three months in arrears in the payment of the \$1500.00 stipend which is required to give it the standing of a rectory, it should automatically revert to the status of a mission.”

Having been asked as to the date at which a parish reducing its stipend below \$1500.00 per annum, loses its status as a rectory, the following resolution was passed:

“In the opinion of this Committee, when a vestry decides to reduce the stipend below \$1500.00 per annum, the parish automatically ceases to possess the status of a rectory.”

Fire Insurance......With regard to the proposal made to the Synod at its last session by Messrs. Forbes Knight & Co., Insurance Agents, of North Bay to insure diocesan and parochial property under one blanket policy, your Committee carefully considered the matter, and decided that this could not be done without encroaching on the rights of parishes and missions to place their own insurance (Canon 14). The proposal of Messrs. Forbes Knight & Co. was, however, communicated to the parishes and missions, and a few placed their insurance with them. Shortly afterwards this firm went out of existence, and the business was taken over by Messrs. Shaw & Begg, of Toronto.

Claim for Endowment. As the Diocese of Algoma received nothing by way of endowment on being set apart as a missionary diocese in 1873, your Committee has had under consideration its just claim upon the Church in Eastern Canada for financial help corresponding to the initial endowments of other dioceses separated from the Diocese of Toronto. Acting on instructions from your Committee, the diocesan representatives on the Provincial Council of Ontario brought this claim before that body. This was strongly reinforced by an article in the “Canadian Churchman” written by the late Dr. A. H. Young. Our representations were sympathetically received, a committee was appointed, its report adopted, and the matter will come before the Provincial Synod in the autumn.

Civil Marriage. Your Committee has received from the Secretary of the Provincial Council a letter regarding the proposal, endorsed by the

Synod of Toronto, to request the Legislature of Ontario to provide facilities for Civil Marriage. We are submitting this to the Synod for consideration.

Roman Catholic Diocese of Hamilton.—Your Committee joined in the protest against that part of a private bill presented to the Legislature by the Roman Catholic Episcopal Corporation of the Diocese of Hamilton which proposed to change the name of that corporation to "The Catholic Diocese of Hamilton". On account of the widespread opposition to this proposal it was withdrawn.

Dean of the Pro-Cathedral. Your Committee concurred in the Bishop's proposal to institute the Rector of St. Luke's Parish, Sault Ste. Marie, as Dean of the Pro-Cathedral.

Legacies Received. (1) H. H. Wills. On the closing of this Estate early in 1933, securities to the amount of £2543 were allotted to the Bishop "for the diocesan purposes of Algoma." Owing to the low rate of exchange prevailing at the time, and the difficulty of obtaining refund of income tax if the securities were transferred to Canada, your Committee decided that the securities should be kept in England for the time being; and the Bishop, with the concurrence of the Committee, appointed the following as trustees of the fund: G. S. Stow, Esq., Treasurer of the Algoma Association, the Rev. Chancellor Dimont and the Rev. Canon Freer, Bishop's Commissaries, and Lieut.-Col. Trevor Molony, former Treasurer of the Association. The income has been applied to the Algoma Mission Fund.

(2) Helen Louise Clark. A bequest of \$600.00 was received under the will of the widow of the late Professor Clark of Trinity College, to be divided equally between the Superannuation Fund and the Sustentation Fund.

(3) Alice Bilton. On the final closing of this Estate, the sum of \$848.42 was received from the Public Trustee. This was added to the Sustentation Fund.

E. Eda Green Bequest. The Committee assigned the Eda Green Bequest, amounting to \$2564.49, to the Parish of St. Simon, North Bay, towards the erection of a new church, taking from the parochial authorities an agreement to conform to the various conditions named in Miss Green's will. The church has been built, and in accordance with the terms of the will it is known as "St. Brice's Church".

T. J. Kennedy Bequest. Your Committee has concurred in the proposals of the Bishop to grant the following sums from this bequest:

To the Rev. Canon Allman, \$100.00 per annum;
To the Rev. Canon Johnston, retiring grant \$100.00.

The sum of \$134.84 was also voted for the renovation of a house on the Shingwauk property for retired missionaries (now occupied by Canon Johnston).

Removal of Churches. Your Committee gave consent to the removal of St. Barnabas' Church, Cache Bay, to a new and more suitable site in the village; also to the taking down of the church at Christie Road and the re-erection of the same at Orrville.

Parishes becoming Missions. During the triennium the parishes of Cobalt and New Liskeard have, with the sanction of the Committee, reverted to the status of missions.

Beneficiary Funds. The Rev. Canon Johnston, after forty years service

in the Diocese, retired in May, 1934, and was placed on the list of annuitants of the Superannuation Fund as on May 23rd.

Mrs. Frederick Frost, widow of the late Caon Frost, an annuitant of the Widows and Orphans Fund, died on the 1st June, 1934.

Real Estate.

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

Deeds, etc., of Property Received

- 1932
Dec. 5 **Mindemoya.** Deed from W. W. Anglin et ux. Lots 1 and 8, Anglin Survey, 2/5 acre. Consideration \$150.00. Church site.
- 1933
Sept. 7 **Ravenscliffe.** Deed from Ada Lydia Fetterly. Part lot 6, Con. 7, Township of Chaffey. Burial ground extension.
- 1934
Aug. 7 **Providence Bay.** Deed from Clara Berry et mar. Part lot 16 Mutchmor Street. Chapel site.
Sept. 5 **Cache Bay.** Tax Deed from Mayor and Treasurer of Town of Cache Bay. West part lot 27, south-east corner Nipissing and Booth Streets. Consideration \$67.85. New church site
Nov. 6 **Orrville (Armstrong).** Deed from Catharine Magee. Lot 9, west side Orr Street. 1/5 acre. Church site.
Nov. 21 **McKim Township,** (between Sudbury and Copper Cliff). Certificate of Ownership. Lot 59 Tuddenham Ave., plan M76 Sudbury. Church site.
- 1935
April 12 **Bala.** Deed from Mabel Irene Campbell. Part lot 4 in subdivision of lot 33 in 7th Concession, Tp. Wood. Consideration \$1000.00. Parsonage.
May 25 **Monetville.** Transfer from John Gorrill et ux. Part lot 11, Con. 6, Tp. of Falconer. Church site.

Properties Transferred by Synod

- 1932
Nov. 3 **Thornloe.** To the Roman Catholic Separate School Board of the Village of Thornloe. Part of north half lot 1, Con. 6, Tp. of Kerns. Consideration \$75.00.
- 1933
April 8 **Sault Ste. Marie.** To William Henry Lamon. Lots 24-5, Highland Park Addition. Consideration \$125.00.
25 **Port Arthur.** Consent given to deed, J. W. Crooks and W. F. Langworthy, K.C., to Corporation of City of Port Arthur. Part lot 9, north side Pearl Street. Consideration \$315.00.
- 1934
Oct. 17 **Nipigon.** To John Patton. Part lot, 14 Con. 2, Tp. of Nipigon. Consideration \$10.00.
Dec. 18 **White River.** To Herbert Kitchener Riley. Lot 52, block C, White River. Consideration \$100.00.
- 1935
Mar. 30 **Hudson.** To J. D. E. Rutherford. Part lot 2, Con. 3, Tp. of Hudson. Consideration \$35.00.

Mortgages given by Synod.

- 1932
Sept. 1 **St. Brice's, North Bay.** To Alexander Ross. Lots 138 and 75, south side Cassells Street, North Bay. \$5,000.00. Int. 7% (later reduced to 5½%).

Dec. 22 **St. Brice's, North Bay.** Second mortgage for \$1000.00, same lands and terms.

1933

May 1 **Englehart.** To Synod of Algoma (as Trustee of Church and Parsonage Loan fund). Lot 119, south side Sixth Avenue, plan M65. \$1384.00. Interest 4%. (Parsonage loan).

Discharges of Mortgage

1935

Jan. 28 **St. Brice's, North Bay.** Discharge of second mortgage above.

Agreement.

1932

Aug. 20 **St. Brice's, North Bay.** Incumbent and Wardens St. Brice's Church and Synod of Algoma. Dealing with use of Eda Green Bequest and fulfilment of conditions attached thereto.

Church and Parsonage Loan Fund.

The following loans from this fund have been authorized:

Christ Church, Korah	\$ 500.00
St. Mary's, Nipigon	100.00
Christ Church, Englehart	850.00
St. Mary Magdalene's, Sturgeon Falls	200.00
St. Francis of Assisi, Mindemoya	400.00
St. George's, Espanola	35.00
St. Mary's, Nipissing	75.00
St. James's, Port Carling	100.00
All Saints', Gore Bay	500.00
St. John's, Garden River	300.39
St. Barnabas, Cache Bay	200.00
St. Mary's, Powassan	400.00
St. John's, Schreiber	300.00
St. Brice's, North Bay	200.00
Trinity Church, Bala	550.00
St. Paul's, Manitowaning	100.00

The following loans have been repaid in full: St. Mary's, Nipissing; Gowan Gillmor Memorial Church, Spanish River; St. Mary's, Nipigon; St. George's, Espanola; All Saints', Huntsville; Christ Church, Korah.

The following are in arrears as to principal, the interest having been paid: St. Thomas', Fort William; St. Peter's, Kirkland Lake; St. Augustine's, Whitefish Falls.

The following are in arrears as to principal and interest: Church of the Redeemer, Thessalon; St. Brice's, North Bay (first loan); St. Andrew's, Dunchurch; St. Mark's, Milford Bay; St. John's, New Liskeard; St. Mary's, Norway Point; St. Mark's, Emsdale; St. Mary's, The Slash; St. John's, Hilly Grove.

Students' Bursary Fund.

The following grants have been made from this fund:

W. W. Jarvis	\$ 250.00
R. J. Morley	100.00
N. McGregor Post	50.00
R. M. Taylor	25.00
J. D. Wall	25.00

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. In accordance with the former decision of the Committee, the

balance sheets for the past three years will be printed in the Synod Journal.

Amendments to Constitution.

The following notices of motion appearing in the convening circular have the support of your Committee:

No. 4, by the Rev. L. I. Greene. That Article 11 of the Constitution be deleted and the following substituted therefor:

Article 11. Regular meetings of the Synod shall be held triennially on a day to be decided by the Bishop with the concurrence of the Executive Committee. Such meetings shall be held in Sault Ste. Marie; or, for sufficient cause, at the Bishop's discretion, at any other place within the Diocese."

No. 5, by the Rev. Canon Colloton. "That Article 16, paragraph 2, of the Constitution be amended by inserting before the words "the Archdeacons" the words "the Dean of the Pro-Cathedral".

All of which is respectfully submitted.

FRED W. COLLOTON, Secretary.

REPORT ON THE BISHOP'S CHARGE

Rev. Father in God:

Your Charge, delivered to this Synod upon its opening day, has been carefully considered, and your Committee begs to report as follows:

Our study of your very comprehensive setting forth of the present state and condition of the Church in the Diocese, of its history during the last triennium, of your episcopal oversight and activities during that time, has impressed us with the great obligation under which you have laid the whole Diocese for such a valuable record and treatise. For its already historic information, its learned considerations, its fatherly counsels, all of which must have entailed much thought and labour, we offer you our admiration, appreciation and thanks.

In connection with such counsels and considerations we would commend to all the clergy of the Diocese your wishes and instructions with regard to Confirmation candidates; and also to the clergy and laity alike, for their consideration and study at Deanery meetings and other gatherings, the scholarly exposition, with which your Charge closes, entitled "The Message of the Anglican Communion."

1. We heartily approve of the Rector of the Pro-Cathedral being called the Dean, and most warmly welcome Dean Paris, consequent upon his election to fill the vacant Rectorship, as the first Dean of St. Luke's Pro-Cathedral.

2. The work of the Cowley Fathers and of the Sisters of St. Margaret at Bracebridge and its surrounding districts, as dwelt upon in the charge, continues indeed to be a notable and increasing contribution to the missionary and social work of the Diocese, and is worthy of our highest commendation and prayers.

3. It is with great regret that we have learned of the resignation of Mr. F. W. Major from that unique educational work of the Diocese, the

Sunday School by Post, inaugurated under him, and which he has now for some years so successfully carried on. We believe the Synod will wish to tender him its thanks for his faithful services, and we trust some means will at once be found to carry on this truly valuable and growing work.

4. Your Committee would be glad to see the social and spiritual work of the Rev. A. J. Bruce at Burwash further strengthened and maintained by voluntary contributions, and we agree that other dioceses concerned should be invited to help in this.

5. We note with much gratification the continued interest, prayers and gifts of our ever constant and faithful English Algoma Association, as well as the S. P. G., to which Society we owe so much, and other overseas helpers. Our gratitude will be expressed by this Synod, as far as words can do so, in due course. We congratulate our most valued Diocesan Secretary-Treasurer, the Rev. Canon Colloton, upon his coming visit to England in the interests of our work, and feel sure it will be fraught with much benefit to the Diocese, and we trust with interest and refreshment to himself.

6. With regard to calling our missionaries "Vicars" and their dwellings "Vicarages" your Committee found themselves divided. Some think the change would be beneficial, others feel there would arise a misunderstanding and confusion in the minds of our English friends, and that there would be a loss in appeal both in regard to workers and contributions if the word "Vicar" came to be used for the time-honoured title of "Missionary". Doubtless if any of the clergy feel strongly upon the matter a resolution will be forthcoming.

7. We rejoice in what has been done by the General Synod towards the organization of a National Laymen's Council, whereby the laymen "should be brought into a more intimate and vital relationship with both the temporal and spiritual affairs of the Church". We earnestly commend this movement to every parish and mission within our boundaries; and trust with you, my Lord, that the laymen, whether in large or small groups, will at once organize and co-operate with its aims and objects. It is to be hoped to this end that the clergy will give every encouragement within their power.

8. The Every Member Canvass, as an annual event, in parishes and missions, should indeed be adopted if possible in every one of our spheres of work, and without delay. Your Committee earnestly urges this, and recommends with your Lordship that Dean Paris be invited at this Synod to explain the working of this method as he has experienced it in the Diocese of Albany.

9. Before another Synod meets here we hope that the Restoration Fund, referred to in your Charge, will have been successfully completed. Its wonderful progress to that end up to the present is a matter for much gratification and thanks to Almighty God. We agree in trusting that our Diocese may yet do more to help on this wonderful achievement.

10. Lastly, we dwell upon the subject of finance, which so concerns this Diocese at all times, but never more so than today. Your Committee exceedingly regrets the enforced cutting of stipends of our zealous and hard-working country clergy by reason of our well-nigh depleted Algoma Mission Fund. We are touched, and we believe all will be touched, by your Lordship's earnest appeal on behalf of this fund. We believe it to be the moral obligation, but also the great privilege, of every parish and

mission to do its utmost to help this fund. We call upon every Parish to pay at least its apportionments to the Algoma Mission Fund and we call upon every mission that possibly can to increase its quota.

In conclusion we are more than gratified at the hope which is arising that this Diocese may yet, in we trust the not very distant future, come in for some financial recognition from those other Dioceses which gave it being, but not the wherewithal to live. The action of the Provincial Council of this Ecclesiastical Province of Ontario in acknowledging this wrong, and promising to support Algoma's claim at the Provincial Synod in October, may well cause us to rejoice and to have a good hope for a brighter future. But, we believe that this happy expectation should not in any measure cause us to cease one moment from our earnest and faithful endeavours to help ourselves.

We ask that, according to custom, this so excellent Charge of yours, our Father in God, be placed on record in the Journal of Proceedings of this Synod.

All of which is respectfully submitted.

C. WILFRED BALFOUR, Archdeacon
P. F. BULL (Rev.)
E. H. RUDGE (Rev.)
E. L. HALL
F. W. MAJOR
E. H. NIEBEL

REPORT OF BALANCE SHEET,

DR.

CANADIAN BANK OF COMMERCE	\$	5,754.52
Current Account	\$	4,583.56
Savings Account, General		457.10
Savings Account, Church and Parsonage Loan		222.84
Savings Account, Divinity Students		491.02
ROYAL TRUST COMPANY		319,673.09
Bp. Sullivan Memorial Sustentation Fund	168,210.92	
Bishophurst Endowment Fund	6,087.51	
Episcopal Endowment Fund	68,437.00	
Superannuation Fund	40,053.10	
Widows and Orphans Fund	36,884.56	
TREASURER OF SYNOD (Invested in Bonds)		40,308.88
Funds from Current Account invested	3,000.00	
Funds from Savings Account invested	2,000.00	
Algoma Divinity Students' Trust Fund	8,436.66	
Bishophurst Endowment	1,000.00	
Church and Parsonage Loan Fund	2,200.00	
Educational Trust	950.00	
Eda Green Memorial Fund	3,650.00	
Indian Homes Endowment	650.00	
T. J. Kennedy Bequest	200.00	
Nipigon Endowment	800.00	
Port Sydney Endowment	2,000.00	
M. Sydney Smith Bequest	4,122.22	
Hessie R. Palmer Bequest	450.00	
Sheguiandah Endowment	400.00	
Sudbury Cemetery Trust	750.00	
Sundridge Endowment	2,000.00	
Sir Piele Thompson Fund	2,400.00	
Torrance Endowment	1,000.00	
Ullswater Cemetery Trust	1,000.00	
Special Purposes	3,300.00	
Gurney Memorial House	2,100.00	
Novar Church	200.00	
Seguin Falls	400.00	
Widow's Annuity	200.00	
Thornloe	400.00	
LOANS AND ADVANCES		7,592.98
Loans to Parishes and Missions	5,532.48	
Loans to Divinity Students	1,970.50	
Advances to Clergy	90.00	
Bishophurst Repairs		112.20
Gravenhurst Chaplaincy		350.00
		\$373,791.67

TREASURER OF SYNOD**31st DECEMBER, 1932****CR.**

DIOCESAN ENDOWMENTS		\$ 320,673.09
Bp. Sullivan Memorial Sustentation Fund	168,210.92	
Bishophurst Endowment Fund	7,087.51	
Episcopal Endowment Fund	68,437.00	
Superannuation Fund	40,053.10	
Widows and Orphans Fund	36,884.56	
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DIOCESAN TRUST FUNDS		19,649.23
Algoma Divinity Students' Trust Fund	10,461.42	
Educational Trust	950.00	
Eda Green Memorial Fund	3,663.98	
Hessie R. Palmer Bequest	450.00	
Maria Sydney-Smith Bequest	4,123.83	
	<hr/>	
LOCAL ENDOWMENTS AND TRUSTS		8,625.97
Indian Homes Endowment	650.00	
Nipigon Endowment	800.00	
Port Sydney Endowment	2,000.00	
Sndridge Endowment	2,000.00	
Torrance Endowment	1,000.00	
Sheguindah Endowment	400.00	
Sudbury Cemetery Trust	750.00	
Ullswater Cemetery Trust	1,025.97	
	<hr/>	
CHURCH AND PARSONAGE LOAN FUND		7,080.32
DIOCESAN OPEN ACCOUNTS		17,763.06
Algoma Mission Fund	5,917.75	
Diocesan Expense Fund	157.03	
Episcopal Income	635.41	
T. J. Kennedy Bequest	766.68	
Special Purposes	7,377.20	
Students' Bursary Fund	436.76	
Sir Piele Thompson Fund	2,472.23	
	<hr/>	
		\$ 373,791.67

FRED W. COLLOTON,
Treasurer of Synod

BALANCE SHEET,

CANADIAN BANK OF COMMERCE		\$	5,643.99
Current Account	4,049.19		
Savings Account, General	335.18		
Savings Account, Church and Parsonage Loan Fund	424.16		
Savings Account, Divinity Students	835.46		
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ROYAL TRUST COMPANY			321,276.49
Bp. Sullivan Mem. Sustentation Fund	168,749.66		
Bishophurst Endowment Fund	6,092.79		
Episcopal Endowment Fund	68,555.59		
Superannuation Fund	40,664.97		
Widows' and Orphans' Fund	37,213.48		
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TREASURER OF SYNOD (Invested in Bonds)			42,672.22
Funds from Current a/c invested	6,000.00		
Funds from Savings a/c invested	2,000.00		
Algoma Divinity Students' Trust Fund	8,836.66		
Bishophurst Endowment	1,000.00		
Church and Parsonage Loan Fund	1,200.00		
Educational Trust	950.00		
Eda Green Memorial Fund	3,650.00		
Indian Homes Endowment	650.00		
T. J. Kennedy Bequest	200.00		
Nipigon Endowment	800.00		
Port Sydney Endowment	2,000.00		
M. Sydney Smith Bequest	4,135.56		
Hessie R. Palmer Bequest	450.00		
Sheguiandah Endowment	400.00		
Sudbury Cemetery Trust	800.00		
Sundridge Endowment	2,000.00		
Sir Piele Thompson Fund	2,400.00		
Torrance Endowment	1,000.00		
Ullswater Cemetery Trust	1,000.00		
Special Purposes	3,200.00		
Gurney Memorial House	2,100.00		
Novar Church	200.00		
Seguin Falls	400.00		
Widow's Annuity	100.00		
Thornloe	400.00		
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TRUSTEES H. H. WILLS BEQUEST (Invested in England)			10,426.30
LOANS			8,244.35
Loans to Parishes and Missions	6,619.68		
Loans to Divinity Students	1,624.67		
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		\$	388,263.35

31st DECEMBER, 1933

CR.

DIOCESAN ENDOWMENTS		\$ 336,371.25
Bp. Sullivan Mem. Sustentation Fund	168,749.66	
Bishophurst Endowment Fund	7,092.79	
Episcopal Endowment Fund	68,555.59	
Superannuation Fund	40,664.97	
Widows and Orphans Fund	37,213.48	
Eda Green Memorial Fund	3,668.46	
H. H. Wills Bequest	10,426.30	
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DIOCESAN TRUST FUNDS		16,001.26
Algoma Divinity Students Trust Fund	10,465.70	
Educational Trust	950.00	
Hessie R. Palmer Bequest	450.00	
Maria Sydney-Smith Bequest	4,135.56	
	<hr/>	
LOCAL ENDOWMENTS AND TRUSTS		8,681.46
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	
Sheguiandah Endowment	400.00	
Sudbury Cemetery Trust	800.00	
Ullswater Cemetery Trust	1,031.46	
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CHURCH AND PARSONAGE LOAN FUND		7,368.84
DIOCESAN OPEN ACCOUNTS		19,840.54
Algoma Mission Fund	7,936.67	
Bishophurst Repairs	101.72	
Episcopal Income	610.91	
T. J. Kennedy Bequest	877.68	
Special Purposes	6,879.22	
Students' Bursary Fund	831.09	
Sir Piele Thompson Fund	2,603.25	
	<hr/>	
		\$388,263.35

FRED W. COLLOTON,
Treasurer of Synod

BALANCE SHEET,**DR.**

CANADIAN BANK OF COMMERCE		\$ 7,081.51
Current Account	4,739.20	
Savings Account, General	944.99	
Savings Account, Church and Parsonage Loan ..	1,329.08	
Savings Account, Divinity Students A/c	68.24	
ROYAL TRUST COMPANY		323,598.38
Bishophurst Endowment Fund	6,098.07	
Bishop Sullivan Mem. Sustentation Fund	169,705.79	
Episcopal Endowment Fund	68,754.82	
Superannuation Fund	41,608.66	
Widows' and Orphans' Fund	37,431.04	
TREASURER OF SYNOD (Invested in Bonds)		42,472.22
Funds from Current A/c invested	6,000.00	
Funds from Savings A/c invested	2,000.00	
Algoma Divinity Students' Trust Fund	8,986.66	
Bishophurst Endowment Fund	1,000.00	
Church and Parsonage Loan Fund	200.00	
Educational Trust	950.00	
Eda Green Memorial Fund	3,650.00	
Indian Homes Endowment	650.00	
T. J. Kennedy Bequest	200.00	
Nipigon Endowment	800.00	
Port Sydney Endowment	2,000.00	
M. Sydney Smith Bequest	4,135.56	
Hessie R. Palmer Bequest	450.00	
Sheguiandah Parsonage Endowment	400.00	
Students' Bursary Fund	1,000.00	
Sudbury Cemetery Endowment	850.00	
Sundridge Endowment	2,000.00	
Torrance Endowment	1,000.00	
Ullswater Cemetery Endowment	1,000.00	
Sir Piele Thompson Fund	2,400.00	
Special Purposes	2,800.00	
Gurney Memorial House	2,100.00	
Novar Church	200.00	
North Seguin	100.00	
Thornloe	400.00	
TRUSTEES H. H. WILLS BEQUEST (Invested in England)		10,426.30
LOANS		8,442.97
Loans to Parishes and Missions	6,988.30	
Loans to Divinity Students	1,434.67	
Advances to Clergy	20.00	
		\$ 392,021.38

31st DECEMBER, 1934

CR.

DIOCESAN ENDOWMENTS		338,698.13
Bp. Sullivan Mem. Sustentation Fund	169,705.79	
General Fund	136,874.64	
H. H. Wills' Bequest (part)	32,831.15	
Bishophurst Endowment Fund	7,098.07	
Episcopal Endowment Fund	68,754.82	
Superannuation Fund	41,608.66	
Widows' and Orphans' Fund	37,431.04	
Eda Green Memorial Fund	3,673.45	
H. H. Wills' Bequest	10,426.30	
DIOCESAN TRUST FUNDS		16,001.26
Algoma Divinity Students' Trust Fund	10,465.70	
Educational Trust	950.00	
Hessie R. Palmer Bequest	450.00	
Maria Sydney-Smith Bequest	4,135.56	
LOCAL ENDOWMENTS		8,756.34
Indian Homes Endowment	650.00	
Nipigon Endowment	800.00	
Port Sydney Endowment	2,000.00	
Sundridge Endowment	2,000.00	
Torrance Endowment	1,020.00	
Sheguiandah Parsonage Endowment	400.00	
Sudbury Cemetery Endowment	850.00	
Ullswater Cemetery Endowment	1,036.34	
CHURCH AND PARSONAGE LOAN FUND		7,642.38
DIOCESAN OPEN ACCOUNTS		20,923.27
Algoma Mission Fund	6,767.48	
Bishophurst	183.52	
Diocesan Expense Fund	547.17	
Episcopal Income	635.66	
Gravenhurst Chaplaincy	29.15	
T. J. Kennedy Bequest	553.84	
Special Purposes (as per detailed statement)	8,445.92	
Students' Bursary Fund	1,023.87	
Sir Piele Thompson Fund	2,736.66	
		392,021.38

FRED W. COLLOTON,

Treasurer of Synod
 Sault Ste. Marie, Ontario,
 28th February, 1935.

Sault Ste. Marie, Ontario,
28th February, 1935.

AUDITOR'S CERTIFICATE

I have audited the Balance Sheet of the Diocese of Algoma dated the 31st December 1934 as attached hereto.

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

The securities in charge of the Treasurer, amounting to \$42,427.22, kept in a safety deposit box in the Canadian Bank of Commerce, have been verified and found correct.

The statements on file from the Royal Trust Company, together with the certificates of Messrs. Riddell, Stead, Graham and Hutchison of Toronto, Auditors, verifying the same, have been checked, and the books of the Treasurer are in accordance therewith.

The balance of the H. H. Wills Bequest retained in England, \$10,426.30, is represented by securities which, I understand, are in the custody of Mr. G. S. Stow, one of the Trustees of the fund.

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

EDGAR T. READ,
Auditor.

**SUMMARY OF
CASH RECEIPTS AND DISBURSEMENTS
1932, 1933 and 1934**

Balance on hand,	1932	1933	1934	Total
1st January	5,558.57	5,754.52	5,643.99	5,558.57
Total Receipts	53,600.81	53,010.77	50,560.09	157,171.67
Total Disbursements	59,159.38	58,765.29	56,204.08	162,730.24
Balances on hand, 31st December	53,404.86	53,121.30	49,122.57	155,648.73
	5,754.52	5,643.99	7,081.51	7,081.51

SPECIAL PURPOSES

Statements of amounts in hands of Treasurer of Synod for Parochial Purposes (under Canon No. 7) and for various Diocesan objects, as on 31st Dec., 1934.

Bala Parsonage	172.36
Bear Island	45.13
Bishop's Discretion	111.39
Bishop Binney Fund	248.39
Catechists, W. A.	699.33
Charlton Bell	16.77
Charlton Insurance	27.28
Education Children of the Clergy	97.16
Grassmere Mission	17.31
Archdeacon Gillmor Memorial	10.13
Gurney Memorial House	2,205.70
Indian Work	103.36
Lake of Bays Settler	25.00
Mission Boat	106.32
MacDiarmid	251.29
St. Brice's Church, North Bay	1,127.47
Novar Church	284.71
Parkinson	1.02
Restoration Fund Expenses	30.35
Rosslyn Church Site	120.75
North Seguin	246.34
Shingwauk Chapel	23.46
Spanish River Indian Church	8.08
Swastika	125.48
Suspense	400.00
Temagami Boat	25.00
Thornloe Insurance	1,499.59
Torrance Mission	174.33
Ullswater Cemetery	65.29
Widow's Annuity	74.49
Widows of Clergy	100.00
Confirmation Cards	2.64

\$ 8,445.92

STATEMENT OF CASH RECEIPTS AND SOURCES

1932 - 1933 - 1934

Algoma Parishes and Missions:			
For Diocesan Purposes	7,349.84	4,776.88	5,837.47
For Extra-diocesan purposes	2,114.73	3,417.46	1,910.42
Income:			
Bp. Sullivan Mem. Sustentation Fund	8,732.89	8,108.99	8,418.99
Bishophurst Endowment	294.46	308.64	308.78
Episcopal Endowment	3,407.23	3,386.17	3,414.73
Superannuation Fund	1,913.94	1,774.68	1,729.80
Widows' and Orphans' Fund	1,777.44	1,716.50	1,773.78
Eda Green Memorial Fund	178.87	262.75	165.25
H. H. Wills Bequest		522.69	707.82
Algoma Association (England)	3,721.57	4,977.14	5,087.54
Society for the Propogation of the Gospel	3,508.53	4,040.24	4,212.35
Society for Promoting Christian Knowledge..	515.00		
Missionary Society of the Church of Eng-			
land in Canada	6,242.37	5,338.23	5,434.99
Dominion Woman's Auxiliary	266.00	233.00	380.00
Toronto Woman's Auxiliary	400.00		
Algoma Woman's Auxiliary	1,895.00	1,400.00	1,608.70
Church and Parsonage Loan Fund Repay'ts	934.80	405.83	1,584.03
Divinity Students Loan Fund Repayments....		610.00	35.00
Dioceses of Ont., for Gravenhurst Chaplaincy	950.00	1,075.00	1,754.15
Diocese of Toronto	225.00		
Sale of Bonds	1,960.60	1,026.23	
Proceeds bonds maturing		3,536.66	1,200.00
Interest on bank balances invested	500.50	235.00	392.50
Income sundry trusts	1,196.41	1,206.58	1,108.60
Income local endowments	408.19	415.02	447.25
Bank interest	41.75	30.69	54.56
Estate T. J. Kennedy	400.00	200.00	
Diocese of Ottawa (Chisholm)	200.00	175.00	150.00
Clergy, beneficiary funds	175.00	197.50	110.00
Clergy, for Algoma Mission Fund		321.50	
Llewellyn Beach	171.75	67.40	107.38
St. Mary's Church, Stafford		37.55	50.50
Provincial Grant for Whitefish School	500.00	500.00	500.00
Sales of property	75.00		
Sale of old mission boat	100.00		
Local quotas etc. a/c stipends	669.85	621.00	403.35
Legacies:			
Alice Bilton	2,000.00		848.42
H. H. Wills		145.12	21.41
Helen L. Clark		600.00	
Wardens, Rydal Bank Church	184.01		
Donations	411.96	1,260.78	620.67
Sundries	177.67	80.54	181.65
	53,600.81	53,010.77	50,560.09

ALGOMA MISSION FUND
STATEMENT OF RECEIPTS AND DISBURSEMENTS
FOR THE YEARS 1932, 1933 and 1934

RECEIPTS

	1932	1933	1934
Balances, 1st January	10,432.59	5,917.75	7,936.67
Income, Bp. Sullivan Memorial Sustentation Fund	8,732.89	8,108.99	8,418.99
Income, Eda Green Memorial Fund	178.87	262.75	165.25
Income, H. H. Wills Bequest		522.69	707.82
Missionary Society of the Church of England in Canada	5,692.37	5,338.23	4,934.99
Society for the Propagation of the Gospel....	3,080.23	3,922.08	3,829.19
Algoma Association in England	3,091.45	3,991.34	3,297.23
Apportionments	2,548.35	1,888.68	1,785.76
Special appeal	137.17	321.50	
Interest	143.70	98.04	198.79
Diocese of Ottawa, Chisholm	200.00	175.00	150.00
Stipend quotas, etc.	589.85	536.00	407.85
Refunds	51.50	214.00	100.00
Donations	60.27	1,110.00	9.25
	34,939.24	32,407.05	31,941.79

DISBURSEMENTS

	1932	1933	1934
Stipend grants	27,817.67	22,601.67	24,318.19
Gravenhurst Chaplaincy	300.00	962.50	
Students' Railway Fares	70.22		14.44
Diocesan Expense Fund:			
5% income of endowments	388.62	445.55	441.68
A/c Treasurer's salary	400.00	400.00	400.00
Sunday School by Post	41.21		
Sundries	3.77	60.66	
Balances, 31st December	5,917.75	7,936.67	6,767.48
	34,939.24	32,407.05	31,941.79

DIOCESAN EXPENSE FUND
STATEMENT OF RECEIPTS AND DISBURSEMENTS
FOR THE YEARS 1932, 1933 and 1934

RECEIPTS

Cr. Balances, 1st January		157.03	
Assessments	4,375.95	2,560.46	3,601.55
Interest	270.90	98.05	198.80
5% incove of invested funds	573.15	667.62	655.08
Algoma Mission Fund, a/c Treas. salary	400.00	400.00	400.00
Donation re Centenary expenses	25.00		
Sundries	7.00	6.50	11.65
	5,652.00	3,889.66	4,867.08

DISBURSEMENTS

	1932	1933	1934
Dr. Balance, 1st January	357.17		
Treasurer's salary	2,000.00	1,800.00	1,800.00
Stenographer's salary	600.00	525.00	390.75
Bishop's travelling expenses	173.20	110.60	135.44
General Synod assessment	240.00	91.79	316.21
Provincial Synod assessment			52.00
Synod printing	217.16		
Secretary's honorarium	100.00		
Secretary's expenses	55.50		
Treasurer's traveling expenses	35.92	11.25	45.10
Printing	25.81	23.85	18.29
Petty cash — postage, etc.	210.00	170.00	190.00
Office books and supplies	71.35	46.69	46.00
Telegrams	20.13	10.67	19.37
Telephone	47.15	4.60	9.60
Auditing	100.00	50.00	150.00
Treasurer's bond	20.00	20.00	20.00
Taxes: Bishophurst	589.62	567.47	572.52
Gurney Memorial House	111.35	107.08	106.41
Provincial land tax	2.00	2.00	2.00
Insurance: Bishophurst	59.50		
Gurney Memorial House			36.00
Contents office	2.75	2.74	2.74
Repairs: Gurney Memorial House	75	45.50	34.77
Office furnace		15.78	
Office rent	120.00	120.00	120.00
Fuel	127.75	66.50	29.00
Safety deposit box	7.00	7.00	4.25
“Algoma Missionary News”	160.00	70.00	65.00
“Year Book” for Clergy	32.93	8.10	5.45
Refund, Gurney Memorial House			90.13
Sundries	7.94	13.04	58.88
Cr. balances, 31st December	157.03		547.17
	5,652.00	3,889.66	4,867.08

SUPERANNUATION FUND
STATEMENT OF RECEIPTS AND DISBURSEMENTS
FOR THE YEARS 1932, 1933 and 1934

RECEIPTS

	1932	1933	1934
From Clergy	265.00	275.00	220.00
Income of Endowment	1,913.94	1,774.68	1,729.80
Assessments	354.13	284.74	470.39
Bequest, Helen L. Clark		300.00	

	2,533.07	2,634.42	2,420.19
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DISBURSEMENTS

Annuities	1,500.00	1,500.00	1,757.00
Diocesan Expense Fund, 5% income	94.44	95.70	88.73
Transferred to Capital	265.00	575.00	220.00
Pension Fund, C. of E. in Canada	673.63	463.72	354.46

	2,533.07	2,634.42	2,420.19
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WIDOWS' AND ORPHANS' FUND
STATEMENT OF RECEIPTS AND DISBURSEMENTS
FOR THE YEARS 1932, 1933 and 1934

RECEIPTS

	1932	1933	1934
From Clergy	180.00	257.50	160.00
Income of Endowment	1,777.44	1,716.50	1,773.78

	1,957.44	1,974.00	1,933.78
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DISBURSEMENTS

Annuities	865.00	865.00	752.50
Diocesan Expense Fund, 5% income	74.91	88.87	85.83
Transferred to Capital	180.00	257.50	160.00
Pension Fund, C. of E. in Canada	837.53	762.00	935.45

	1,957.44	1,974.00	1,933.78
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GRAVENHURST CHAPLAINCY
STATEMENT OF RECEIPTS AND DISBURSEMENTS
FOR THE YEARS 1932, 1933 and 1934

RECEIPTS

	1932	1933	1934
Diocese of Toronto	400.00	550.00	854.15
Diocese of Ottawa	250.00	225.00	200.00
Diocese of Ontario	100.00	100.00	100.00
Toronto W. A.	200.00		400.00
Niagara W. A.	200.00	200.00	200.00
Algoma Mission Fund	300.00	962.50	
Dr. Balance	350.00		

	1,800.00	2,037.50	1,754.15
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DISBURSEMENTS

Dr. Balance, 1st January, 1933		350.00	
Stipend of Chaplain	1,800.00	1,687.50	1,725.00
Cr. Balance, 31st December, 1934			29.15

	1,800.00	2,037.50	1,754.15
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INVESTED FUNDS, DECEMBER 31, 1934

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

Name	Maturity	Interest	Principal
City of Belleville	1940	4%	7,000.00
City of Brantford	1941	4%	2,000.00
Town of Burlington	1947	6%	1,419.56
Town of Burlington	1948	6%	744.74
Town of Dunnville	1942	5%	2,065.12
Township of Etobicoke	1947	5%	306.30
County of Grey	1941	6%	4,000.00
City of Hamilton	1940	5%	1,000.00
City of London	1943	4½%	1,000.00
Township of Nepean	1937	5%	803.49
Township of Nepean	1946	5%	1,000.00
Township of Nepean	1947	5%	1,000.00
City of Oshawa	1937	5%	2,000.00
City of Peterboro	1946	5%	4,000.00
Town of Port Hope	1951	4½%	1,040.27
City of Brantford	1944	4½%	1,000.00
City of St. Catharines	1935	4%	3,000.00
Town of Strathroy	1942	5%	360.14
Town of Strathroy	1943	5%	1,478.13
Town of Sudbury (Default)	1934	5%	119.25
City of Toronto	1938	6%	2,000.00
City of Toronto	1940	5½%	1,000.00
Township of Toronto	1936	6%	1,000.93
Town of Walkerville	1937	4½%	804.49
Canadian National Ry. Co.	1954	5%	9,500.00
Dominion of Canada	1957	4½%	500.00
Dominion of Canada	1940	4½%	1,500.00
Dominion of Canada	1946	4½%	500.00
Town of Smith's Falls	1935	5%	1,000.00
Town of Smith's Falls	1936	5%	750.00
Canadian National Ry. Co.	1954	4½%	1,000.00
Province of Ontario	1948	5%	1,000.00
Province of Saskatchewan	1944	5%	1,000.00
City of London	1944	5%	1,000.00
Village of Forest Hill	1949	5%	231.64
City of Brantford	1944	5%	2,000.00
Hydro-Electric Power Comm. of Ontario...	1970	4¾%	1,000.00
Hydro-Electric Power Comm. of Ontario...	1957	4%	300.00
Dominion of Canada	1943	5%	500.00
Dominion of Canada	1944	4½%	2,000.00
Dominion of Canada	1958	4½%	1,700.00
Dominion of Canada	1959	4½%	21,400.00
Dominion of Canada	1956	4½%	1,500.00
Dominion of Canada	1941	5%	3,000.00
Canadian National Ry. Co.	1956	4½%	28,000.00
City of Toronto	1942	5½%	500.00
Canadian National Ry. Co.	1969	5%	1,000.00
City of Hamilton	1941	6%	2,000.00

Name	Maturity	Interest	Principal
Province of Ontario	1946	5½%	1,200.00
Province of Ontario	1950	4½%	500.00
Dominion of Canada	1945	4%	700.00
City of Belleville	1943	4½%	1,000.00
Hydro-Electric Power Comm. of Ontario....	1952	3½-5%	1,000.00
Dominion of Canada	1949	3½%	100.00
Mortgage, Inter-City Investments Ltd., 17 Kilbarry Road, Toronto	1933	6½%	10,125.00
Mortgage, Inter-City Investments Ltd., 19 Kilbarry Road, Toronto	1933	6½%	10,125.00
Mortgage, Mary and Louis Feader, 186 Simcoe St., Toronto	1934	6½%	4,000.00
Mortgage Sidney P. Scott, 63 Westmount Ave., Toronto	1935	6½%	4,800.00
Mortgage, Zimran Gadsby, 136 Snowden Ave., Toronto	1936	6½%	7,500.00
Mortgage, E. M. Ross, 17 Dartmouth Cres., Toronto	1936	6½%	2,400.00
Mortgage, Dan Bratty, 19 Dartmouth Cres., Toronto	1936	6½%	3,200.00
			169,674.06
Cash uninvested			31.73
			\$169,705.79

BISHOPHURST ENDOWMENT FUND

Town of Oshawa	1937	5%	1,017.16
Township of Saltfleet	1939	5%	1,138.01
Township of Saltfleet	1947	5%	1,113.71
Dominion of Canada	1959	4½%	1,300.00
Dominion of Canada	1943	5%	200.00
Town of Smith's Falls	1936	5%	250.00
City of Hamilton	1944	6%	1,000.00
			6,018.88
Cash uninvested			79.17
			\$6,098.07

EPISCOPAL ENDOWMENT FUND

Name	Maturity	Interest	Principal
Town of Dunnville	1937	5%	1,618.09
Township of Etobicoke (Default)	1934	5%	453.05
Township of Etobicoke	1941	5%	341.04
Town of Galt	1954	5%	1,000.00
City of London	1940	4½%	300.00
Township of Nepean	1947	5%	937.71
City of Oshawa	1937	5%	1,000.00
City of Peterboro	1937	4¾%	5,000.00
City of Peterboro	1946	5%	5,000.00
City of Brantford	1944	4½%	1,000.00
City of St. Catharines	1935	4%	10,000.00
City of Stratford	1945	5%	4,000.00
Township of York	1941	6%	1,000.00
Township of York	1952	5%	1,000.00
Township of East York	1942	5%	1,000.00
City of Brantford	1944	4½%	500.00
City of Brantford	1947	4½%	500.00
City of Toronto	1946	5%	1,000.00
Hydro-Electric Power Comm. of Ontario	1957	4%	100.00
United Counties of Northumberland and Durham	1936	5%	350.56
Province of Saskatchewan	1939	5%	100.00
City of Toronto	1940	5%	1,000.00
City of Hamilton	1953	5%	1,000.00
Dominion of Canada	1959	4½%	7,900.00
Dominion of Canada	1958	4½%	2,100.00
Dominion of Canada	1957	4½%	200.00
City of Toronto	1951	5½%	5,500.00
Canadian National Ry. Co.	1969	5%	1,000.00
Dominion of Canada	1956	4½%	100.00
City of Hamilton	1941	6%	2,000.00
Province of Ontario	1946	5½%	400.00
Province of Ontario	1950	4½%	100.00
Dominion of Canada	1949	3½%	1,700.00
Hydro Electric Power Comm. of Ontario....	1952	3½-5%	100.00
Edna D. Palmer Mortgage, 69 Regal Road, Toronto	1935	6½%	7,000.00
Sarah E. Gayton Mortgage, 52 Westbrook Ave., Toronto	1935	6½%	2,395.00
			68,695.45
Cash uninvested			59.37
			\$68,754.82

SUPERRANUATION FUND

Name	Maturity	Interest	Principal
Town of Dunnville	1935	4½%	337.30
Town of Dunnville	1941	5%	1,966.79
Township of Nepean	1945	5%	664.51
Province of Alberta	1946	4½%	100.00
Town of North Bay	1938	5%	427.12
Town of Strathroy	1939	5%	1,038.78
Town of Strathroy	1941	5%	247.76
City of Stratford	1945	5%	3,000.00
Town of Sandwich (Default)	1933	5%	382.11
City of Sault Ste. Marie	1943	5%	1,000.00
Town of Sudbury (Default)	1934	5%	1,000.00
City of Toronto	1936	4½%	1,000.00
City of Toronto	1938	5½%	1,000.00
City of Toronto	1939	5½%	1,000.00
Town of Walkerville	1943	4½%	772.51
Township of York	1941	6%	1,000.00
City of Hamilton	1936	5%	500.00
City of Brantford	1944	4½%	1,000.00
Prov. of British Columbia	1954	5%	3,000.00
Village of Swansea	1938	5%	438.32
Township of York	1942	5%	500.00
Canadian National Ry. Co.	1954	5%	1,000.00
Dominion of Canada	1937	5½%	250.00
Township of York	1944	5%	1,000.00
Dominion of Canada	1956	4½%	5,400.00
Dominion of Canada	1957	4½%	100.00
Dominion of Canada	1958	4½%	900.00
Dominion of Canada	1959	4½%	2,600.00
Canadian National Ry. Co.	1969	5%	1,000.00
Province of Ontario	1946	5½%	100.00
City of Montreal	1945	5%	2,000.00
Province of Ontario	1950	4½%	500.00
Dominion of Canada	1949	3½%	100.00
Toronto Real Estate:			
112 Douglas Ave.			3,118.51
114 Douglas Ave.			3,148.09
			41,591.80
Cash uninvested			16.86
			\$41,608.66

WIDOWS AND ORPHANS' FUND

Name	Maturity	Interest	Principal
City of Belleville	1940	4%	3,000.00
City of Brantford	1941	4%	1,000.00
Town of Dunnville	1936	4½%	352.48
Township of Etobicoke	1938	5½%	728.70
Township of Etobicoke	1939	5½%	823.78
Ont. West Shore Elec. Ry. (Guaranteed Goderich)	1938	5%	1,000.00
Town of Simcoe	1941	5%	1,404.85
City of Windsor	1942	5½%	310.22
Township of York	1938	6%	726.46
Township of York	1939	6%	830.05
City of Hamilton	1936	5%	500.00
City of Hamilton	1953	5%	3,000.00
Canadian National Ry. Co.	1954	5%	11,000.00
Town of Tillsonburg	1940	5%	460.83
City of Fort William	1940	5%	1,000.00
City of Toronto	1937	5½%	1,000.00
Township of York	1940	5%	500.00
Dominion of Canada	1943	5%	1,400.00
Montreal Tramways Co.	1941	5%	1,000.00
Dominion of Canada	1959	4½%	5,100.00
Dominion of Canada	1957	4½%	300.00
Dominion of Canada	1958	4½%	700.00
Dominion of Canada	1956	4½%	400.00
Monarch Mortgage & Investments Ltd., 60 shares			60.00
Province of Ontario	1946	5½%	100.00
Dominion of Canada	1945	4%	100.00
Province of Ontario	1950	4½%	200.00
Province of Ontario	1949	4½%	100.00
Hydro-Electric Power Comm. of Ontario....	1952	3½-5%	100.00
			37,197.37
Cash uninvested			233.67
			\$37,431.04

Securities checked by Messrs. Riddell, Stead, Graham & Hutchison, Auditors, as on 31st December, 1934.

REPORT OF THE DIOCESAN COUNCIL FOR SOCIAL SERVICE, 1935

My Lord Bishop
and Members of the Synod of the Diocese of Algoma.

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

With the whole of the Church of England in Canada we have grieved over the loss sustained by the death of the Reverend Canon Vernon, and desire to place on record our sincere admiration for his personal character, and our gratitude for all that he achieved as first General Secretary of the Council for Social Service. We also desire to place on record a similar expression of regret, esteem, and gratitude, as we remember the passing of Mr. G. B. Woods, for many years Honorary Treasurer of the Council. A memorial to these gentlemen has been instituted by the Council for Social Service, to be known as "The Vernon-Woods Memorial Award", an award of books to be competed for annually by the theological students in our colleges, and to be given for the best essay on a selected subject in the field of Social Science.

The Treasurer's statement for the year 1934 shows that the Diocese of Algoma was asked to contribute towards the Council's work in the Dominion the sum of \$245.00, but that only \$78 was received. The total asked for from the whole Church was \$16,000.00, the total received was \$11,000.46. The work of the Council for Social Service is of such importance that every effort should be made by the parishes and missions of our Diocese to pay our full apportionment, and the clergy are urged to preach special sermons about Social Service work on Sexagesima Sunday, and ask for generous contributions from the people towards carrying on the work of the Council. We are apportioned \$245 for this year 1935, and \$488 for each of the years 1936 and 1937.

We approve of the encouragement given by the Council for Social Service to the Canadian Church Army and recommend to both bodies the extension of Social Service work by the Church Army through both male and female agents.

In some of the older rural parts of the Diocese the population has gone down steadily in the past thirty years. As a result some organized townships have a population of less than 200. When a person falls ill and is unable to pay for doctor and hospital the township is expected to do so. It is impossible for a township of only 20 or 30 families to support a man, woman or child in hospital.

There is a great deal of malnutrition and near starvation in some of the rural parts. Malnutrition is the cause of tuberculosis in many cases. The Cowley Fathers and Sisters of St. Margaret are trying to help improve conditions in their own district, by giving information about better ways of farming and new ways of using such food as the people can raise. A young man from the Ontario Agricultural College at Guelph comes each summer to help in this, and the Sisters hold clinics to which mothers bring their children for advice and help. They also nurse cases of childbirth in the people's homes. Their resources are too limited to do more than touch the edge of the problem. It is a question whether some townships ought not to come under a provincial inspector who could see that cases of desperate need were relieved directly. This is specially needed for the medical care of the sick poor and the nourishment of children.

Magistrate F. W. Major, who so ably conducts the Sunday School by Post in this Diocese, was able, through the kindness of friends in the older

parts of the Province, to send a large number of presents last Christmas to the isolated homes of his scholars, relieving necessity and giving encouragement to those greatly in need of such assistance.

We disapprove of the holding of political meetings on Sundays, believing that anything which tends to hinder the public worship of God also tends to spoil political idealism and efficiency.

We believe that the use of gambling methods and devices for the purpose of raising money for Church purposes impairs the moral influence of the Church and tends to discourage voluntary giving.

We are grateful to the Dominion and Provincial Governments for what has been done to provide employment and other relief for the victims of the present economic depression; but we are convinced that serious emotional distress, deterioration of character and physical impairment must be the result of failure in relief programmes to make provision whereby young men and women can marry and make homes. We believe also that serious attention should be given to the problem of providing wholesome employment for **youth** of both sexes to prevent moral and physical deterioration. We do not believe that the taxation of cheap popular amusements is justified when the recreational needs of our people are so great owing to the depression and unemployment.

We welcome the Woman's Auxiliary to the M.S.C.C. in their undertaking to foster Social Service work in Canada. We gladly recognise much valuable work already done in this direction, but we now congratulate the organization on having made this a regular part of its programme.

We call the attention of the Church to the effective work being done by the Rev. J. B. Lindsell in the Sanatoria at Gravenhurst, by the Rev. A. J. Bruce in the Industrial Farm at Burwash, and by the Rev. C. F. Hives, Principal of the Shingwauk Indian Residential School. The work of these good clergymen is of course primarily spiritual, but much of their work justifies the inclusion of this appreciation in this report, and we trust that proper encouragement will be given to them by those they serve and by the Church. Particularly it would seem that more adequate recognition and support should be given to the work of Mr. Bruce at Burwash, and we ask the Executive Committee of this Synod to do all in its power to assist the Bishop in encouraging this work.

We share in the humiliation and anxiety caused through national greed, national ambition, national arrogance, and national fear, the evils which bring about international warfare. As citizens of the Kingdom of God, pledged at our baptism to fight manfully under Christ's banner against sin, the world and the devil, we realize that we would be lacking in our loyalty and courage if we supinely permitted evil men to destroy good. We realize that under some circumstances the use of adequate force for the restraint of aggressive evil is the only practical way of securing the survival of the good; but we realize that force is repressive and not creative in this connection; and so we believe that Christian men are called by their profession to enthusiastic endeavour to eliminate the evils which cause international warfare, by creating international good-will and co-operation by every means within their power.

With regard to economic conditions in our own country as well as in the world at large we desire to draw the attention of the members of this Synod and all those whom they represent, to what was said by the Bishops

of the Anglican Communion at the last Lambeth Conference, and to remind them that our own General Synod sought to give emphasis to these highly significant words:

"Neither industry nor commerce nor finance lie outside the borders of the Kingdom of God, for at every point they touch human values and depend on human motives, and nothing human is alien to Him who came that men might have life and have it more abundantly

"We desire to emphasize our conviction that the pursuit of mere self-interest, whether individual or corporate, will never bring healing to the wounds of society. This conviction is at once exemplified and reinforced by what has happened in and since the war. Nor is this less true when that self-interest is equipped with every advantage of science and education. Our only hope lies in reverent allegiance to the person of Christ, whose law is the law of love, in acceptance of His principles, and reliance on His power.

"An outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle of co-operation in service for the common good in place of unrestricted competition for private or sectional advantage."

All of which is respectively submitted.

(Signed) H. A. SIMS,

Chairman of the Council for Social Service
of the Diocese of Algoma.

REPORT OF THE DIOCESAN BOARD OF RELIGIOUS EDUCATION

My Lord Bishop
and Members of the Synod:

The members of the Diocesan Board of Religious Education have carried on their work chiefly by correspondence. The Secretary arranged an itinerary for the Field Secretary of the G. B. R. E., the Rev. W. J. Bradbury, who conducted successful Teacher Training Courses lasting one week in each of the following centres: Fort William, Port Arthur, Sault Ste. Marie, North Bay.

The Field Secretary also visited the Cowley Fathers' Missions and addressed groups of parents and children in many places.

The Rev. W. J. Bradbury, in his report, expressed his satisfaction with the response to his efforts in the Diocese.

Circulars concerning the work of the G. B. R. E., have from time to time been circulated among the clergy.

Yours respectfully,

W. A. HANKINSON.

ALGOMA SUNDAY SCHOOL BY POST

To the Bishop and Members of the Synod:

Three years ago the Sunday School by Post was divided, the S. S. J. E taking over the care of the members within their sphere of work, while I continued to care for the balance of the Diocese. The Fathers were able to give more personal attention to the children in their Missions so that their membership increased more rapidly, till they now have a membership of approximately 500, while my section has a membership of only 750.

The work has been a pleasure to me. The effect of the work throughout the Diocese is not easy to estimate, but remarks of the clergy lead one to believe that good work has been done.

We have received financial assistance from many sources. The Algoma Association has been very generous to us. The Algoma W. A. and the

Dominion W. A. have also been generous, and we owe a great deal to the G. B. R. E., and particularly to the Rev. D. B. Rogers, M.A., Editorial Secretary, and to Sunday Schools and other organizations which have contributed to our funds.

I regret that it is necessary for me to cease to carry on this very good work, but it is imperative. I understand that the work is to be continued by most competent people. May the work go increasing in its usefulness to the lonely and isolated children in the remote parts of the Diocese.

Financial Statement for Triennium ending Dec. 31st, 1934

RECEIPTS

Algoma Association	\$	392.50
Algoma W. A.		175.00
G. B. R. E. Grants		175.00
Dominion W. A.		64.00
St. Simon's Sunday School (Toronto)		60.00
Members et al Donations		61.08
St. Thomas's Sunday School (Toronto)		43.70
Algoma Mission Fund		41.21
T. Eaton Co. Donation		25.00
Rosseau Mission		10.00
R. Simpson Co.		5.00
G. B. Nicholson		5.00
St. Barnabas Sunday School, Ottawa		5.00
Gore Bay W. A.		5.00
		\$1,067.49

EXPENDITURES

G. B. R. E. Supplies		876.41
Postage		163.61
Printing, Stationery, etc.		26.15
Balance		1.32
		\$1,067.49

F. W. MAJOR,
Superintendent.

REPORT OF "THE ALGOMA MISSIONARY NEWS"

The total circulation of the "Algoma Missionary News" is now 668. 173 subscriptions are paid to date, 337 are more or less in arrears, and 158 complimentary copies (including those to the clergy of the Diocese) are distributed.

The following is a summary of the finances for the year 1932-3-4:

RECEIPTS

Balance on hand	\$	1.49	
Subscriptions (including arrears collected)		518.31	
Diocesan grants		295.00	\$ 814.80

DISBURSEMENTS

Printing	\$	734.20	
Illustrations		38.48	
Postage		3.00	775.68
Balance on hand			39.12

FRED W. COLLOTON,
Editor and Business Manager.

REPORTS OF RURAL DEANS

ALGOMA

My Lord:

I beg to submit the following report from the Deanery of Algoma. As you know it is a long rambling territory stretching along the North Shore for 130 miles from the Sault to Massey, taking in the Manitoulin Island and St. Joseph's Island. There are two parishes in the deanery, 15 missions, 5 of them doing some Indian work, not counting the Shingwauk School. During the triennium I have visited the whole Deanery once, and most of the places on the North Shore twice. We have held three deanery meetings, all of which were most profitable. I think I may say at the present time, that the missions and parishes are well manned. All seem to be doing good work and are progressing. One of our lay readers reports that his people are very satisfied with themselves, and are quite content if they are left alone. I fear that many of our people are the same. I know that I have felt it for a long time.

I would wish to point out to this Synod the very special work that Fr. Clarke is doing at St. John's in the See City, and also the splendid work that the Rev. R. M. Taylor is doing at Mindemoya. He is working in a field which had not been touched since I left the Island 21 years ago. He has built up three loyal congregations there, has opened a church at Providence Bay, and is planning to open a new church at Mindemoya in the near future. He has succeeded in getting many gifts for his churches, both from his own people and from others whom he has been able to interest in his work. Fr. Stump's work at Whitefish Falls is also entitled to special mention. Here we have a unique work in the Diocese. The Indian and the white work are carried on together, and the school which is conducted by Mrs. Stump is run as a parish school. Fr. Stump gives religious instruction twice a week. I understand that there has been a disastrous fire at this place the extent of which has not been reported to me.

The Rev. D. J. Wall has succeeded in gathering the people of St. Joseph's Island around him, and it looks as though the troubles of the past would soon be forgotten. The people of Gore Bay have made extensive repairs to their parsonage after the fire, and have made improvements to the church.

Time will not permit me to report everything that has been done throughout the Deanery. All of our priests are devoted workers, though there be but little to show but "the daily round, the common task". I have found that the churches are all kept clean, the services are regular and dignified, and the parish registers are all carefully kept. I believe that an earnest effort is being made to pay the mission apportionments, and the various assessments, as well as the stipend quotas. All the places that I have heard from are planning Confirmation classes in preparation for your Lordship's visit this summer.

At Little Current they have installed a new lighting system in the church; Massey parsonage is to have a new roof. The debt is paid off the Korah Church, and the congregation is prepared to go on with the completion of the building. In Blind River we are trying hard to hold things together. This is not an easy task with 75% of the people on relief. We paid all of our obligations last year but \$7.00 and this year we hope to do even better. The Carpenter-Hixon Company has sold out to a Canadian lumber company, which expects to start bush operations in August, and if

they do we can hopefully expect the mill to run next summer. If so, things will begin to look up for us again. In the period of waiting we are losing quite a number of our members.

All of which, my Lord, I respectfully submit.

RICHARD HAINES,
Rural Dean of Algoma

MUSKOKA

My Lord Bishop:

Since June 1932 there have been four Ruridecanal meetings in the Deanery,—at Huntsville, Parry Sound, Bala and Bracebridge, all of which were well attended. Papers were read by the Rev. Provost Cosgrave on "The Oxford Movement", the Rev. S. Turner on "Preaching and Reading", the Rev. R. F. Palmer on "The Healing Tradition of the Church", and the Rural Dean on "The Visitation of the Whole and the Sick."

At the meeting at Bala, Sister Ethelwyn, from the Sisters of St. Margaret recently established in Bracebridge, gave a very interesting account of the origin of their Order, and the work they were doing in the missions in the District.

The preachers at the Deanery services were the Provost of Trinity at Huntsville, Canon F. H. Hartley at Parry Sound, the Rev. S. Turner at Bala, and the Rev. H. G. Hiscocks at Bracebridge.

Motions regarding the election of delegates to the Provincial and General Synods, together with a motion regarding the arrears of the Diocesan Expense Fund, were read before the Deanery, and the result of the discussions sent to the Executive Committee.

The Deanery in common with others in the Diocese has been passing through a time of much financial difficulty and distress, nevertheless, it has contributed to the Diocesan Expense Fund, and the Algoma Mission Fund during the triennium the sum of \$4,181.60, and in addition to this has also contributed generously to the Restoration Fund, Social Service, G. B. R. E., and Missions to the Jews. This is an achievement of which, I think, in the circumstances, we have no reason to be ashamed.

His Lordship, the Bishop of Algoma, has made three Episcopal Visitations, generously giving us the whole of August in 1932 and 1934 and three weeks in October, 1933. On his return from England, Confirmations were held in nearly every parish in the Deanery.

Three Ordinations have been held in the Deanery during the triennium,—at Bracebridge, at Gravenhurst and the Collegiate Chapel of the S. S. J. E. We are deeply grateful to the Bishop for consenting to arrange this, as there can be no doubt they have been of great help in deepening and strengthening the spiritual life of our people. In September, 1933, the Collegiate Chapel of the S. S. J. E. was consecrated, nearly all the clergy of the Deanery being present, together with those from other parts of the Diocese and large numbers of the laity.

In November 1933 His Excellency the Governor General of Canada came to Gravenhurst and attended service at St. James's Church, himself reading the lessons.

Early this year the Rev. E. A. Irwin, Rector of Cobalt, was stricken with serious throat trouble which has laid him aside for several months. Circumstances made it imperative that he should continue to hold his parish, and the Bishop appealed to the Deanery for assistance in carrying on the work. A schedule has been drawn up lasting to the end of July and the clergy of the Deanery are carrying on the work in the Cobalt parish till then. An appeal to the clergy of the Diocese for help towards travelling has met with a very generous response, and this with a generous contribution from the Bishop and the Toronto W. A. has resulted in providing more than sufficient to take care of the necessary disbursements. I am deeply grateful to my brethren for the prompt and kindly offers of assistance.

Since the last meeting of Synod I regret to say that the Parish of All Saints', Huntsville, has reverted from a rectory to a self-supporting mission, as its finances were in bad condition. However, under the able leadership of the Rev. E. R. Nornabell who took charge last October, steady improvement has been maintained; and by the next Synod I do not think there is any doubt it will once more be a rectory.

Last year in July, Christ Church, Port Sydney, celebrated its Diamond Jubilee as a parish. The church was filled with residents and summer visitors, and the services were most inspiring.

During the triennium the Rev. G. H. Phillips has kindly taken charge of Maganatawan in addition to his own work. This has entailed a great deal of additional driving and visiting. It is doubtful whether Maganatawan will again be in a position to support a resident clergyman.

The church at Christie Road near Parry Sound has been moved to Orrville in the Mission of Sprucedale under the care of the Rev. R. K. Bamber. The church has been unused since 1927 and was rapidly disintegrating,—another year or so and it would have been in ruins. It is now erected in a prominent position at Orrville, and there is every reason to hope that in a few years it will be a lively spiritual centre for a large district.

A house has been purchased for a parsonage at Bala, and fills a long-felt need.

The Parish of Gravenhurst has unfortunately been forced to go temporarily on the Mission Fund. The failure of the Ditchburn Boat Works, the closing of Calydor Sanitarium, and the death of two generous supporters of the Church have made serious inroads on the finances, but there are already signs of increasing prospect, and I have great hopes that assistance from the diocesan funds will not be required for long. There are at present but three Rectories in the Deanery, Bracebridge, Rosseau and Parry Sound. Of these Bracebridge stands out as having made no reduction in the Rector's stipend and having paid in full its assessments amounting to \$835.49 for the triennium. And I have left to the last the wonderful ever increasing work of the S. S. J. E. They have now 33 mission centres, have built several new churches without a cent of debt on them, and are bringing to the settlers in their large district untold help both spiritual and material, in addition to their own work. They are always willing, if possible, to take care of any supply needed in any parishes of the Deanery. I am extremely grateful to them for their help during my illness last year, and also for supply at Emsdale on two occasions during the illness of the Rev. E. H. Rudge, and also at Gravenhurst and Cobalt.

Nor must I forget the work of the Sisters of St. Margaret, who have been established in Bracebridge since 1933. The value of their services to the community in the S. S. J. E. missions in teaching, nursing, and other

capacities can never be fully estimated. Many lives have been saved through their care and unselfish hospitality, many have been confirmed through their influence, and both in Bracebridge and the surrounding country their presence has been a wonderful blessing.

In conclusion may I thank my brethren of the Deanery for their kindly courtesy and consideration to me, and their unflinching welcome when I make my visitations.

J. B. LINDSELL,
Rural Dean of Muskoka.

NIPISSING

My Lord Bishop:

The clergy and the congregations of the Church in the Rural Deanery of Nipissing find many reasons for encouragement in their work in spite of difficulties caused through changes in the realms of thought and economics. They value greatly the regular visitations of the Bishop, who always brings with him inspiration and a realization of our unity with the Universal Church.

The Rev. B. H. Wood reports from Capreol that the financing of the Gillmor Memorial Hall still gives considerable anxiety, there being a pressing need at the present time for over \$6,000 to pay interest and outstanding accounts. The congregation, however, have been able to make some headway in reducing other indebtedness, and hope soon to be able to concentrate on dealing with the Memorial Hall problem.

From Coniston the Rev. Canon Simpson reports that in the various parts of his scattered field the congregations have been diligent in repairing, decorating and otherwise improving the property of the Church, and that in a number of places the work has been largely done by volunteer labour.

At Espanola now under the charge of the Rev. A. P. Scott, in spite of the very serious unemployment situation, the church has been redecorated.

Copper Cliff is keeping its church in good condition. The Rev. A. J. Bruce goes to Burwash regularly and is in close contact with the men there. He would welcome correspondence from clergy who know men who are confined in Burwash, so that he might be able to remind them that encouragement to reform will be given them.

The Rev. P. F. Bull, of Sudbury, reports that extensive repairs to the roof of the church are becoming necessary, but that all other repairs and decorations have been well looked after.

St. John's, North Bay, is having difficulty in financing the Parish House, and this is having its effect on other necessary work. Part of the church spire recently fell down and extensive repairs were necessary, but have been completed.

St. Brice's Church, built and opened since last Synod, is a very good looking and convenient edifice. The burden of debt upon it has been relieved by the sum of \$1,000 received from England. This leaves the debt at \$5,000 which seriously hampers the work of the Church.

The Rev. Canon Piercy, of Sturgeon Falls, finds the difficulties caused through the closed mill do not tend to decrease, but he and the congregation

of Cache Bay have improved matters in that place by moving the church to a much more accessible site.

The Mission now in charge of the Venerable Archdeacon Burt is a union of the Missions of Callander, Powassan and Nipissing. Obviously this is a larger area than one man can adequately serve, although the greatly improved roads have changed the situation. It may be that by adding Trout Creek to the Sundridge and South River Mission, one priest with assistance during the summer may be able to look after the area left. The congregation at Powassan has borrowed money to put the parsonage there in good condition. If this had not been done it would have become a ruin. The church at Nipissing was last year greatly improved by the addition of a good porch.

The Rev. W. M. Whiteley reports that the parish hall at South River is to be painted, and various repairs done to the church. These buildings are exceptionally well cared for. The church at Eagle Lake, which has been for a long time in very bad condition, has been almost rebuilt; the repairs including a rebuilt foundation, new floor and re-shingled roof. It is planned to replaster the outside walls this summer.

The building of the new road to Temiskaming which will be, we expect, completed this summer, will further increase the population north of North Bay. Already there is a considerable number of Anglican families in the district usually spoken of as Redbridge and arrangements for Church extension in that direction will be called for.

Two Annual Meetings of the Diocesan Woman's Auxiliary have been held in the Deanery, at North Bay last year and at Sudbury this year, and also one Deanery meeting at North Bay. Gatherings of this kind do a great deal towards stimulating interest and activity,—and the clergy of this Deanery in moving that the Rural Dean present to this Synod the proposals for Annual Deanery Meetings at which the laymen of the Deanery will be expected to attend to transact special business relating to the Deanery, were not unmindful of the possibility of holding some of these meetings at the time that Deanery or Diocesan Woman's Auxiliary meetings were being held, and felt that great good could come from such arrangements.

All of which is respectfully submitted.

H. A. SIMS,
Rural Dean of Nipissing

THUNDER BAY

My Lord:

The Chapter of the Deanery of Thunder Bay has had six meetings since the last Synod. Papers on various subjects of interest to the priests of the Church have been given by the clergy from time to time, and have always been most instructive.

It was the Deanery's good fortune to have the Rev. Fr. Tonks as a visitor during the celebration of the Oxford Movement Centenary, when he preached in several of the churches at the lakehead, and left behind him much fruit from his visit.

While the Deanery, due to its isolation, may be considered provincial in its outlook, it has nevertheless pledged itself anew to exert every effort to pay its Algoma Mission Fund in full.

We feel that there is a vast area of the Deanery not being reached by the Church, and do respectfully recommend for consideration the establishing of a missionary at large in the Deanery.

The temporal affairs at St. John's and St. Michael's are giving some worry, due to the fact that property is to be placed on the tax sale for non-payment of taxes.

The churches at Hymers and Dorion are in need of repair.

Murillo is making an effort to raise funds to repair the rectory and to paint the church.

All of which is respectfully submitted,

Faithfully yours,
L. I. GREENE,

Rural Dean of Thunder Bay.

TEMISKAMING

My Lord Bishop:

This Deanery extends from the boundary of Moosonee Diocese at Sesikinika on the North to Temagami on the South and includes the mining districts of Kirkland Lake and Matachewan and a large part of the Temagami forest reserve.

Kirkland Lake.

Kirkland Lake enjoys the distinction of being considerably the largest mission in the diocese. The population of the town and adjacent mining properties is, I understand, in the neighbourhood of 18,000, though a considerable proportion of these are foreigners.

The Rev. E. G. Dymond has been priest in charge for the last six years.

The parish roll gives the number of Church families as 120 with 45 individuals. There can be no doubt that there is a much larger number of Anglicans who have not identified themselves with the Church. There were 215 communicants on Easter Day and there has of late been an increase both in the Sunday congregations and in the number of communions made. The quota towards stipend has been increased from \$300 to \$650 during the triennium. The Diocesan Expense assessment has been paid up till the end of 1934.

There is a good Sunday School well staffed and a branch of the Woman's Auxiliary.

The church building is too small for the place and compare very unfavourably with the Roman and the United churches. Since the last Synod the inside walls have been plastered, a new furnace has been installed at a cost of \$175.00 and new pews at \$400.00. The exterior is to receive a coat of paint immediately.

There is a debt of \$100.00 on the hall attached to the church. When this is paid it should be possible to increase the stipend quota considerably.

There are two out-stations, Dane and Boston Creek, which Fr. Dymond visits occasionally during the summer months. Fr. Dymond has also been very much interested in the work among the Ukranians. He was instrumental in having one of their own priests sent there, Fr. Cusack, and for

some time their services were held in St. Peter's. They now have a church of their own.

Englehart.

The next mission to the south of Kirkland Lake is Englehart which, for the greater part of the triennium, has been under the charge of the Rev. F. E. Jewell. Besides being a divisional point on the T. & N. O. Ry., Englehart is the centre of a large and scattered farming district.

In Englehart itself there are 50 families and 118 communicants.

The quota towards stipend is \$300.00, to which Charlton adds \$100.00, Heaslip \$48.00, and Krugerdorf \$25.00, making a total of \$473.00, from the whole mission. Assessments and apportionments for 1934 were only paid in part.

The church building is altogether too small and unworthy for the place and is in poor condition. Major repairs needed would amount to over \$300, but what is really needed is an entirely new church.

The substantial brick parsonage is in good condition. There is a debt on it of \$1100.00, a loan from the Synod. The instalments and interest are being paid regularly. At the present time the parsonage is rented, the priest living in rooms at the hotel.

The attendance at services keeps up well and the people are loyally supporting Fr. Jewell. There are flourishing branches of the W. A. and the A.Y.P.A.

Heaslip, four miles south is in a healthy condition. Services are held here every Friday and on the second Sunday in the month.

Charlton has only a few families, but these are intensely loyal to the Church. Two services a month are held during most of the year.

Krugerdorf. The population in this neighbourhood is principally foreign, but the services of the Church, held periodically, are appreciated.

There are a great many settlers in the country parts surrounding Englehart in the townships of Brentha, Robillard, Savard and Sharp. It is impossible for Fr. Jewell singlehanded to look after these and to give them even occasional services. A student is to assist him during the present summer as in former years, but what is very badly needed is a car.

The United Church is very aggressive and seems to have plenty of men and money, and unless we are better equipped a number of our people will be lost to the Church.

Elk Lake.

At Elk Lake, a place which has long been decadent, we have 17 families and 30 communicants. The Rev. Norman H. Thornton, who went there as a student in 1932, remained in charge until February, 1934, and during that time did much to build up the mission. Unfortunately, since then nothing has been done to provide for them, not even a student being available last summer. Fr. Thornton visited the mission lately, and reports that there are still a few loyal Church people there who would be grateful if even only occasionally services could be provided. Not very much, however, could be counted on for stipend. The church building is in need of painting. The small parsonage is rented for a small amount. Registers are properly kept. Assessments and apportionments for 1934 were not paid.

Matachewan.—A mining settlement has grown up at Matachewan. The

population is, I believe, largely French Canadian, but undoubtedly there are a few Anglican families and individuals.

Gowganda.—There are also a few Anglican families at Gowganda who, when services are held at Elk Lake are able to attend occasionally.

New Liskeard.

New Liskeard is the most permanent and substantial town in the Deanery, and is surrounded by a large area of good farming country.

There are approximately 90 Church families and 125 communicants. The congregations have been very good of late, and after a period of difficulty the majority of the congregation now seem contented, and interested.

The Rev. E. A. Irwin left the parish in May, 1934, and for nearly four months there was no resident priest. The Rural Dean provided one service every Sunday, part of the time in the evening and part in the morning.

An amount of arrears on Fr. Irwin's stipend has now been paid. There is a debt of \$1125.00 on the fine church, this being a loan from the Synod. The interest payments on this have been kept up but payments on the principal are overdue.

The Rev. R. H. Fleming was appointed priest-in-charge in September, 1934, and is receiving the support and co-operation of the congregation.

The stipend quota has been increased this year and now stands at \$780.00. This, however, is, I submit, insufficient for a parish the size of New Liskeard and now that the majority of the people profess to be satisfied, it is only right that they should return to their former status and cease to receive a grant from the Mission Fund.

The Diocesan Expense Fund assessment for 1934 has been paid.

There are a number of flourishing organizations in the mission — a Young People's Association, Woman's Auxiliary, Junior Auxiliary, Parish Guild, Men's Club and Altar Guild.

Hanbury.—At Hanbury, seven miles north of New Liskeard, where we have a nice little church, a service is held on every second Sunday afternoon during the summer months.

Halleybury—

Halleybury has suffered considerably through the gradual decrease in Church population. Most of the people, outside Provincial Government officials, are directly or indirectly dependent upon the mining industry, as promoters, consulting engineers, prospectors, labourers, or merely speculators. The number of Church families is now under 100. It still has the status of a rectory though the stipend has been reduced during the past year to \$1,500.00. To maintain its position has involved an unceasing financial strain and the parish at the present time is faced with a considerable indebtedness including arrears of taxes and a mortgage debt upon the rectory.

The Diocesan Expense assessment for 1934 has been paid.

The church building is in good repair and is, without exception, the finest church in the Diocese.

The Sunday School is very small, due more to lack of children than to non-attendance.

There is a strong branch of the Woman's Auxiliary and a Girl's Auxiliary.

The present Rector has been in charge for over sixteen years.

North Cobalt—

There are now only four Church families left in North Cobalt. Mr. H. A. Day, honorary Lay Reader, of Haileybury, held services for a short time but was discouraged by the small attendance. The loyal communicants attend services at Cobalt or Haileybury from time to time.

There is a good church building the insurance on which has lapsed. It is well worth considering the possibility of moving this church either to Englehart or Temagami. The parsonage, for which we paid \$500.00 about ten years ago, has been seized for taxes. It was no longer of any use to the mission.

Cobalt—

The Church in Cobalt has suffered very much from the gradual closing up of the silver mines for which the town was famous. At present there is only one large mine in operation, though a few smaller properties are being worked again now that the price of silver has advanced. While there is still a comparatively large population, the men are working away from home in other mining fields. There are 90 Church families, but the number continues to decrease.

The present Rector, the Rev. E. A. Irwin, was appointed in April, 1934. Owing to poor health he was compelled to give up his duties entirely last February but after having undergone an operation on his tonsils he is now back in the parish and hopes that after the six months' rest prescribed by his doctor, he will be able to resume his work.

The services during the interim have been provided for through the kindness of the Rural Dean and clergy of Muskoka Deanery, including the Cowley Fathers, and Mr. Hawkin a very faithful and efficient lay reader.

Since the last Synod Cobalt has become a mission. The amount of the quota paid is \$900.00. There are two parish organizations, the W. A. and the Guild, both of which contribute largely towards meeting the budget. There is also a good Sunday School.

Latchford—

The church building here is rapidly deteriorating. There are only two or three Church families. Efforts to hold services have met with little encouragement.

Temagami—

At Bear Island, in Lake Temagami, we have a very attractive little church. A few of the Indian families here are Anglicans and one or two white residents. A student is usually sent here for the summer months. Unfortunately a nondescript evangelist has entrenched himself on the island and has done much to disturb and entice away the Indian children, both Anglican and Roman.

At **Temagami Station** we have several families and an effort is to be made this summer to give them at least occasional services.

F. H. HINCKS,
Rural Dean of Temiskaming.

RURAL DEANERIES OF ALGOMA**ARCHDEACONRY OF ALGOMA****Deanery of Algoma**

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

Deanery of Thunder Bay

Fort William, 3 parishes	Nipigon
Port Arthur, 2 parishes	Schreiber
Oliver, with St. Michael's	White River
Port Arthur	

Deanery of Manitoulin

Little Current	Sheguiandah
Gore Bay	Silverwater
Manitowaning	Whitefish Falls
Mindemoya	Espanola

ARCHDEACONRY OF MUSKOKA**Deanery of Muskoka**

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

Deanery of Nipissing

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

Deanery of Temiskaming

Haileybury	Englehart
Cobalt	Elk Lake
North Coablt	Kirkland Lake
New Liskeard	