

JULY, 1911

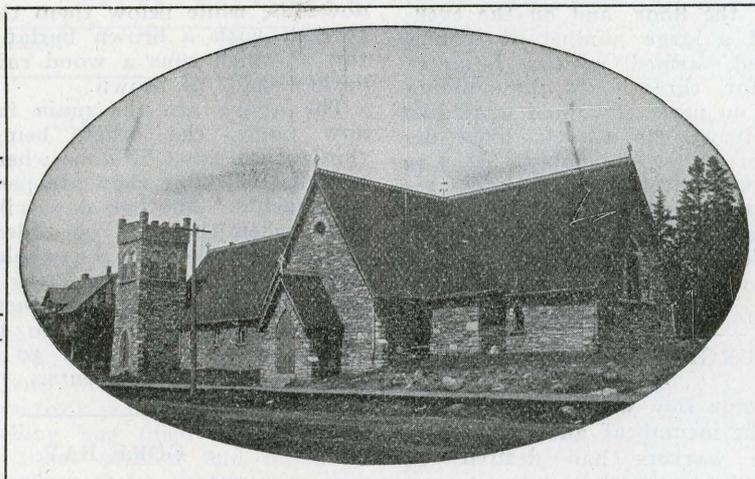
Now it is high time to
awake out of sleep.



The maketh His sun to rise
on the evil and on the good.

The Algoma Missionary News

The Official Organ of the Diocese of Algoma



Bishop:

The RIGHT REV. GEORGE THORNELOE, D.D., D.C.L., Sault Ste. Marie, Ont.

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Principal of the Shingwauk and Wawanosh
Indian Homes, - - - Sault Ste. Marie, Ont.

CHURCH BUILDING AT COPPER CLIFF.

D ID some one tell me that the days of "Bees" were over and the breed extinct? I am not qualified to speak for other places, but certainly it is a fact that a good swarm took place at Copper Cliff at the end of June.

Owing to the scarcity of funds the vestry decided to try to finish the building of the church by voluntary labour, and since then work has been going steadily forward every morning and every evening; so that every night left the church a little nearer completion.

At last came the laying of the floor, and this is where the "Bees" swarmed. The local football club offered to come in a body and lay the floor, and on the evening appointed a large number of young men assembled, armed with a hammer apiece, and for three hours the building rang again. You never saw men work like that before; it was as if their lives depended upon it. They did nobly. At 9.30 p.m. the workers broke off for light refreshments, promising to come another evening and finish off the bit of floor still remaining undone.

We intend to cultivate these "Bees."
N. P.

STURGEON FALLS.

O N Ascension Day was completed the plan the incumbent and his faithful women workers had desired to carry out this spring.

The improvements include a new hard wood floor in the chancel in which one step is added below the foot pace. The latter has been made wider than is often common, for the greater comfort of the minister. There is a new altar of white pine, made with open panels and a credence table of the same material. Behind the altar is a red arras serge curtain stretching all across the wall, while reaching three feet above the curtain is a dossal of red silk and gold figured tapestry with crimson velvet border on sides. The wings are also of tapestry with a green ground and figured in gold. All of the hangings with the brass rods and finials for the wings were procured in England, our good friend the Secretary of the English Association doing our shopping for us.

On the super-altar stands a beautiful brass cross set with amethysts, the gift of Miss Swinburne. So valuable a gift to our little church of St. Mary Magdalene was not thought of when we began to try to make our place of worship more worthy of the purpose for which it was erected. And when we accepted the offer of it we did not anticipate the reception of so valuable an ornament. Another gift for which we also express our gratitude is that of a pair of brass candlesticks from Rev. J. M. Ballard. Another gift is a green embroidered frontal. Our friends have been very good to us.

But there is more to say. The interior wood-work of the church has been painted throughout and the walls coloured with alabastine of a light grey above the window-sills, while below them the walls are covered with a brown burlap along the top of which runs a wood rail painted a darker shade of brown.

The above are the main improvements now made, the others being the little things that must be done when alterations are effected. But they are permanent improvements. Another day will come, we hope, when they will be added to—bit by bit, no doubt—until the whole scheme in mind will be finished in every detail.

The women of the church here are to be congratulated, for it is to their zealous efforts we owe the funds to obtain these much-needed improvements.

GORE BAY.

A LOCAL newspaper says: Rev. John Tate, formerly of the Anglican Mission of Gore Bay, has accepted the Incumbency of Thessalon offered to him by the Bishop of Algoma. He will leave Gore Bay probably about the end of July. The announcement of Mr. Tate's departure will be received with sorrow by his many friends on the Manitoulin. He is a man of great tact and earnestness in his work and has won the affection and respect of a large number of people during his pastorate here. All Saints Church as well as the other stations of Mills, Gordon and Kagawong, have made decided progress both financially and spiritually under his leadership. Mr. Tate takes with him the best wishes of a large circle of friends.



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COBALT.

THE members of the Woman's Auxiliary of St. James' Church and the ladies of the choir gave a very pleasant reception on Wednesday afternoon, June 21st, in honor of Mrs. E. P. S. Spencer. With a few appreciative remarks of her services in the choir and as president of the W.A., Mrs. A. N. Davis, a member of both organizations, presented the retiring rector's wife with a handsome leather travelling bag filled with ebony brushes and toilet articles and mounted with a small silver W.A. emblem.

THE TRINITY ORDINATION.

ON Trinity Sunday, June 11th, the Bishop held an ordination in his pro-cathedral church of St. Luke, Sault Ste. Marie. There had been a celebration of Holy Communion at 8 a.m. and Matins were said at 10 a.m.

At 11 o'clock the choir and clergy entered the church for the great service at which five men were made Deacons and two Deacons raised to the priesthood. The Deacons were Messrs. Percival Mayes, C. E. Emerson, P. Bull, G. H. Phillips, and H. A. Sims. The priests were Revs. J. Norman and L. A. Todd. Among the clergy present were the Ven. Archdeacon Gillmor,

D.D., Revs. Canons Piercy, Allman, Burt, French and Brooke, and C. W. Balfour, the Bishop's Chaplain. The preacher was Rev. Canon Allman.

In the evening Rev. L. A. Todd preached in St. Luke's and Rev. J. Leigh at St. John's.

By the election of the Very Rev. Dean Bernard, of St. Patrick's Cathedral, Dublin, to the Bishopric of Ossory, Ferns and Leighton, the Church of Ireland raises to the episcopate one who as a theologian, litterateur and man of affairs is widely known.

Rev. T. B. Holland and Mrs. Holland are rejoicing in the birth of a daughter to them on June 4th. The Bishop was to go to Grand River for a Confirmation on July 6th, when he was to baptize the infant.

The late Bishop Dowden of Edinburgh, was famous as a scholar. A book written by him has lately been published bearing the title, "The Mediaeval Church in Scotland." One chapter is on the Marriage Law of Mediaeval Scotland. He tells us it is well known that the peculiarities of the law of Scotland about wedlock are to be traced to the old canon law of Christendom, which regarded the solemnizing in facie Ecclesiae as essential, but solemnizing by a priest as non-essential, albeit the right and duty of every good Christian.



DIOCESAN NEWS

Algoma's Third Diocesan Synod

FIRST DAY

THE third Synod of the Diocese of Algoma is now a thing of the past, and it remains a duty to describe as briefly as may be something of its doings and surroundings.

The Synod of 1911 far exceeded in its membership that of the gatherings of 1906 and 1909. It had besides the Bishop no less than 40 clergymen and 25 lay delegates entitled to seats.

This marks quite a zeal for the Church's work in this scattered diocese, where distance makes for costly travelling expenses and expenditure of time. Only a day or two since the writer noted that one of our comparatively large and well-to-do dioceses in Ontario had an average cost for attending Synod of \$2. In Algoma it was not less than \$12, and this taking into account reduction in rates.

The people of Sault Ste. Marie are nothing if not generously hospitable, entertaining the Synod and at the same time the visiting members of the Diocesan W.A., which had its annual meeting on the same days. And all with one accord recognized the kindnesses extended by the people of St. Luke's pro-cathedral congregation led and organized by the rector, Rev. Canon Brooke and Mr. C. V. Plummer.

On Monday and Tuesday as trains arrived the visitors were met by their hosts and taken off to their homes.

On the eve of the assembling of the Synod was held a meeting of the Executive Committee at which business in hand was cleared up and the report to be presented to the Synod agreed upon. It was busy until 10.30 p.m.

Next morning, Wednesday, June 7th, 1911—a beautiful day—the

SYNOD WAS OPENED

with a celebration of Holy Communion in the pro-cathedral, the Bishop being the celebrant. The preacher was Rev. Canon Gould, M.D., the successor of Rev. Dr. Tucker as General Secretary of the M. S. C. C.

The service ended, the choir and clergy left the church by the west door in order of their entrance, the Bishop's staff being carried by Rev. C. W. Balfour. Not by way of criticism but stating a fact, it should be said that the musical part of the service had a more distinctly Church character than at previous Synods.

The next thing was organization. Clergy and laymen were assembled in the handsome parish hall of St. Luke's—in quarters immeasurably superior to those occupied before and which were appreciated and praised by all—when the Synod was constituted and organized by the calling of the roll of clergy, the proving of lay delegates and the election of hon. clerical and lay secretaries. The latter were re-elected to office, viz., Rev. Canon Piercy and Mr. C. V. Plummer.

All then departed from the hall to the rooms to enjoy a

LUNCHEON

provided by the local branch of the W. A. for the members of the Synod and of the Diocesan W. A. On the day following, too, we together again enjoyed the kind hospitality of the ladies. No need to say these chatty hours of refreshment were enjoyed by all, nor that the Bishop's words in thanking our good friends voiced the feelings of all:

When the Synod reassembled to hear the Bishop read his Charge the seats in the forward portion of the hall were well filled by members, while the visitors' seats in the rear were nearly all occupied by the ladies of the W.A. and other visitors. The Bishop held the attention of his hearers for more than an hour and a half as he brought forth subject after subject of importance to the diocese as well as to the Church in Canada as a whole.

THE BISHOP'S CHARGE

At the outset he referred to the bereavement suffered by the Empire by the death of our illustrious King Edward VII. and to the succession of his son our Sovereign King George V. to the throne, who with

his consort Queen Mary was within a few days to be crowned in Westminster Abbey.

Following came references to the gaps left by death in Church circles, mention being made of chiefs in the Canadian Church in the persons of the Right Reverend John Dart, Bishop of New Westminster, and the Right Reverend John Philip DuMoulin, Bishop of Niagara. In the ranks of our own diocesan clergy mention was made of the death of Rev. Charles John Machin, Honorary Canon of Algoma.

OFFICIAL ACTS

The Bishop referred to some of his official acts since the last meeting of Synod (1909). Many have been the journeyings within the diocese and not a few without where duty called, travelling in the aggregate not less than 30,000 miles in the two years. Changes in the personnel of the clerical staff as well as to the incumbencies of cures were enumerated.

The Bishop had appointed Mr. A. C. Boyce, K.C., M.P., to be Chancellor of the Diocese, and now appointed Rev. H. A. Brooke to the vacancy in the list of honorary Canons caused by the death of Rev. Canon Machin.

FINANCES

Finances has always a place in Charges of Bishops of Algoma. This year is noted small increases in the several invested funds, the capital of which is shown to be

Episcopal Endowment Fund ...	\$ 61,583.05
Bishop Sullivan Mem. Sust. Fund	64,282.37
Widows' and Orphans' Fund.....	24,454.21
Superannuation Fund	7,455.11

Total amount invested \$157,774.74

The Episcopal Endowment is yet some way from producing the income pledged to the Bishop of the diocese. The Bishop Sullivan Sustentation Fund at the very least must be increased to a sum of \$100,000 if we are to give adequate support to our poorer missions when, in the not distant future, we can but expect missionary societies to withdraw their aid from us in the interests of newer and more needy fields. The W. & O. Fund has a capital utterly inadequate to our circumstances, while the Superannuation Fund is only a paltry, not to say ridiculous provision for the old age and infirmity of a body of

clergy such as ours. "One of the greatest of my anxieties," said the Bishop, "is this problem of making provision for disabled clergy. By the mercy of God we have been so far spared acute experience of need in this direction. But any day may bring it upon us like a flood. And what can we do if half a dozen, or even two or three of our faithful clergy should suddenly lose their power to work?"

Two other funds were mentioned—the Algoma Divinity Students' Loan Fund, for helping deserving candidates in the preparation for Holy Orders. It has proved of great value. The Church and Parsonage Loan Fund has helped, by way of loans, in the erection of churches and parsonages in poor and struggling missions. The Fund, amounting to \$2,075 is all lent. In view of their great practical value the Bishop would rejoice to see these funds increased.

CURRENT FINANCES

Speaking of current finances the Bishop adduced the fact that for the first time he had to speak of diocesan debt. Despite the most rigid economy—which means to some extent the starving of missions—and unusual efforts to collect money the Mission and Expense Funds are still \$600 overdrawn. It was comforting to reflect that this was not due to our people's diminishing liberality. The increase in money raised and in the population leaves the giving per capita to be within a cent or so as it was in 1908, namely some four dollars and three-quarters.

Our missionary giving has increased—\$1,261.77 in two years. Our paid agents at work—clergy and catechists together—have in the same time increased from 58 to 64. The amount of parochial debt throughout the diocese, largely due to the erection of churches and other buildings—\$103,744.17—shows that our work has been pushing on with vigor.

But the Bishop wished to keep in mind the persistent continuance of diocesan debt. The deficit had not been paid. Nay were it not for English liberality the debt would be very serious in its proportions. Discussing the why and wherefore of this the Bishop assumed it was due partly to imperfection of our system and machinery. Personal canvass of those who were described as irregular attendants at church was urged. To tax only habitual churchgoers savored of unfairness. The faithful

bear a heavy burden; the careless go free. But the Bishop feared there was the absence of giving to the work of the Church that high place in our scheme of life which really belongs to it. "What we need is a sense of proportion to enable us to put things in their right places—first things first and other things in order—first the Kingdom of God and His righteousness and other things in due submission to these."

	1909-10	1910-11	T'ls.
Church population.....	17,361	18,380	
Communicants	5,102	5,349	
Sunday School pupils.....	3,969	3,976	
Confirmed	441	402	843
Baptized	909	945	1,854
No. of clergy.....	47	52	
No. of catechists and readers	12	12	
Self-supporting parishes...	13	13	
Aided missions.....	49	51	
No. of churches.....	111	119	
No. of parsonages	40	45	
	1909-10	1910-11	Totals
Insurance, Churches ...	\$194,905.00	\$217,360.00	
Other Buildings ...	57,900.00	70,350.00	
Amount raised for objects outside the Diocese	2,825.83	3,833.77	\$6,659.60
Total amount raised for all objects.....	71,623.60	85,627.15	157,250.75
Total amount of parochial debt,			
Churches....	52,606.15	76,480.91	
Other Buildings ...	19,426.52	27,263.26	

SELF-SUPPORT THE IDEAL AIMED AT

It was not easy, said the Bishop, to convey an adequate impression of the condition of things. The country is gradually taking shape and settling down to business. The two years past have been years of consolidation. The country as a whole is finding itself. In some small way we are beginning to see what it will eventually be like. We are coming to realize that, as a great industrial and mining area, this broken and rugged country of ours is destined to play no unimportant part in the future development of our Dominion.

The Church ought to be making progress and taking form *pari passu* with the country which it occupies. As the country comes more and more to thrive on its own resources surely the Church ought, at least, to find more and more of the means required for its own subsistence. After reverence to the comforts, not to say luxuries, enjoyed in our thriving centres, the Bishop said, "Surely we ought soon—and why not now?—to be asking, 'Is it not time we were setting our faces deliberately towards the goal of self-support?'"

The great difficulty of rising to such a level in a brief period of time was recognized, but our faces ought to be set towards it. And it was true much has yet to be provided in the way of equipment—sites, buildings, etc. Moreover, the land is not yet covered.

And the ideal of self-support, to which he aimed, the Bishop thought might be approximately realized far sooner than even imagined if they only set their faces towards it in the right spirit—the spirit of self-sacrifice,—and according to our means—that is on the principle of proportion in all things. In considering self-sacrifice we sorely need a new fashion in Churchmanship—a fashion of saving money for Church purposes by the curtailment of our personal expenditure on luxuries and trifles. Concerning the principle of proportion the giving of tithes was seriously and strongly urged on all who believe in the gospel of a Crucified Redeemer.

WORK AMONG THE YOUNG

Another anxious feature of the present condition is to be seen in the imperfect training of the young. Many difficulties are found in our Sunday School work. Strenuous effort should be made to make them more efficient for teaching. The public services of the Church are rather for worship than the imparting of elementary knowledge to children. It is a duty to cooperate to the fullest extent with the Sunday School Commission of the General Synod in this matter. The Bishop commended to the loyal support of all "The Empire Sunday Scholar," a weekly S.S. magazine soon to be published by the S.P. C.K., and to promote its success of the venture.

DIOCESAN PROBLEMS

In discussing diocesan problems the Bishop expressed his deep sense of the value of the Executive Committee's work, and went on to speak of missionaries' stipends. The missionary pay list is not a public document, but it would supply edifying reading for an indifferent body of Churchmen. "It would tell them of educated men putting aside the prospect of a comfortable living in ordinary spheres of life in order to minister to the spiritual needs of their brethren and receiving in return the barest pittance by way of stipend." This the Bishop said not as the mouth-piece of a discontented body of clergymen,

but as a responsible officer of the Church. Our space is too limited to permit more than a few sentences of appeal and injunction uttered on this subject.

The second matter referred to a lack, in certain quarters, of loyalty towards the Executive Committee. The Committee has, at times, been sorely tried by missions which should have known better. These missions apparently regard the mission grant as a right to which they are entitled—unable to grasp the fact that the Committee is their benefactor, helping them to help themselves, and it is their bounden duty to strain every nerve to build up their cause into self-support.

FREE SEATS

A third matter was that of "free seats." Among the discouraging features in the outlook when the Bishop entered upon his work there was one feature that gave him no small satisfaction. There was not a church in the whole diocese which was not free and open to all comers. He had apprehensions now in this matter. In several of our largest centres the selfish spirit has so overmastered the spirit of missions that the freedom of the seats in church is little more than theoretical. We still perceive the "money test" objection to the pew rent system, but the "appropriation" system is well nigh as objectionable. Against it the Bishop earnestly protested. We must maintain, at whatever personal cost, the system of free and unappropriated seats in our churches.

THE INDIAN HOMES

The Indian Homes are upon a more satisfactory basis. The property has been deeded to the Synod free from all restrictions. They have been placed upon a better financial basis, and are under the care of a principal devoted to Indians in the person of Rev. B. P. Fuller. There is still a debt to be paid and some expenditure needed for equipment. The Indian Homes' Committee remains—essentially a Bishops' Committee—not a Committee of the Synod and he would recommend the appointment of a small Committee to propose some method of adjustment.

TRINITY COLLEGE

When the question of the removal of Trinity College, Toronto, to a new site was before him the Bishop had opposed the scheme, but that now the matter was

settled he called upon all under his influence and jurisdiction to do what they could to make the College, in every possible degree, successful under the new order of things. He continued:

"My opposition to change has not been mere usefulness. I have been honestly anxious to maintain the churchly and spiritual character of the college. There are abroad to-day many symptoms of a growing laxity respecting the Church's principles and traditions. There is an ominous revolt from all dogmatic instruction. Definite principles in religion are considered a sign of narrowness. The Church's sense of responsibility for her people is so feeble that under the fine phrase "comity of missions" she is tempted to hand over her scattered flocks in out-of-the-way places to any respectable communion before her in the field. Religious teaching has vanished from our public schools. Undenominationalism is in the air. Under colour of the reunion of Christians the very principles for which our fathers fought and died are being dropped out of sight. If we are to hold our own our colleges must be able to give our men the stamp of sound unswerving Churchmanship as well as high spiritual tone. Affiliation with great secular universities may help in many ways. Sometimes it may be the best that can be done. It is not likely to give much help in the matters to which I allude. This is a very old-fashioned view, I fear. But as an honest man I am bound to confess myself old-fashioned.

THE "NE TEMERE" DECREE

What the Bishop said anent the "Ne Temere" decree, we care not to summarize and content ourselves with producing the concluding paragraph:

"Christianity has taught us to place marriage upon the highest possible plane and to support and solemnize it with religious rites of the most sacred character. But these religious rites are not of the essence of marriage. The Church of Rome herself admits that the essence of marriage is the life contract made between the man and the woman concerned. Where such a contract can be proven and no impediment of pre-contract, affinity, or consanguinity can be shown, then the real and indissoluble bond of matrimony must be admitted to exist, even though there has been no religious ceremony at all. This in no sense detracts from the importance of

the religious ceremony, which is of the nature of a solemn blessing such as no Christian people should be content to do without, and without which marriage cannot be regarded as Christian marriage at all. But it does detract from the consistency and straightforwardness of the Roman authorities, who have the temerity to declare invalid, null, void and even sinful marriages against which can be alleged no impediment whatever in the way of previous contract, affinity or consanguinity, but whose only defect is that they have not been performed before a Roman priest and in accordance with Roman regulations. This is tantamount to saying that there is no such thing as lawful marriages, or legitimacy in offspring outside the Roman communion. And it convicts the authorities of that church of outrageous wrongdoing against morality and home life, when, by public statement and by social and ecclesiastical influence they carry matters so far as actually to separate persons duly married and to proclaim their children illegitimate. Against this wrongdoing it is right we should lift up our voice, demanding of our Government ample legislative protection."

PRAYER BOOK REVISION

Concerning Prayer Book Revision, which was described as a live question the Bishop went on to say there were three points which ought to be urged with emphasis.

(1) Care must be taken not to touch doctrine. And this may effectively be done by the alteration of rubrics as well as by changes in the body of the book.

(2) New forms and services should be submitted to a process of testing before the Church is permanently committed to them. To this end they should be put into an appendix.

(3) Liturgical knowledge being in its infancy in Canada we should be careful and humble in our handling of such a precious heritage as the Book of Common Prayer, which embodies the wisdom of the ages in its forms and principles of devotion.

The Bishop concluded with an expression of warmest thanks to his brethren of the clergy, the Diocesan officers, the great English societies, the Algoma Association in England, the W.A. and others.

In accordance with a motion adopted the Bishop appointed a committee which was to consider the Bishop's charge and to

report to the Synod.

Sundry notices of motion were then given and some correspondence read after which, being present and at the Bishop's request Rev. Canon Gould addressed the Synod on our Canadian Church missionary work until the hour of adjournment.

MISSIONARY MEETING

It has been a part of our regular order of things to have a diocesan missionary meeting in Synod week. It was held on the evening of our first day. The Bishop presided and the speakers were Rev. Canon Gould, M.D., and Rev. H. G. King.

SECOND DAY—EXECUTIVE COMMITTEE'S REPORT

After routine the Clerical Secretary, who is also the Secretary of the Executive Committee, presented and read the report of the committee. It was a review of work done since the last Synod and contained as well certain recommendations in connection with the administration of diocesan affairs.

For approval were submitted certain conditions upon which grants are to be made to missions from the mission fund. It recounted efforts made to increase and to "spin out" the fund, lamenting the meagre stipends received by our missionaries.

The M.S.C.C. apportionment, though a big thing from our view point, it had endeavoured to meet in full. The diocesan contributions, though somewhat short of the sum asked for, had largely increased.

The report recited its action respecting applications for mortgages and sales and minor grants made for exceptional objects.

Passing over, with a few words the loans made from our useful though too small Divinity Students' Loan Fund, at some length the difficulties in connection with the Indian Homes were dealt with and satisfaction expressed at the disappearance of some of the difficulties. There was good hope, too, that those not yet met or solved were well on the way to the desired end.

Concerning the Bishop's income the diocese was yet behind since the income pledged was not reached, though slightly increased. The matter it was said should not be permitted to drag.

The Swedish Mission at Port Arthur, proving a failure, the church building was in use by a new and growing English-speaking congregation.

Insurance, special collections and other

miscellaneous topics had a place in the report, while it is important that attention be drawn to a new scheme whereby assessments are to be made for the Diocesan Expense Fund. In future they are to be raised by a pro rata levy on (1) stipends of clergy or lay missionaries (grants from the Mission Fund being not counted); (2) salaries of parish officers, (3) general parochial expenses, and (4) expenditures for other parochial objects—the last not to include payments made for building or repair of churches, parsonages or parish halls.

Other reports were presented of which we notice that of the Treasurer of Synod, who besides the duly audited report to Dec. 31st last presented

AN INTERIM BALANCE SHEET

to 31st May, 1911. It certainly put a more encouraging face on things, for though the diocese is not out of debt, it does not now look like being overwhelmed. We print it under :

Dr.	
Bank of Commerce—	
Current Account	\$2,069.18
Savings Bank, General ...	2,682.69
Divinity Students' Acc.....	1,157.66
	\$ 5,909.53
Investments	158,301.26
Church and Parsonage acc. overdrawn	82.58
Mission Fund.....	561.71
	\$164,855.08
Cr.	
Expense Account.....	\$ 279.87
Episcopal Endowment Fund.....	61,693.38
Bishop Sullivan Mem. Sust. Fund...	64,489.87
Episcopal Income	1,215.38
Domestic Missions	36.34
Widows' and Orphans' Fund.....	24,540.71
M.S.C.C.	6.10
Superannuation Fund	7,571.50
Special Purposes	3,864.27
Divinity Students' Fund.....	1,157.66
	\$164,855.08

A Canon on Sunday Schools, recommended by the Executive Committee was next presented and with two amendments was adopted.

Rev. C. E. Hewitt then brought forward his motion for the adoption in the payment of clerical stipends of what is known as the "Quebec" system.

After a very general discussion it was referred to a Committee charged to report to this Synod.

ELECTIONS

The afternoon brought with it special business, viz., elections. The results of some are given. The delegates to the General Synod are: Rev. C. W. Hedley, Ven. Archdeacon Gillmor, Rev. Canon Piercy, Rev. Canon Brooke, Mr. C. V. Plummer, Mr. W. J. Thompson, Mr. Chancellor Boyce, Mr. J. J. Wells.

The Rural Deans nominated by the clergy to the Bishop and by him appointed were: Algoma—Rev. T. B. Holland; Muskoka—Rev. A. W. Hazlehurst; Nipissing—Rev. E. J. Harper; Parry Sound—Rev. Canon Allman; Thunder Bay—Rev. H. G. King.

The Executive Committee is composed of ex-officio members, appointed members and elected members. It is composed of: The Right Rev. the Bishop (Chairman) Ven. Archdeacon Gillmor, Rev. Canon Boydell (Bishop's Commissary), Rev. Canon Piercy, (Secretary), Rev. Canon Brooke, Rev. Canon Burt, Rev. C. W. Hedley, Rev. E. J. Harper, Rev. R. A. Cowling, Mr. A. C. Boyce, (Chancellor), Mr. C. V. Plummer, (Hon. Lay. Sec. of Synod), Mr. A. Elliot (Hon. Registrar), Mr. W. J. Thompson, Dr. Ard, Mr. A. S. Smith, Mr. W. J. Ard, Mr. T. J. Foster, Mr. J. J. Wells and Mr. W. F. Langworthy.

Ven. Archdeacon Gillmor, Rev. Canon Piercy, Mr. Chancellor Boyce, and Mr. F. H. Keefer were elected to represent Algoma on the Board of Management of the M.S.C.C.

The Committee appointed under the Canon on S.S. work are Revs. C. W. Balfour, F. H. Hincks, and T. N. Munford and Messrs. T. Harris, J. B. Way and T. J. Foster.

Though the hour of adjournment had been reached during a reconsideration of the Canon on Sunday Schools, the Synod decided not to adjourn until Archdeacon Gillmor had presented the report of the Committee on the Bishop's charge, nor then until it had agreed to begin business on the morrow an hour earlier.

THIRD DAY

The feeling of the House at 9 a. m. on Friday was one of impatience to get on with business. It was thought a pity that the evening previous had not been devoted to the matters in hand—that it had not had a night sitting. To get at close quarters at once the reading of minutes was

[Continued on page 83.]

CHURCH TEACHING

SOME ASPECTS OF OUR MARRIAGE LAWS.

The substance of an address given by Canon Kittson at the Synod of Ottawa

THE marriage question which is at the present time so generously discussed throughout the Dominion can only be intelligently considered by reviewing the conditions upon which the Province of Canada was transferred from the French to the British at the conquest and after. If it is admitted, as Canon Simpson seems ready to admit, "that when Quebec was ceded to the British an agreement was made that the French language should be retained and that the Civil Code of France should continue," then the claims of French Nationalists concerning their language and customs, as well as the oft-repeated demands of Roman jurisdiction over the laws of marriage must be conceded. On the other hand, if Kingsford, in his History of Canada (Vol. IV., p. 503), is right in stating that "the handful of people who surrendered at the conquest was granted no special privileges," then the claims of the Roman ecclesiastics in the Province of Quebec to control the State and to intervene in the courts of justice are not based upon the facts of history nor upon properly understood enactments of British legislature. It is the purpose of this address to show from history that at no time at or after the conquest were any special or exclusive privileges granted to the Church of Rome, or to the French Canadians individually, or to the Province of Quebec, known then as Lower Canada, either by the terms of the Capitulation of Quebec or the Treaty of Paris, or the various acts passed by the British Parliament.

1. At the capture of Quebec the French officials attempted to dictate the terms of the capitulation and demanded that the Church should have free exercise of its religion and that the jurisdiction of the Roman Catholic Bishop with all its rights, titles and privileges, as understood under the French King, should be recognized and conceded by the British. The answer to this far from modest demand was that the Roman Catholics would have granted to

them the privilege of the free exercise of their religion but that the questions concerning the jurisdiction of the Church and the titles of the Bishop would be deferred to some other time when the wishes and intentions of the King of England would be made known. The English assured them of the protection of the convents and of all ecclesiastical property. The free exercise of their religion meant freedom of worship in the administration of the Sacraments and in other necessary offices of the Church.

The policy of toleration begun here was always in the mind of the British Government and was reiterated through the instructions given to the various governors by the King of England.

2. When the terms of the Treaty of Paris were discussed the French made another attempt to have the former status of the Roman ecclesiastics recognized and established under British rule by inserting into the sections, concerning the future position of the Church of Rome in Canada, the word "civeant" or "as heretofore." The English objected to this word and instead stated "the Roman Catholic subjects may profess the worship of their religion according to the rites of the Roman Church as far as the laws of Great Britain permit."

This phrase was finally accepted by the French.

History tells us that at this period the laws of Great Britain only tolerated the Church of Rome and allowed it freedom of worship, but no jurisdiction was officially recognized within the Kingdom. Moreover the same Treaty of Paris contained these terms: "The King of France cedes and guarantees to his Britannic Majesty, in full right, Canada and its dependencies—and makes over the whole—in the most ample manner and form without restrictions and without any liberty to depart from the said cession and guarantee." The claim now made by high ecclesiastics and by political agents that Quebec demands what is really hers by guaranteed treaty rights is not based upon facts of history nor upon the records as given by the Canadian Archives in Ottawa and Quebec.

[To be concluded next month.]

The Algoma Missionary News

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REV CANON PIERCY, STURGEON FALLS, ONT.

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The REV. CANON PIERCY,
Sturgeon Falls,
Ontario.

Subscribers and friends are asked to bear in mind that all receipts beyond what are necessary to defray the bare cost of publication and management will accrue to the Diocesan funds. This being so, it is hoped that the friends of the missionary work of the Diocese everywhere will not only send in their own subscriptions promptly, but also induce others to subscribe for the paper.

THE SYNOD.

[Continued from page 81.]

dispensed with, and the house plunged at once into the consideration or reports.

That on the Bishop's charge was soon adopted and the two committees—one on Invested Funds, and another on Indian Homes—quickly appointed.

The Committee on the "Quebec" system came next with a report, which after some debate and the submission of two amendments, was with the latter lost, and the subject drops.

The report of the Principal of the Indian Homes, Rev. B. P. Fuller, was received with marks of approval and Mr. Fuller thanked for it.

The report of the Executive Committee was substantially adopted, an amendment of importance making more clear the intention of the Committee.

A motion standing in the name of Rev. C. W. Hedley, to amend Article 4 of the Constitution by increasing the number of lay delegates to Synod in certain conditions was carried, but not by a majority sufficiently large to make it effective without confirmation.

Other reports of less importance having been dealt with the Synod readily adopted a resolution welcoming the introduction of the weekly Sunday School magazine, entitled

"THE EMPIRE SUNDAY SCHOLAR,"

strongly urging the adoption of the same by all the Sunday Schools in the Diocese of Algoma.

The matter of the Invested Funds was referred to the Executive Committee.

A resolution, deprecating the overriding of civil right and liberties of a free people by the Roman Catholic "Ne Temere" decree, and requesting the General Synod to take necessary action to secure the justice, equity and safety of our marriage laws was adopted.

Following came resolutions of thanks to societies and individuals and the appointment of auditors.

The business having been conducted the Bishop prorogued the Synod and gave his blessing.

NOTES

On all sides were heard praises of the new parish hall.

The next regular Synod will be summoned in 1914. Some Churchmen in the west end of the diocese would rejoice to be the hosts of the Synod, but the expense of holding the gathering in Fort William or Port Arthur preclude it, at least, for some time. And the Western men see it.

There were daily services in St. Luke's during the Synod—7 a.m.—Holy Communion; 9.30 a.m.—Matins; 5.30—Evensong.

Missionaries and laymen who live as far apart as those in Algoma do make the occasion of the Synod a glad reunion of old friends and a welcome to new ones.

There was a reception given on the evening of the second day by the officers of the Diocesan W.A. It was an enjoyable affair, thanks largely to the organist of the pro-cathedral and his excellent choir and other musical folk.

By a resolution the Synod thanked the Bishops of the Church for their recent pastoral letter on the "Ne Temere" decree.

Many were the congratulations received by the rector of the pro-cathedral, Rev. H. A. Brooke, M.A., upon his appointment to an honorary canonry.

CONSECRATION OF THE BISHOP OF NIAGARA.

ON the Feast of St. John Baptist, in Christ Church Cathedral, Hamilton, was consecrated the fourth Bishop of the Diocese. The new Bishop is well known within the Diocese and far afield as the Ven. Archdeacon W. R. Clark. His election by his brethren shows the esteem in which he is held by those who know him best. Archbishop Hamilton, of Ottawa, the chief consecrator, was himself the second Bishop of Niagara, and doubtless had a peculiar pleasure in raising to the episcopate one who is to follow him in the See.

The preacher was our own Bishop—Rt. Rev. George Thorneloe.

The Bishops present and taking part in the service were: The Archbishop of Ottawa, and the Bishops of Algoma, Ontario, Huron, Toronto, and Bishop Reeves.

The Cathedral was filled to overflowing with a congregation of a representative character. In the procession were about 100 clergy and a large number of lay members of the Synod.

The Bishop of Niagara was the recipient of several gifts, such as the robes worn by him and his episcopal ring.

At the conclusion of the service a luncheon was served in the schoolroom, at which the Dean of Niagara presided, and at which Bishop Clark, in replying to a toast, made an ideal speech for such an occasion.

The Metropolitan—Archbishop Hamilton—later in the afternoon installed and enthroned the new Bishop.

The Synod of the Scottish Church has agreed, unanimously, to the new canon which prescribes that "in every congregation the Holy Communion shall be celebrated where, in the opinion of the Bishop, it is reasonably practicable, at least on every Lord's Day, and on the great festivals."

"Church Work" is a live Church paper in the East—the Maritime Provinces. It is becoming more interesting as the years go by. It is full of news of the home dioceses and abroad and is a doughty champion of the Anglican Branch of the Church Catholic.

ACKNOWLEDGMENTS.

Receipts by Treasurer of the Synod to 31st May, 1911:—

M. S. C. C.

Massey, \$26; Sudbury S.S., \$24; Shinwauk Chapel, \$16; Little Current S.S., \$13.50; Beaumaris S.S., \$15.05; Silverwater S.S., \$5.28; Silverwater, 82c.; Meldrum Bay S.S., \$2.06; Meldrum Bay, \$1.88; Sundridge S.S., \$20; St. Ansgarius S.S., Port Arthur, \$5.50; Korah S.S., \$5.35; Spragge S.S., \$1.40; St. John's, Sault Ste. Marie, \$13; Thessalon S.S., \$9.84; Haileybury S.S., \$18; Jocelyn S.S., \$4.50; St. Peter's, Sheguindah, 90c.; Sturgeon Falls S.S., \$1.86.

FOREIGN MISSIONS

Korah, \$6.85; Goulais Bay, \$1.30.

DOMESTIC MISSIONS

Sudbury, \$21.40; Manitowaning, \$2.90; Hilly Grove, \$1.36; The Slash, \$2.34; Charlton, \$2.12; Dack, 42c.; Little Current, \$3; Sucker Creek, 80c.

EXPENSE ACCOUNT

Massey, \$4; Silverwater, \$3; Meldrum Bay, \$1.50; Manitowaning, \$3; The Slash, \$2; Hilly Grove, \$1; Fox Point, \$1.50; St. Luke's Pro-Cathedral, \$30; Port Carling, \$3; Gregory, \$2; Port Sandfield, \$2; Korah, \$7; Goulais Bay, \$1.50; Huntsville, \$15; Haileybury, \$30; Jocelyn, \$3.50; St. Paul's, Fort William, \$28; St. Luke's, Fort William, \$11.85; Sheguindah, \$6.25; Bidwell, \$9.50; Walford, \$4; Port Arthur, \$25; Port Arthur, \$10.00; Sundridge, \$8; South River, \$8; Eagle Lake, \$4; Little Current, \$3.50; Sucker Creek, \$1.50; Green Bush, 50c.

THE JEWS

Little Current, \$3.17; Manitowaning, \$1; Gravenhurst, \$3.55; Port Carling, \$1.66; Xorah, \$1.15; Garden River, \$1.25; Sheguindah, \$1.03.

MISSION FUND

Silverwater, 75c.; Korah, \$1.65; Goulais Bay, \$1; Bidwell, 35c.; M.S.C.C., \$1,762.50; Algoma W.A., \$89.80; Sheguindah, \$1.60.

SPECIAL PURPOSES

Chisholm Church—Miss A. Henry, Southsea, \$4.86.

SUPERANNUATION FUND

Sheguindah, St. Andrew's, \$1.25; St. Peter's, 40c.; Bidwell, \$1.27.

Bishop Sullivan Mem. Sus. Fund.
St. Peter's, Sheguindah, 35c.

INDIAN HOMES

Englehart S.S., \$2.82; Beaumaris S.S., \$5.19; Falkenberg S.S., \$5; Parry Harbor S.S., \$2.50; Uffington, \$5.26.