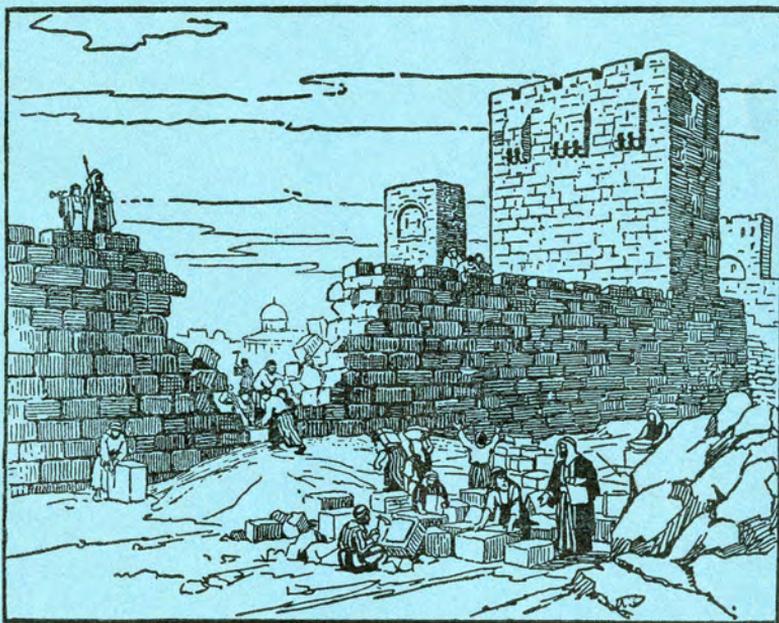

THE RESTORATION FUND

THE
LOST
ENDOWMENTS

“Come and Let Us Build up the Wall”



**“Thou shalt be called
The repairer of the breach,
The restorer of paths to dwell in.”**

THE LOST ENDOWMENTS:

- SOURCES
 - CAUSES
 - EXTENT
 - CONSEQUENCES
 - REMEDIES
-

APPENDICES:

- I. Emergency call to Women.
- II. Challenge to Young People.
- III. Information for Clergy and Sunday School Superintendents.
- IV. Publicity—general and local.



THE RESTORATION FUND
CHURCH OF ENGLAND IN CANADA
The Church House, 604 Jarvis Street
TORONTO

Every Member Canvass
April 23rd—30th, 1933

THE LOST ENDOWMENTS

THE Restoration Fund appeals for a sum of money sufficient to replace every dollar of the endowments lost in the Province of Rupert's Land. It is important therefore that we should all understand the SOURCES of the endowments, the CAUSES which permitted of their loss; the EXTENT of the losses and the CONSEQUENCES resulting from the fact that they have been lost; the temporary and permanent REMEDIES required to make good the consequences; and the RESULTS which may confidently be expected to follow.

For the SOURCES of the lost endowments and for an explanation of the CAUSES which permitted their loss to take place, we have, as is so often the case, in connection with an historic body, to go back to the early days and conditions of the Church in Rupert's Land.

In the year of the battle of Waterloo, 1815, the governing body of the Hudson's Bay Company was sitting in London for the purpose of giving their instructions to Governor Semple about to leave for the Red River Settlement. They included the instruction that he "ascertain whether any trace existed of temple of worship, or idol and whether it would be practicable to gather the children together for education and industrial training." In his report Governor Semple said, "I have trodden the burnt ruins of houses, barns, a mill, a fort, and sharpened stockades; but none of a place of worship. I blush to say that over the whole extent of the Hudson's Bay Territories no such building exists." "The Hudson's Bay Company, nevertheless, were not entirely unmindful of their religious duties; the chief factor at each post being required to read the Church Service to their employees every Sunday, and they sent out the Reverend J. West, as Chaplain to the Red River Settlement. Desirous of benefiting the heathen also he offered his services to the Church Missionary Society, with the view of establishing schools for the Indians, and that Society provided him with £100 to make a trial." In this manner, at one time, and in the person of one man, the "Church" and "Indian Missions" entered formally and officially the Prairie and North Western Provinces of Canada.

The Rev. John West sailed from Gravesend on the 27th of May, 1820, landed in due course at York Factory and proceeded to the Red River Settlement. It is worthy of note that from the arrival of Rev. John West in 1820, until the arrival in 1852 of the Rev. John Black, the first Presbyterian missionary, the Church of England was the only non-roman body ministering to the spiritual needs of the settlers and Indians.

In 1844 Bishop George Jehosaphat Mountain made his famous journey from Montreal to the Red River. He travelled, with his Chaplain, in a birch bark canoe 36 feet long, with 14 paddles and a crew of 8 French-Canadians and six Iroquois Indians. On his journey of 1,800 miles he passed five and a half days without seeing a single human being. At the Red River he spent 3 Sundays, held two ordinations and confirmed 846 persons.

Bishop Mountain brought the Journal of his journey to a close on the lines of the vision of the Reverend John West; that the Red River ought

to be the base and centre of a great missionary establishment "from whence Christianity may arise and be propagated among the numerous tribes of the North."

"The Church," he said, "in the early days of Christianity, was planted in new regions by seating, at a central point, the Bishop with his Cathedral and his College of Presbyters, who ranged the country here and there under his direction. And this, or the nearest approach to this of which the times are susceptible, is what is wanted now. It is wanted in Prince Rupert's Land. The effect of my own flying visit, and imperfect ministrations, sufficiently demonstrates the existence of the want. Most cheerfully, most gladly, would I repeat the journey, under the same arrangement, every four or five years, if that would serve the purpose, so long as I may be spared in health and strength, and provided I could afford to steal the time from the yearly-increasing duties of my own charge. But the fact is, that the fruits of such a visit as mine, instead of sufficing for the exigencies which exist, serve rather to set in strong relief the real character of those exigencies as demanding, imperiously, an established provision for the exercise of the Episcopal functions upon the spot."

The Bishop's final words were "Let her (i.e., the Church) do her own duty, and commit the issue to God above. I cannot, for one, withhold the expression of my feelings in the cause. While I have been musing of these things, my heart was hot within me: fire kindled, and I have spoken with my tongue. And I may speak, if so permitted, yet again, though in a different way. It is for others to carry the work into effect—to deliberate, to plan, and to execute. But a move should be made at once—an earnest, determined move, with the eye of faith turned up to God, the heart lifted in the fervency of prayer, and the hand put to the work without looking back."

On Whitsunday, 1849, Canterbury Cathedral witnessed a consecration service for the first time since the days of Queen Elizabeth. One of the two persons consecrated was David Anderson, first Bishop of Rupert's Land.

Bishop Anderson, accompanied by Robert Hunt, formerly one of Captain Allen Gardiner's companions in Patagonia, arrived at York Factory on the 16th of August. "It was a bright and beautiful day," wrote the Bishop. "Before landing I asked the Captain to allow us to sing the Doxology once more together; when he at once assembled all hands on deck, and we sang, under the open canopy of Heaven, 'Praise God from Whom all Blessings Flow', after which I offered up a few words of prayer, and pronounced the Benediction."

The Bishop's first Sunday at Red River was October 7th; when he preached from the text, "We are come as far as to you also in preaching the Gospel of Christ," II Cor. X:14, and administered the Sacrament of the Lord's Supper to 167 Communicants.

We come next to the third session of the Provincial Synod of Canada, held in 1865, when it resolved: "That this Synod hails with pleasure the presence amongst us of the Right Rev. Dr. Machray, Lord Bishop of Rupert's Land, on his way to his distant mission in the North."

This resolution is the first record, as far as the writer of this pamphlet is aware, of the arrival of possibly the most remarkable and dominating

personality in the history of the Church of England in Canada. When we remember that Dr. Machray's diocese comprised "the whole extent of the Hudson's Bay territories", throughout which Governor Semple reported he could find no "place of worship even upon the smallest scale," we can understand something of the sense of separation and remoteness which existed in Eastern Canada in relation to Rupert's Land, when the Provincial Synod of the former could describe the latter as "the Right Rev. Dr. Machray's" . . . "lonely mission in the North." That "lonely mission" formed the diocese of Rupert's Land, and was contemporaneous with the existing ecclesiastical province of the same name.

This vast region formed, at the time of Archbishop Machray's arrival, one diocese; at the time of his death, in 1904, the same area formed nine dioceses—Moosonee; Keewatin; Rupert's Land; Qu'Appelle, Saskatchewan; Calgary; Athabasca; Mackenzie River; Yukon. Since his death three more, Brandon; Edmonton, and Saskatoon, have been added, making a total of twelve dioceses in the area of Archbishop Machray's original "lonely mission in the North."

The rule of the Church is that before a bishop can be consecrated to a proposed new diocese, secure and independent provision must be made for his maintenance. The regular method employed, for this purpose, is the provision of a capital sum of money sufficient when invested to furnish the annual sum required. Such capital sum is known as the Episcopal Endowment Fund of the diocese. This subject is of great importance because more than half of the total amount lost consisted of the whole of the episcopal and other endowments of five missionary dioceses—Moosonee, Keewatin, Athabasca, Mackenzie River, Yukon—with about two-thirds of the episcopal endowment fund of the diocese of Rupert's Land.

For the purposes of the Restoration Fund Appeal the sources from which these endowments were, in general, derived is a matter of great importance. For these sources we must look, as is often the case, to the beneficence of old societies and generous individuals of the Church in England.

In the year 1841 the fund was formed which has furnished more aid than any other fund or society for the establishment of episcopal endowments overseas. It is "The Council for Colonial Bishoprics." The scale of its activities is illustrated by this statement taken from the History of the Society for the Propagation of the Gospel. "From 1841 to 1900 (inclusive) the Council has received a total sum of £991,388. (a large portion of this consisting of trust funds transferred to it for specific endowments) and has been instrumental in providing for 67 new Bishoprics." Grants made by the Council were usually supplemented by grants from the Society for the Propagation of the Gospel (S.P.G.) and the Society for Promoting Christian Knowledge (S.P.C.K.) All these grants in turn formed the basis, and furnished the incentive, for gifts by individuals. In this way the episcopal endowment funds of most of the dioceses overseas were founded and built up.

It is difficult, at the present time, to make an accurate estimate of the total shares of the lost endowments which were contributed by funds, societies and individuals in England and by individuals in Canada. The writer believes that the statement, *at least four-fifths from England,*

and not more than one-fifth from Canada, is generally correct. If this statement errs at all, the error is in favour of the contribution from Canada. To verify the truth of this statement telegrams were sent, at this stage of the writing of this pamphlet, to certain of the bishops of the dioceses in question, and replies received as follows:

1. *From the Bishop of Keewatin:*

"Records show thirty-five thousand provided from England by Societies and money collected there by Bishop Lofthouse; twenty-five thousand was given by Moosonee no doubt from moneys also raised originally in England. I think it safe to say that practically the whole endowment came from English sources."

N.B. The twenty-five thousand given by Moosonee to Keewatin refers to the usual division of endowments consequent upon the formation of a daughter diocese.

2. *From the Bishop of Moosonee:*

"Fifty-six thousand and five thousand respectively from England and Canada."

3. *From Archbishop Stringer for the diocese of Yukon:*

"For Yukon episcopal endowment about four thousand raised in Canada; ten thousand from Bishop Bompas life insurance, remainder from British Isles."

4. *From the Archbishop of the Diocese of Rupert's Land:*

"For Rupert's Land eleven thousand nine hundred pounds given in Scotland, interest only received annually, also three hundred pounds paid annually from England, remainder of episcopal endowment built up in Winnipeg through sale of Glebe Land."

5. *Bishop Lucas for Mackenzie River states:—*

"That the proportions of four-fifths from England and one-fifth from Canada are well within the mark."

6. *From the Warden of St. John's College:*

"Out of one hundred and eighty thousand to College, England gave ninety; Eastern Canada gave twelve; Rupert's Land gave seventy-eight; Hudson Bay land not included."

From the first the *spirit of education* resided in the mission to the Red River Settlement. Governor Semple was instructed, in 1815, to ascertain "whether it would be practicable to gather the children together for education and industrial training." The Church Missionary Society, in 1820, provided the Rev. John West with £100 "with the view of establishing schools for the Indians." At York Factory, John West wrote in his Journal, "with the aid of an interpreter, I spoke to an Indian, called Withawecapo, about taking two of his boys to the Red River Colony to educate and maintain. He yielded to my request and I shall never forget the affectionate manner in which he brought the eldest boy in his arms and placed him in the canoe on the morning of my departure." Proceeding to what is now Winnipeg, Mr. West soon afterwards had "a log house repaired about three miles below the Fort, among the Scotch population, where the schoolmaster took up his abode

and began teaching from twenty to twenty-five of the children." The site of this was in the present St. John's Park, which, before its sale to the city, was long the football ground of the college students. The instruction given in the school was, of course, very elementary, but, at the same time, intensely practical as befitted the needs of the day."

"Mr. West remained only two years in the settlement, but his work was ably carried on by his successor, the Rev. David Jones, and in 1833, a new boarding school was opened by the latter and given the name of Red River Academy."

"On October 3rd, 1849, there arrived from England the first Bishop of Rupert's Land, the Right Rev. David Anderson, and his description of 'the little church, the schoolhouse and the parsonage as looking almost like an English village', indicates the great change that had taken place since West's time. The same day Mr. Macallum died and the bishop, a cultured Oxford graduate, in addition to his episcopal work, entered upon the duties of teaching in the academy. This he renamed St. John's College, giving its motto, 'In Thy Light shall we see Light and enlarging its scope to include the training of men for the ministry. His zest for the evangelical work of the church may have exceeded his interest in secular education, but there were yet many who received a sound and scholarly training under his supervision. Amongst these were the Hon. John Norquay, for many years Premier of Manitoba; Sheriff Inkster, who is happily still with us; the Ven. Archdeacon Robert MacDonald, a pioneer missionary and scholar among the Indians of the Yukon, and Colonel R. T. Caldwell, who became Fellow and ultimately Master of Corpus Christi College, Cambridge, after graduating as 10th Wrangler in 1865. Bishop Anderson resigned in 1864, and for a time, the college, which had suffered greatly from lack of funds, was closed."

"With the arrival of Bishop Robert Machray, a Fellow of Sidney Sussex College, Cambridge, a new era in progress begins. Within a month he was writing to England. 'I believe that the whole success of my efforts here will depend, under God, upon the success of what I purpose—to establish a college for the training of those who wish a better education in the fear of God, and in useful learning.'"

On the 30th of May, 1866, Bishop Machray "assembled the first conference of clergy and lay delegates of the diocese of Rupert's Land." "Ten clergymen were present, and eighteen lay delegates, representing nine parishes or missions. At this conference the Bishop spoke strongly about the low state of education in the 'settlement'. Nothing grieved him more than the state of the schools. 'We must rise,' he said, 'to the effort of supporting our own schools.' Bishop Machray knew well the value of a higher education for the clergy. He therefore lost no time in establishing a college in his wilderness which might be the means of supplying him with young men properly trained for the ministry. He was the right man for a new country. He saw what was needed, and rested not day nor night till the need was supplied. He now resolved to revive the old St. John's College."

"Realizing that an institution such as St. John's could not exist without some endowment, Archbishop Machray spent much time and

energy in collecting funds for the support of the various sections of the College. For the most part, the benefactors were English friends, but none was more liberal than the Archbishop himself."

"The Bishop's wise policy in securing land and endowments now (1875) began to show itself. He was enabled to found six canonries, four besides the two archdeaconries, which were to be more or less connected with the professorial work of St. John's College. The position of Dean was also being provided for, but till fully endowed was filled by the Bishop himself."

In 1887, the record continues: "The College School (for boys) was flourishing under the Bishop as headmaster, with the Rev. Canon Gridale, Rev. Canon O'Meara, and others, as assistants. What a parable on the importance of training a child in the way he should go, that the Bishop took charge of his boys' school himself."

The records of the life of Archbishop Machray make repeated references to the frequency and generosity of his personal contributions. Mr. Mockridge gives, among others, the following additional illustrations: "On arrival he found that the Diocesan Fund established by Bishop Anderson was exhausted, and procured at once £500 (\$2,500.) 'one-fifth of which he had subscribed himself.'" "Through his own exertions in England, and the Wardens in Canada, the endowment and equipment of St. John's College were considerably augmented by this year (1873), and the Bishop announced that he was gradually endowing a professorial chair himself." In 1878 the Bishop attended the Lambeth Conference "on his return he was presented by some of his clergy and laity with \$800. This he afterwards gave to a fund for Machray exhibitions at St. John's College for sons of the Clergy." Again for St. John's Ladies' College "Prebendary Wright (Hon. Sec. of the C.M.S.) gave \$10,000., the Bishop gave about \$8,000., and other friends contributed from \$1,500. to \$2,000." On another visit to England "He secured about \$6,000. for various objects in his diocese", and the significant note is added, "the expense of journeys of this kind Bishop Machray bore himself." Once more "In the end of 1890 a testimonial in money was presented to the Bishop by Churchmen of the Diocese, on the completion of the twenty-fifth year of his episcopate. Of this money the Bishop gave \$1,526. to the General Endowment Fund of St. John's College, and the balance he spent in purchasing a very fine massive eagle lectern for the cathedral."

The life of Archbishop Machray was so full of good works and so replete with fascinating incidents of duty nobly done, that the writer of this pamphlet is apt to forget the limits of his space, and to extend his references to the great Archbishop to the length of a moderate chapter. He cannot refrain from giving one more quotation:

"On September 13th, the first General Synod of the Church of England in the Dominion of Canada was held in the City of Toronto. It was a goodly sight to see bishops, and leading clergymen and laymen assembled together from all parts of the Dominion, from Nova Scotia to British Columbia. Prominent amongst all, striking in height, size and appearance, was the great missionary bishop, the Most Reverend Robert Machray, Metropolitan of Rupert's

Land. For twenty-eight years he had battled with hard pioneer work, with an attention which never allowed diversion, and a zeal which knew no flagging. With pen, and voice, and energy, with his open purse ever ready to help his struggling work, he was beloved by those who knew him; and those who did not know him saw in him one who was no ordinary man. In a room, among a crowd, one would immediately ask, on seeing him: "Who is that?"

What wonder then, that when he died, May 9th, 1904, "the people for whom he had worked and thought and struggled stood all about him, hushed, heavy with sorrow, knowing that they would see his face no more and never listen to his voice again." What wonder that the people returned love for love; that they buried him on the banks of the Red River near the walls of the old cathedral of St. John's: that they erected over his grave a splendid Ionic Cross hewn from Aberdeen granite; and that on its stern and enduring material they chiselled the beautiful and fitting tribute:

"He fed them with a faithful and true heart, and ruled them prudently with all his power."

The provision of Episcopal Endowment Funds for new dioceses—often in remote and unorganized areas—presented the problem of the holding body which should have charge of their investment and control. One of two methods was usually adopted.

1. By the first method the bishop was appointed a "Corporation Sole" in the earlier cases by the Letters Patent founding the diocese, implemented later, in some instances, by an Act of the local governing body of the Province or area.

The local Act in connection with the Bishopric of Rupert's Land, was assented to on May 3rd, 1871, and began with this statement:

"Whereas Her Majesty, by her Letters Patent, dated the twenty-first day of May, one thousand eight hundred and forty-nine, founding the Bishopric of Rupert's Land, willed and granted that the Bishop of said Bishopric should be a body Corporate, with perpetual succession, under the name and title of "The Lord Bishop of Rupert's Land;" and whereas doubts and difficulties have arisen elsewhere respecting the effect of such Letters Patent, or portions of the same, in a Colony after it has received a Legislature;

"Therefore, Her Majesty, by and with the advice and consent of the Legislative Council and the Legislative Assembly of Manitoba, enacts as follows."

The Act, further, declared that "The Right Reverend Robert Machray . . . and his successors . . . shall be a body corporate . . . by the name of the Bishop of Rupert's Land, and he and his successors . . . shall be able and capable in the law and have full power to purchase, have, take, hold, and enjoy, for the eleemosynary, ecclesiastical, and educational uses of the Church of England within this Province . . . any lands, rents, annuities, hereditaments of what nature or kind soever . . . also the Corporation aforesaid, shall have the right of appointing an Attorney or Attorneys for the Management of its affairs, and all other rights necessarily incident to a body corporate."

2. By the second method the Episcopal Endowments were held and administered by a body of men appointed as *Trustees*. The lost Episcopal Endowments of the five missionary dioceses—Moosonee, Keewatin, Athabasca, Mackenzie River, Yukon—were each held by a separate body of Trustees. The following extract from the Trust Deed for the diocese of Keewatin is interesting as illustrating once more, the sources from which the lost episcopal endowments were, mainly, provided and as stating the purpose of the fund:

“Whereas various contributions, inclusive of Twenty-five thousand dollars and interest thereon, from the Moosonee Extension Fund, have been received, amounting in the aggregate to Twenty-nine thousand seven hundred and sixty-eight dollars and twenty-nine cents (\$29,768.29) for or towards the permanent endowment of the See of Keewatin in the Ecclesiastical Province of Rupert’s Land, and it is contemplated that the said fund will be augmented by further contributions and the Society for Promoting Christian Knowledge, the Society for the Propagation of the Gospel and the Council of the Colonial Bishops Fund have promised to contribute each up to the sum of One Thousand Pounds (£1,000) on certain conditions, one of which conditions being that the total amount so collected and the grants by the said Societies shall be duly invested as hereinafter is expressed and declared:

AND WHEREAS, in pursuance of the aforesaid arrangements the parties hereto have agreed to act as Trustee in such investment and as such Trustees to make such Declaration of Trust as is hereinafter contained.”

The document in part continues:

“the investments representing the same for the time being, and all further sums received in augmentation of the said fund, including the said grants from the said Societies conditionally promised, as aforesaid, shall be held by them UPON TRUST for the better endowment of the Bishopric of Keewatin . . . and the income arising from such investments shall from time to time be paid to or received by the Bishop of the said diocese of Keewatin for the time being, for his own use, as and by way of augmentation of the income of the See.”

The first bishop of each new diocese became on consecration a member of the board or body of Trustees holding and managing the capital funds of his diocese; he was further charged with the responsibility of filling all vacancies in the personnel. It is to be remembered that these bishops were chosen for their missionary qualities, not for their financial capacities; and that they were resident in their diocesan centres most of which, especially in the early days, were difficult of access. Their visits to Winnipeg were few and far between. Winnipeg, as the successor of the Old Red River Settlement, was the natural ecclesiastical and business centre of the Province of Rupert’s Land; hence it came to pass that the five bodies of trustees were located in that City. John Machray was a member of each of the five bodies of trustees; also the financial agent for all of them and for the corporation sole. In addition he was bursar of St. John’s College and its financial agent.

It was from this background and out of these conditions, that, late last summer, the Church was shocked and shaken by the news that the whole of the endowments held by the five bodies of trustees, three-fourths of the episcopal endowment held by the Corporation Sole, and the capital of the Provincial Beneficiary Funds, and of St. John's College, had been lost. It was no consolation, to be informed at the same time that the University of Manitoba had suffered more heavily than the Church; the sympathies of all went out to the individual clients of the defaulting firm who were affected by the disaster.

The representatives of the diocese of Rupert's Land present at the special meeting, of the Executive Council, October 27th, 1932, submitted the following statement of the funds affected and the amounts lost:

(1) Archbishop of Rupert's Land	\$116,491.10	
Chafyn Grove Trust	4,190.79	
Tukudh Trust	10,556.31	
		\$131,238.20
(2) Clergy Widows' and Orphans' Fund	85,504.21	
Clergy Superannuation Fund	34,000.00	
		119,504.21
(3) Episcopal Endowment Fund. Diocese of		
Athabasca	77,630.61	
Bishop of Keewatin	84,548.73	
Bishop of Moosonee	83,646.48	
Bishop of Mackenzie River	59,254.00	
Diocese of Yukon	54,672.60	
		359,752.42
(4) Dean and Chapter of St. John's Cathedral	28,586.29	
St. John's College: Sundry Trusts	119,560.42	
		148,146.71
		\$758,641.54

The statement was qualified by the note, "If, however, the balances assumed to be in existence substantially disappear in the vanishing of the value of the securities, then of course this amount will be substantially increased," and added, "it is well to note that reorganization of St. John's Cathedral may dispense with the necessity of re-establishing in full the endowment for the Dean and Chapter."

The question, how could these things have occurred? is insistent and demands an answer.

The "how" of the question is answered in large part by "the system" mentioned in the second of the three further paragraphs now quoted from the same statement:

"The Government of Manitoba has appointed a Royal Commission which is making a thorough investigation under its very wide powers, and although the inquiry concerns primarily the affairs of the University of Manitoba, it most probably will touch on the different funds of the Church (including St. John's College), and there will possibly be some disclosure of the salient facts. The report of the Commission cannot be rendered before definite steps must be taken towards replacing the lost funds, but those laymen who may have felt that an investigation was necessary in the best interests of the Church as a whole may well be satisfied to lend their aid and make their contribution, pending the issuing of the report of the Royal Commission.

“So far as these various corporations and trusts are concerned, *the system* seems to have grown up of allowing Mr. Machray, as Agent or Bursar, or as an individual, to handle the funds and properties, and it has been stated in evidence before the Commission that some of these funds were invested in his own name. The bonds would appear to have been, in most cases, bearer bonds. If the mortgages or securities of each of these various funds had been taken in the name of the corporations or the trustees, the securities could not have disappeared without the concurrence of the corporations or trustees by their executing Deeds or Discharges of Mortgages.

“The explanation, of course, does not and cannot take into account whether any losses occurred by unprofitable investments or the payment of income out of principal. It will be readily seen that if the losses did occur in that way in the past years and income and taxes were continued to be paid, the principal must be used up. So far as these funds were concerned, they were not under the control of the Executive of the Synod of the Diocese of Rupert’s Land.”

There now appears to be abundant evidence available to show that the evil possibilities inherent in *the system* mentioned, were supplemented by the greater evils of “unprofitable investments (and) the payment of income out of capital” mentioned in the third paragraph.

For the defalcations in question in so far as they affected the University of Manitoba, John Machray of the investment firm of Machray and Sharpe is now serving the maximum sentence of seven years in Stoney Mountain Penitentiary.

All the foregoing, nevertheless, does not furnish a sufficient answer to the question before us; how could such things be? How could the representatives of the Church and of the University of Manitoba and the private clients who shared in the losses, have permitted the state of things described, first to arise and secondly to continue to exist until they issued in dishonour to the Church, and the great financial losses which the Restoration Fund is designed to replace?

The answer was tersely and accurately stated in the headline with which a leading morning paper introduced its report of the proceedings of the Royal Commission when it said, “MACHRAY ILLUSION UNIVERSALLY HELD*.” The witness under examination described as “Auditor of Revenue” was reported as saying that he “suffered from the same illusion as everybody else.” This Machray illusion was expressed in another form by an aged superannuated clergyman, who had spent his long life of missionary service in the Province of Rupert’s Land, and who, hearing of the losses, is said to have refused to believe the report, declaring “a Machray can do no wrong.” It seems to be clear therefore, that the illusion in question amounted to an unreasoning confidence in a man bearing the name “Machray,” who proved in the end quite unworthy of the unbounded trust placed in him. He held the trust and confidence of the authorities concerned of the University of Manitoba; of the Church of England in the Province of Rupert’s Land; of a large number of private clients; not on account of his own worthiness but because of the massive reputation of the great Archbishop Machray, whose name he bore; whose nephew and protégé he was; whose confidence

*The Toronto Globe, Nov. 30, 1932.

was given in complete measure to him; with the result that all the endowments lost were committed to his care as the active member of the financial and investment firm which was appointed the agent of the corporation sole and the several bodies of trustees holding the diocesan and provincial endowments lost. The same general statement applies to the Corporation of St. John's College, which held the capital funds of that College. We have, in consequence, in this tangled skein, an almost unprecedented example of the continuing force and influence of a great and good man; of the fact that "the good that men do lives after them," and of the further humiliating but very human fact that later bearers of the name of a great and good man may hide under its shelter in the effort, in the first instance, to cover and to recover the results of their mistakes of judgment; and, in the second place, to shield them from exposure in a long subsequent course of malpractices leading to their own inevitable ruin, with loss and suffering to all those whose trust and confidence they have received and held. This was substantially, what occurred in the case of the Machray defalcations! We must remember further—if we take a moderate view of the circumstances from the standpoint of Christian Charity—that the offender was a man of simple habit of life; of economical turn of mind; of no ostentation or luxury in style of living; of the practice of no hidden vices. His was the condition of one who under the strange and progressive self-justification in evil-doing of which the human mind is perversely capable, having once embarked upon a wrong course, continued to do the criminal things inseparable from that course, with the self-justifying conviction that he was doing evil in order that eventually it might issue in the great good of a lucky chance, yielding immense returns followed by the replacement of all the funds misused or lost. Great variety of opinion is inseparable from the consideration of such a complicated question. It is the writer's opinion—and he alone is responsible for the contents of this pamphlet—that the dread of bringing dishonour upon the name of the great Archbishop, was the chief incentive leading John Machray to avoid facing the facts when the shortages, for comparatively small amounts, first occurred in his accounts; with the result that he entered upon the course of conduct which has brought such dire consequences to himself, to the Church, to the University of Manitoba, and to private clients.

The **EXTENT** of the losses is very discouraging in the total sum which has disappeared; but presents at the same time, a fact that should give both encouragement and confidence to the Church.

Their extent, from the standpoint of discouragement, has been described and set out, sufficiently, in the foregoing pages. Their extent from the point of encouragement, is found in the facts that they concerned the funds held under the exceptional and outworn methods also described above. The only exception to this statement is the Clergy Superannuation Fund of \$34,000.00 which was under the management of a committee appointed by the Provincial Synod of Rupert's Land. None of the funds of the Church held by the General Synod and its three departments of Missions, Religious Education and Social Service, and none of the funds under the direct control of the diocesan synods, have been involved or lost. None of the funds secured through the Anglican Forward Movement Appeal were involved or have been lost. All the

funds of the General Synod and M.S.C.C. are in the Consolidated Trust Fund of the General Synod. They are managed by a Board of Finance appointed as to one-half of its members by the General Synod and as to the other half by the Executive Committee of the Missionary Society. The investment and safeguarding of these funds is surrounded by every care that experience and prudence can command.

The CONSEQUENCES of the losses are varied and widespread.

The effect upon the standing and honour of the Church has been worldwide. As General Secretary, I notified by cable the authorities of our overseas fields of the seven per cent. levy upon the stipends of the officials and missionaries of the M.S.C.C. Bishop Hamilton of the diocese in Mid-Japan in his letter acknowledging receipt of the cable said somewhat as follows: "I suppose the losses referred to are those incurred in Rupert's Land of which we have read accounts in the Japanese Press."

There was also an incipient, but not an extensive or enduring sense of frustration of mission, coupled with a feeling of impending paralysis in the welfare and work of the Church in large areas. Both of these consequences were immediate and threatening in their effects. The magnificent spirit of the Church has expelled the first. The second has been met and overcome, at least temporarily, through the Episcopal and Clerical Special Maintenance Fund. The effects of the second while induced by the loss of the money could not be measured in the terms of money; they can be amended only by the restoration of the lost endowments. The essential purpose of the Restoration Fund is *the vindication of the honour of the Church of England in Canada by the replacement of every dollar lost.*

The second set of consequences affected the personnel of the Church in the Province of Rupert's Land. The Bishops of five missionary dioceses lost the whole of their stipends; the Archbishop of Rupert's Land lost the income derived from the sum of \$74,000.; the clergy in the dioceses of Keewatin and Moosonee lost the proportions of their stipends derived from the Clerical Endowment Fund of the former, and the General Endowment Fund of the latter: the superannuated clergy and the Widows and Orphans lost the portions of their annuities derived from the Provincial Beneficiary Funds: the staff and students of St. John's lost the whole of the proceeds of the college endowments involved: the dean and chapter of St. John's Cathedral lost the proceeds of certain endowments held by them, and the same applied to the recipients of the benefit arising from smaller special endowments such as the Tukudh or Native Pastorate Fund of Mackenzie River and Yukon, and the Ordination Candidates Fund of Athabasca.

The third set of consequences affected, more or less, the well-being and work of the Church in the whole province of Rupert's Land. The pressure of these consequences varied directly with the extent of the shares of the several dioceses, institutions, or groups of individuals, in the total revenue received annually from the total lost endowments. This total annual revenue has been placed at the sum of \$37,930.08.

A reference to the accompanying map will show that none of our current descriptive phrases—such as "the Church in the West" and "the Church on the prairies"—are sufficiently correct to justify their application to the circumstances. These phrases—the Church in the

West, the Church on the prairies—express neither the local intensity of the effects, nor the force of their geographical distribution. The five missionary dioceses are *blacked out* on the map, because they have lost the whole of their endowments plus their shares in the income of the Beneficiary Funds. The Diocese of Rupert's Land marked by *broad black lines* has lost three-fifths of its episcopal endowment, its share in the income of the Beneficiary Funds also the endowments of St. John's College with certain others held by the Dean and Chapter of St. John's Cathedral for the benefit, chiefly, of the college. The other dioceses—Brandon, Qu'Appelle, Saskatoon, Saskatchewan, Calgary, Edmonton—marked by *narrow black lines* have lost only their shares in the income of the Beneficiary Funds.

It is a chief glory of the Church of England in Canada, that it has ever been the *Church of the frontiers*; the Church of the hinterlands of settlement; the Church of the Indian of the prairies and northern forests; the Church of the Eskimo of the coasts and islands of the Arctic seas. It is this Church of the Frontiers, this Church of the North and the North-west, which beyond all other parts is stricken to the heart by the consequences flowing from the total loss of its endowments. It is this Church of the Frontiers whose very existence depends upon the success of the Restoration Fund.

The extent and consequences of the losses being so evident, so drastic and so widespread, it is clear that "he who runs may read" the lesson of the REMEDIES required in repair and in redress of the situation. The remedies may be summed up in a single sentence, *the vindication of the honour of the Church through provision for the carrying on of the work and for the restoration of the lost endowments.*

The first—the carrying on of the work—was undertaken, and has been secured by, the *Episcopal and Clerical Special Maintenance Fund* of the M.S.C.C. This fund was designed to provide temporary maintenance, for a period of three years, for all the bishops, clergy and other agents, deprived, in whole or in part, of their stipends. The fund has also assumed responsibility for the same period for an annual sum of \$7,533.00 towards the pensions of the superannuated clergy and the widows and orphans in receipt of grants from the Beneficiary Funds of Rupert's Land. For these purposes a levy of seven per cent. was placed upon the stipends of all the officials and missionaries paid directly by the Missionary Society, and an appeal was made to the general body of bishops and clergy for voluntary contributions which has been very generous.

The total sum required for the special Maintenance Fund is about \$86,000.00; and the receipt of the whole amount, by the levy or by contributions, is now fully assured.

The bishops, clergy and missionaries by providing the money needed to carry on the work, have taken and made good the first step required to vindicate the honour of the Church. The call now goes forth to the laymen and to the laywomen to take and make good the second step to that end by restoring every dollar of the lost endowments. Hence the RESTORATION FUND—where the bishops, clergy and missionaries are *carrying on* the laity will most certainly come to their aid and *restore.*

The Restoration Fund is founded upon the official action of the whole Church, expressed in the decision of the Executive Council of the General Synod, assembled by the Primate in special session when it:

Resolved: "That the appeal to the Church in Canada be a *united* one, and that it should seek to replace the Capital of all the Church funds lost in Rupert's Land amounting to \$758,641.54 more or less (as set forth in the Statement herewith): on the understanding that the whole amount so raised be placed under the management of the Finance Board of the General Synod to be held in Trust for the various Funds; and that the endowment for the Episcopate in the territory of the six Dioceses form one Episcopal Endowment Fund until on the rearrangement of the Dioceses in Canada approved by the General Synod, the endowments be assigned as the Synod shall hereafter direct, except that all money collected in the Diocese of Rupert's Land for the purposes of that Diocese, e.g., the Episcopal Endowment Fund or the Corporation of St. John's College, shall be retained in Winnipeg, deposited in a Trust Company which shall administer the same for the purposes of the Diocese in conjunction with an Advisory Board appointed by the Synod of the Diocese and by the Archbishop."

The campaign to carry these decisions of the Executive Council into successful effect, is now strongly under way. It will be brought to a culmination in an EVERY MEMBER CANVASS to be carried out during the SECOND WEEK AFTER EASTER DAY, the 23rd-30th of April. Every diocese, save one, has been visited by the Director or the Assistant Director and the initial diocesan organization set up. The response of the laity is very encouraging. When the full list of members of the several diocesan committees is published it will be found to represent the strongest body of men and women ever enlisted in the furtherance of a single great effort of the Church.

The campaign was inaugurated by a message from the Primate, supported by messages from each diocesan Archbishop or Bishop, read in the Churches on *Announcement* Sunday, Jan. 8th—the first Sunday after Epiphany.

The Primate said:

"You have heard, doubtless, of the very heavy losses suffered by the Church in the Province of Rupert's Land.

These losses include the whole of the episcopal and other endowments of the five Missionary Dioceses—Moosonee, Keewatin, Athabasca, Mackenzie River and Yukon, much of the endowments of St. John's College, and the capital of the Clergy Superannuation and Widows' and Orphans' Funds of the Province.

The total lost, as far is now known, is about \$760,000.

These endowments were provided, for the most part, from England.

The welfare and honour of the Church require that the work be maintained and that the lost endowments be replaced. This is the double task which now confronts the Church.

The first—the maintenance of the work—is being provided for by contributions furnished by the Bishops and Clergy, together with a

levy of 7% upon the stipends of the officials and agents paid directly by the Missionary Society.

For the second—the replacement of the lost endowments—I now announce, with great confidence, that an Appeal will be made to the laity during the second week (April 23rd-30th) after next Easter Day.

Literature, stating the fullest information, will be printed and given the widest possible circulation.

In the meanwhile I urge upon all the daily use of the Collect for this first Sunday after Epiphany with a special reference to the petition that we “may both perceive and know what things we ought to do and also may have grace and power faithfully to fulfil the same.”

CLARE L. Nova Scotia, *Primate*,

On behalf of the Executive Council of the General Synod.”

The promised literature and other material is in course of preparation and will be issued in liberal quantities.

The daily and weekly press, and the Church newspapers, are all responding most sympathetically and generously to the efforts of the Publicity Committee.

The Toronto, Saturday Night, for example, prepared and published, in its issue of Jan. 17th, the following admirable summary and purpose of the Restoration Fund:

“The Anglican Church in Canada took the Epiphany celebration as an occasion for communicating to its membership the decision of the church authorities that the three-quarter-million loss sustained by the endowment funds of the missionary dioceses and other ecclesiastical institutions must in honor be made good during the present year. The decision is an admirable one, and the Church will have the sympathy of all its fellow-Christians in the Dominion in the tremendous effort which will have to be made in these difficult times to carry it into effect. It may well be that the greatness of that effort itself will impart a new vitality to the whole work of the Church, and it will certainly lead to a new sense of the solidarity of the Church from one end of this three-thousand-mile country to the other.”

The campaign is designed to reach and enlist every part of the membership of the Church. The Appeal in the last week of April will be for the whole amount needed to replace every dollar of the endowments lost. The spirit of the Church is excellent, its courage is indomitable, and with each part doing its share and responding according to its means the success of the Appeal for the Restoration Fund is assured.

The RESULTS following the launching and success of the appeal for the Restoration Fund are so self-evident, that a brief summary of them will suffice. These results are *immediate* and they will be *permanent*.

The determination to maintain the self-respect and to vindicate the honour of the Church through the Maintenance and the Restoration Funds is already being *twice-blessed*. Its reflex influences are coursing in life-giving streams throughout the Church, and will inevitably lead to an experience of the deeper reaches of spiritual energy and zeal.

The immediate results, like the news of the losses, are coming back already from across the seas. The following voices from the Mother Church, which provided so very large a share of the lost endowments, carry their own message:

The Rev. F. Bate, Secretary Colonial and Continental Church Society —

“It is not easy to exaggerate the enormity of the blow, particularly at a time when prosperity is at such a low ebb. We can only admire the courage of the Church in the Dominion in facing squarely the additional burden and in taking immediate steps to make good the losses. I need hardly say that you will have with you the sympathy of the Church in the Homeland and wherever it is possible, its assistance. . . . You may be sure that we shall all be with you . . . in heartfelt sympathy.”

The Rev. A. Thornton Down, Central Organizing Secretary, The Society for Promoting Christian Knowledge—

“One thing, however, stands most prominently in my mind; not the financial losses nor the crisis involved, but the magnificent way in which the Bishops and Clergy of the Church in Canada have faced the difficulty and got to work. No doubt the laity will back them in due course, as suggested in the Resolutions. I think the Primate’s appeal is fine, and I feel immensely proud of the Church in Canada, and of the fact that for a few weeks last year I was able to be with, and to get to know so many of its leaders.”

The Rev. Canon Stacy Waddy, Secretary of The Society for the Propagation of the Gospel in Foreign Parts—

“The news in ‘The Times’ here has horrified us, and I have had word from several people about it, and a talk with Archdeacon Fleming yesterday. What Fleming tells me fills me with admiration for the way that Canada appears to be facing it.”

and in another communication—

“Just a personal note to thank you for your letter of September 28th, and information as to the losses suffered in Rupert’s Land Province; also to express my admiration for the most plucky and self-sacrificing step at once taken by M.S.C.C. to ‘carry on’. More power to you all.”

The Rev. Canon Davies, General Secretary Church Assembly Missionary Council—

“We have been greatly exercised over here at this dreadful news, and a Committee which has been at work on a statement about the position of the Church in Canada has had it in mind throughout. I made a report at the last meeting of the Missionary Council on October 25th and several members with special knowledge of Canada were able to give further details. The following resolution was moved from the Chair by the Bishop of Salisbury:

“The Missionary Council has received with the deepest regret the news of the terrible financial disaster which has befallen the Anglican Church in the Province of Rupert’s Land. We desire to express our sympathy with the Bishops and Clergy of the Church

in that Province and we thank God for the splendid courage with which the Church in Canada has risen to meet this heavy blow.' ”

“I do not think I need to assure you that it represents something very much more than a mere courteous expression of our concern. We have been inspired by the fine spirit with which the Church in Canada has faced this terrible disaster.”

The *permanent results* will include the carrying forward and deepening of those spiritual energies which have appeared in manifest power in our midst. They will provide the permanent maintenance of every bit of the work imperilled, and the permanent payment of every pension due under the Provincial Fund, in so far as both of these were dependent upon the income derived from the lost endowments. They will ensure—as laid down in the resolution of the Executive Council, the enforcement of rigid conditions governing the investment and safeguarding of the restored capital. They will above all else enable all the members of the Church—men and women, old and young—to lift up their heads and look the whole world straight in the face, with the proud assurance that they have both maintained the integrity of their Christian profession and vindicated the honour of their heritage in the mystical body of Christ “which is the blessed company of all faithful people”.

In **CONCLUSION** it must be clearly understood that the Restoration Fund is no hit-or-miss Appeal made in the last week of April and limited to that week. It is a three year campaign, or such proportion of that period as may be required to replace the losses in full. In this campaign there must be no discharge from active service before the reaching of the objective. Until the complete success of the Fund is assured the Central Organization and all diocesan Secretaries and Committees must continue on active service. The Restoration Fund Boxes in the hands of families and individuals, and the Restoration Fund Banks in Young Peoples Societies, Colleges, Schools and other organizations adopting them, must remain open. Complete success must be the sole ground of discharge from the campaign. The first Sunday after Easter in the second and third years must be *Reinforcement Sunday* and used for, the renewal of ideals, the repair and strengthening of organization, the follow-up of unpaid subscriptions, the enlistment of new subscribers.

Entered upon in the spirit of sincerity and carried out with self-sacrificing perseverance, the results of the campaign will be both assured and sufficient. The present calamity will be rendered strictly temporary in its effects; the lost endowments will be fully restored; the spirit of the Church will be purified and strengthened; the breadth and length and depth and height of its mission—in the love of Christ—will gain a new interpretation and power; its ideals will be enlarged; its fellowship will be strengthened; the ranks of those who are eager to support its efforts in all good works will be greatly extended, and the whole experience of its loss and testing be transmuted into the spiritual treasure of an abiding benediction.

S. GOULD,

Director, Restoration Fund Campaign.
Toronto, January 24th, 1933.

II. HOW TO LAUNCH THE PLAN.

1. Call a meeting of the Teachers and Officers of your Sunday School, a week or two in advance of the time for presenting it to the School, and explain the Plan to them, thus getting their interest and co-operation.

In presenting the matter to the Teachers and Officers, care should be taken to emphasize the great opportunity for helping our brothers and sisters, in those dioceses which have suffered this great financial loss, and to demonstrate the fact that the Church is one—that if one part suffers, all suffer with it. It is a challenge to build up that which has been broken down, of restoring that which has been lost. This should be the main thought, too, in arousing the interest of the boys and girls, and teachers should be urged to stress this point of view.

It would be well at this meeting to distribute the special explanatory literature prepared by the Central Committee in charge of the Restoration Fund Appeal, so that all may be thoroughly acquainted with the facts. Copies will be supplied to you for this purpose.

It would also be wise to consider what would be a reasonable amount for your school to aim to raise. The sum of \$50,000 has been suggested as a minimum objective for all the Sunday Schools, Bible Classes and Young People's organizations in our Church, and the only way in which this minimum amount may be secured, is for each School to set a definite objective for itself.

This objective should be based upon the size of your School and its giving powers. It may be set for the whole three years of the effort, or for a year at a time.

2. On April 23rd, the Sunday before the first offering is taken, the following procedure should be followed:

i. The Illustrated Poster should be put up in a conspicuous place in the School.

If your School is divided into Departments, each Department meeting in a separate room, a Poster should be placed in each Department Room.

ii. The special Message from the Primate should be read and a brief talk on the Restoration Fund Appeal, using the Poster as an illustration, should be given to the school.

iii. Distribute to each member of the School, including the Teachers and Officers:

(a) The Special Message to the Sunday Schools. (Rebuilding the Wall).

(b) The Special Envelopes for the Offerings.

(c) The Restoration Fund Bank Book.

It is important to see that each member gets a copy of these and a set of the Envelopes. If any members of the School are absent, the Envelopes, the Message and the Bank Book should be sent to them.

How to use the Bank Books should be carefully explained, calling attention to the spaces for entering, each Sunday, the amounts given by the Pupil, by the Class, and by the School.

3. Each Sunday, at the time of the Opening Service of Worship and as a part of it, the Special Envelopes for that Sunday should be gathered in the usual manner—preferably in offering plates or bags—and brought forward by the persons appointed by the School to take up the offerings.

As these Offerings are received by the Rector or Superintendent, the following act of worship may be used:—

Form of Presentation of Offerings

Superintendent—"Let us build up the wall of Jerusalem.
(Nehemiah 2:17).

School—So we built the wall, for the people had a mind to work." (Nehemiah 4:6).

Superintendent—O Almighty God, Who hast built Thy Church on the foundation of the Apostles and Prophets, Jesus Christ Himself being the head

corner stone, we pray Thee accept these our gifts and use them for the completion of Thy Church that all may learn to love and serve Thee in sincerity and truth, for Jesus' sake. Amen.

OR

The following Prayer for younger children, if desired.

Accept these gifts, O Lord, not because they are great, but because we give them in love; and may the Holy Spirit bless all our gifts and all our work for others, through Thy Son, Jesus Christ. Amen.

4. A Treasurer should be appointed by each School to take charge of these special offerings.

The name and address of this Treasurer should be forwarded to Headquarters on the Post Card Form to be provided for this purpose.

5. The duties of the Treasurer are as follows:—

- i. To see that the Offerings, each Sunday, are counted and the amount recorded in the proper space on the Illustrated Poster, so that all the School can see it.

It might be well, in addition, to have the amount announced each Sunday to the School, at the close of the School Session, so that the Pupil may enter it in his Bank Book.

- ii. At the conclusion of the period set apart, each year, for the Special Offerings, to forward to the Treasurer of the Restoration Fund, Church House, 604 Jarvis St., Toronto, the total amount contributed during the period.

6. Receipts for all amounts received will be sent to each Sunday School and to the Diocesan Synod Office, so that each Parish and Diocese will be credited with all amounts contributed no matter through what channels such amounts come.

R. A. HILTZ,

Organizer for Department.

APPENDIX IV.

THE PLACE AND IMPORTANCE OF WELL PLANNED AND CONTINUOUS PUBLICITY

A generous and wide-spread response to the call of the Primate on behalf of the whole Church for the complete restoration of all the lost endowments can only come from the deep concern and interest of the whole membership of the Church, men, women, young people and the children of our Sunday Schools. Such a general interest can only be based on a knowledge on the part of our people throughout Canada of the fact of the loss, of the reality of the need thus suddenly created, of the action taken by the Executive Council of General Synod (the Parliament of our Church) with a view to replacing in full all the endowments, demanded alike to maintain the honor of the Church and to ensure the maintenance and development of our Church's work in the affected dioceses, and of the plans and work of the Central Restoration Fund Committee. Such a general knowledge can only be created by a well-planned and continuous policy of publicity directed to the ears by the spoken word from pulpit, platform, personal interview and by the radio, and to the eyes by carefully prepared literature, posters, pictures and a map.

Realizing the place and importance of publicity the Central Restoration Fund Committee at once appointed a Secretary for Publicity and a Sub-Committee on Literature and Publicity.

The Sub-committee on Literature and Publicity considers the *Map* of Canada, showing clearly the territory affected by the loss of endowments, and the *Poster* with its challenge of the breach in the walls of Jerusalem as two of the best pieces of publicity. It hopes that they will be given a prominent place in every one of our Church buildings throughout Canada.

The other plans of the Committee include,

1. The supply of regular brief articles of interest to our weekly Church paper, the Canadian Churchman, to our monthly Church papers, The Church Messenger (issued

by the G.B.R.E.), The Living Message (the organ of the W.A.), Church Work (the Church paper of the Maritimes) and The Montreal Churchman, as well as several diocesan Church magazines.

2. The supply through the Canadian Press service of news of outstanding importance to the leading newspapers of the Dominion, which it serves.

3. A frequent news mail service from the office of the Restoration Fund Committee to 80 daily papers throughout the Dominion.

4. A similar mail service to some 300 weekly newspapers throughout Canada.

5. The wide-spread use of the radio.

6. The publication of literature for general circulation.

*7. The issue of a series of five Lenten lectures on the history and mission of our Church in Canada, which will be sent free to all the clergy and then placed on sale by the Restoration Fund Committee at 10c. each, 45c. for a set of 5 or \$8.00 per hundred. They will be well printed and illustrated and in attractive colored covers. The series is as follows:

- (1) Our Church in the Maritimes Canon C. W. Vernon
- (2) Our Church in Quebec Canon A. R. Kelley
- (3) Our Church in Ontario A. H. Young, D.C.L.
- (4) Our Church in the Province of Rupert's
Land Canon Bertal Heeny
- (5) Our Church in British Columbia Professor J. Friend Day

It is hoped that these lectures will not only be of real help to the Restoration Fund campaign, but that they will serve a very useful work in directing the attention of our people to the story of our Church in Canada, with all its romance, its heroism, its adventure, its difficulties and its problems, and will thus help all to love our Church and to appreciate the part it has played, and, please God will yet play, in the life of Canada and of the Canadian people.

The Committee respectfully offers the following *Suggestions to Diocesan, Regional and Parochial Restoration Fund Committees.*

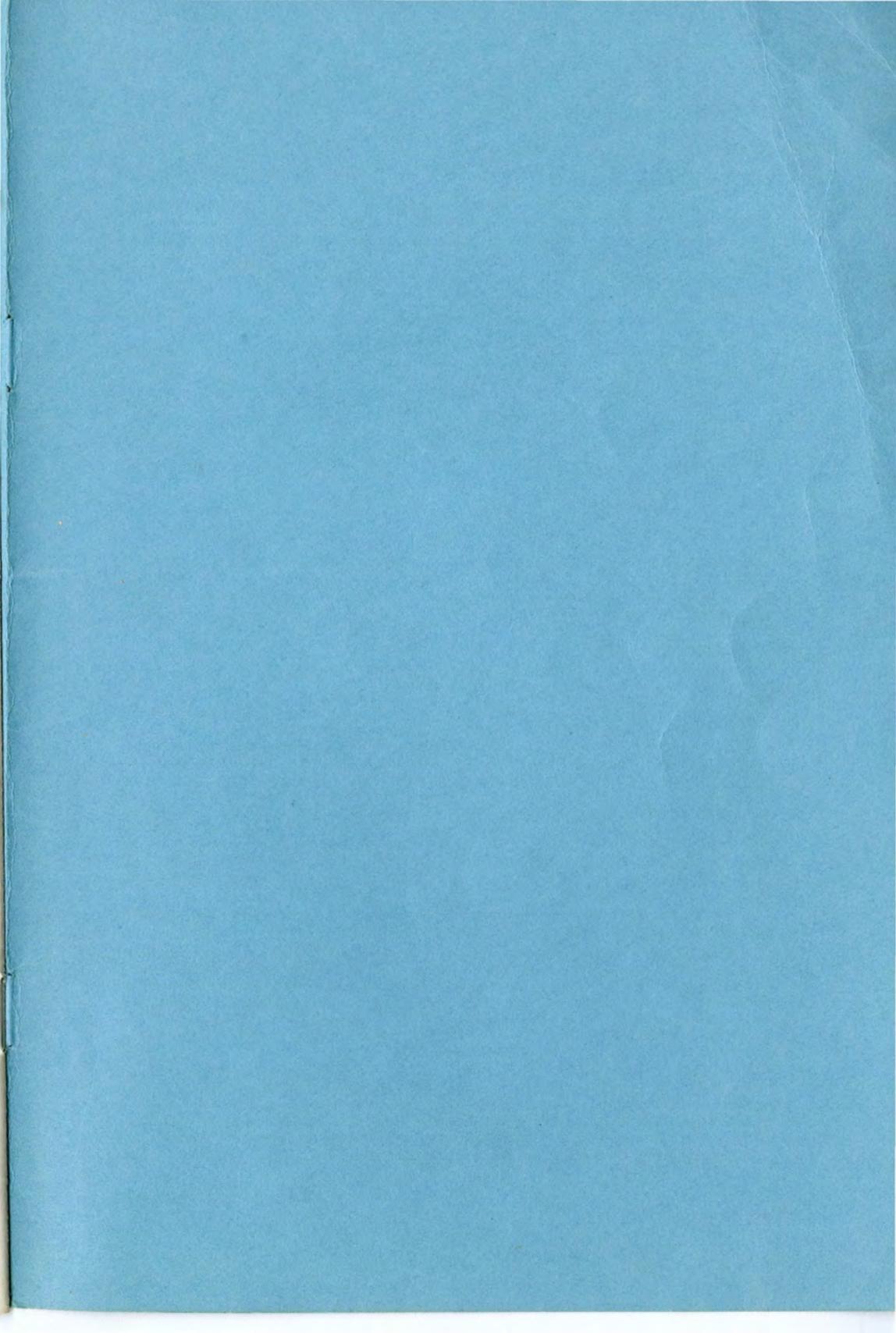
1. Do not overlook the fundamental value of publicity in your work. Such publicity should be positive and constructive, not negative nor critical in character, hopeful and forward-looking, not bemoaning the past. Regard the lost endowments as a challenge to the Church and let future historians undertake the difficult task of allotting the blame. Emphasize the fact that the loss of the missionary endowments endangers our Church's work on our far-flung northern frontiers, which have witnessed heroic efforts of our Church's workers in that special glory of the Anglican Church in Canada, our work among the Indians and Eskimo, and which to-day are witnessing ever growing demands to minister to the pioneers of our own race. Emphasize the fact that the lost beneficiary funds are a real challenge to see that our aged and disabled clergy in these dioceses do not suffer, and that the Church keeps faith with those of our clergy, who have passed to their reward, in caring for their widows and orphans.

2. See that the Map and the Poster are not only placed in every church and Sunday School, but that they are used in all addresses on the work.

3. Keep in close touch with your local newspapers and see that they are supplied at once with the names of members and officers of your committee (names have real news value), and that every item of news interest about your committee and its work is supplied to them neatly typed on one side of the paper only and above all, while it is still news and not ancient history. Use every effort to secure the voluntary help of a Churchman or Churchwoman with newspaper experience as Publicity Secretary for your committee; you will find such help invaluable.

4. Use every opportunity to enlist the help of radio-broadcasting. Many clergy already broadcasting should be glad to give five minutes of their time. Many local newspapers will gladly include in their broadcasts of news references to the Restoration Fund Campaign and its progress. Such references will be especially helpful just before the actual canvass begins. Some broadcasting stations may be willing to let you put in a very short message from one of your leaders, clerical or lay.

C. W. VERNON,
Department of Publicity.



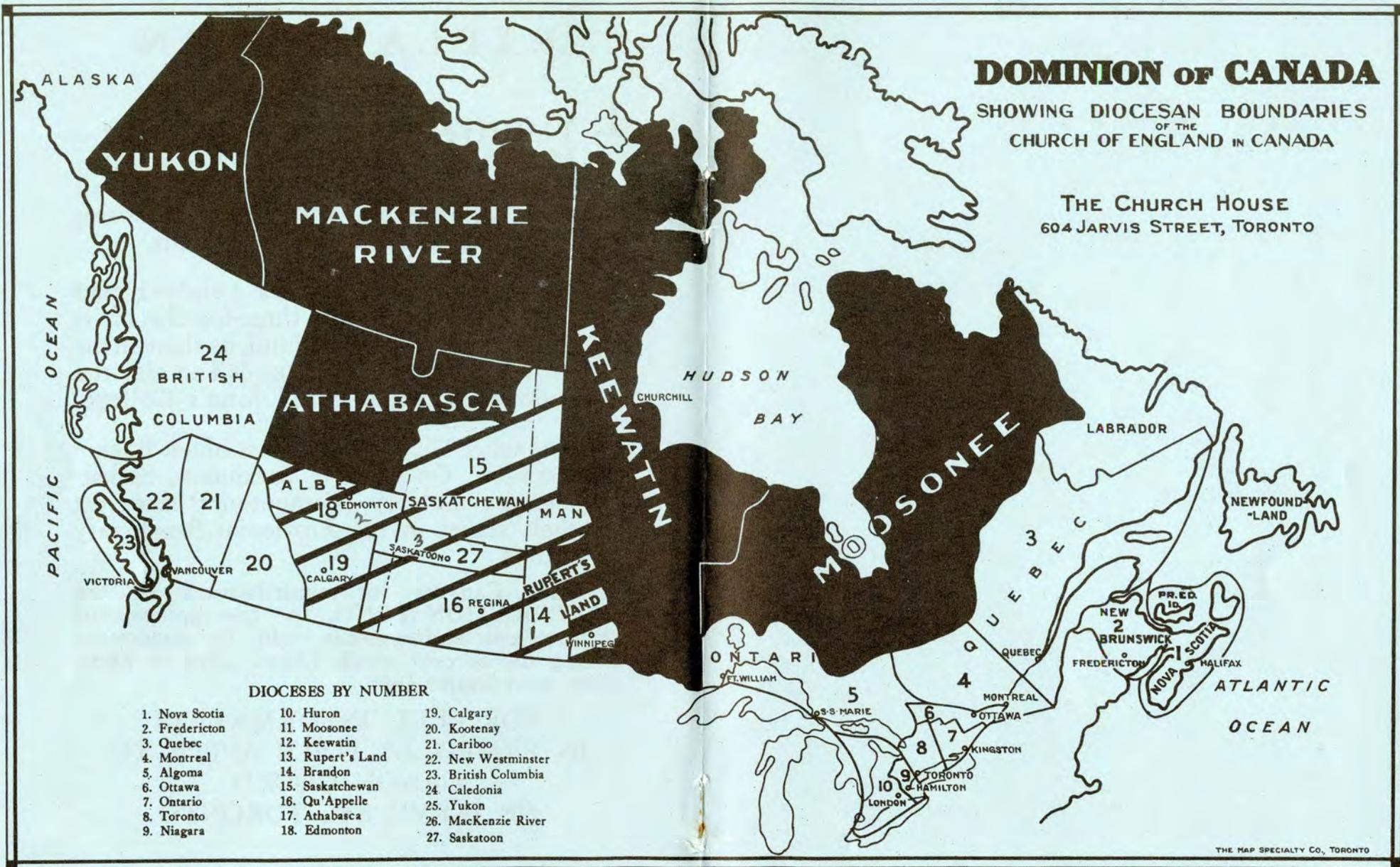
EXPLANATION

1. The five Dioceses—blacked out—Moosonee, Keewatin, Athabasca, Mackenzie River, Yukon—have lost all their endowments, and also their shares in the Provincial Beneficiary Funds.
2. The Diocese of Rupert's Land—broad black lines—has lost three-fourths of its Episcopal Endowment Fund, its share in the Provincial Beneficiary Funds and also the endowment funds of St. John's College.
3. The other Dioceses—narrow black lines—Brandon, Qu'Appelle, Saskatoon, Saskatchewan, Calgary, Edmonton—have lost their shares in the Provincial Beneficiary Funds.

The Canvass for contributions to the RESTORATION FUND, for the replacement of the lost endowments, will be conducted during the second week (April 23rd to 30th) after next Easter Day.

FOR FULL INFORMATION
IN PAMPHLET FORM APPLY TO
CANON GOULD
604 JARVIS ST., TORONTO

THE RESTORATION FUND



"THOU SHALT BE CALLED, THE REPAIRER OF THE BREACH, THE RESTORER OF PATHS TO DWELL IN."—Is. 58:12

Madam Chairman

and Fellow members of the A. Y. P. O.

You have all heard ^{of} the letter ~~and~~ which has been sent out to every branch throughout Canada by the Dominion President Mr. Townes, and the Chairman of the Special Committee for Appeal Mr. Doward, challenging the whole A. Y. P. O. to chase in the great co-operative effort on the part of the whole church to replace the lost endowments in the Dioceses and Ecclesiastical Province of Rupert's Land. You have probably heard several speeches already about the appeal to be made the week after Easter, and I will have very little new material to give you. However, I shall begin at the beginning, and if I repeat, what you may have already heard I hope you will be patient.

Many years ago in 1815 the year of the battle of Waterloo the governing body of the Hudson's Bay Company met in session to give instructions to Governor's

Miss Jarr

Good beginning - addressing
president & members.

Women's objective a good example:
Commendation of John Mackay.

Principles of work, worship, fellowship
Edification.

Suggestions of how to raise money
helpful.

Books for study a good suggestion.

Faith of Church must be fulfilled.

Christ wants us, Church needs us.

Miss Worboy.

Honour of Church - good point

Explanation of losses - " " "

A. Y. P. A. responsibility.

Our duty to carry on.

Worship, work, fellowship, edification

Prayer needed, missionary work
included. Help a little, how called
on to help most closely. To help
struggling churches.

2. Individual & corporate work. Your
job - cost you something. A personal
matter then a corporate.

3. One with another. Church a body.

One member suffers, all do!

4. Building up. Not building if no
heed is paid to appeals, at times
officially asked to help. Loyalty to
the Church. Courage, co-operation.
For Christ, and the Church.

temple was leaving for the Red River Settlement. He was to ascertain whether there existed any temple or idol of worship, and whether or not the children could be gathered together for educational and industrial training. He reported later that over the whole extent of the Hudson's Bay Company territory he could find no trace of a place of worship. The company provided that the chief factor read the church service every Sunday to their employees at each post, and sent out the Reverend J. Peet as Chaplain of the Red River Settlement, who also offered his services to the Church Missionary Society, for the purpose of establishing schools for the Indians. First, this he may had the sum of 100 pounds, or ~~the~~ five hundred dollars. The Church formally started Indian Missions in Canada. At that time ~~the~~ ^{only} Church was the only non-Roman body ministering to the needs of the settlers and Indians.

must be made for his maintenance.

The way this is done is that a capital sum ^{of about} is secured and invested to furnish the annual amount required. This capital is known as the Episcopal Endowment Fund. More than half of the total amount lost associated of the whole of the episcopal and other endowments of five missionary dioceses: Macao, Mauritius, Natal, New Zealand, and about $\frac{2}{3}$ of the episcopal endowment fund of the diocese of Rupert's Land. At least $\frac{1}{4}$ of all the money lost came from England, and not more than $\frac{1}{5}$ from Canada.

The Council for Colonial Bishops formed in 1841 made ~~large~~ grants of money amounting to 991,388 pounds which were supplemented by the Society for the Propagation of the Gospel, and the Society for Promoting Christian Knowledge. These formed the basis, and furnished the incentive for gifts from individuals. Bishop Mackay was instrumental in

In 1844 Bishop George Mountain traveled from Montreal to Red River in a birch bark canoe 36 ft. long. With him went his Chaplain and a crew of 8 Mend-Canadian and 6 Sanguis Indians. In 5 1/2 days while crossing 1800 miles they met no human being. ~~The~~ Until that time no bishop had been in the West. Bishop Mountain challenged the Church as to how duty to the Red River settlement. As a result in 1849 David Anderson was consecrated in Canterbury Cathedral the first bishop of Rupert's Land. In 1860 the Provincial Synod of Canada welcomed the Rt. Rev. Dr. Mackay, and Bishop of Rupert's Land on his way to his distant mission in the North. ~~At~~ the time of his arrival the region of Rupert's Land was all one diocese. At the time of his death the same region formed nine, and since his death has become 12.

The rule of the Church is that before a bishop can be consecrated to a new diocese, secure & independent provision

RESTORATION FUND WOMEN'S DEPARTMENT

*"Is anything too hard for the
Lord?"*

*"With God all things are
possible."*

A PRAYER

For Daily Use

Dear Lord and heavenly Father, who art wonderful in counsel and excellent in working, bless, I pray Thee, The Restoration Fund Campaign. Show me what Thou wouldst have me to do in this cause and give me grace and power faithfully to fulfil the same; for the sake of my Saviour, Thy dear Son Jesus Christ. Amen.

Restoration Fund Campaign

Women's Department

PRAYER LEAFLET

"Come and let us build up the wall."



WALL OF JERUSALEM AND TOWERS OF DAVID

*"Ye shall be called The repairer of the breach,
The restorer of paths to dwell in."*

Special Collects for Use
During Campaign

O LORD, we beseech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. Amen.

"Is anything too hard for the Lord?"

"With God all things are possible."

ALMIGHTY FATHER, who knowest the needs of thy children and hast compassion on their sufferings, we ask Thy blessing upon the efforts now being made to restore to our Missionary Dioceses, and other causes, the means of sustenance of which they have been deprived. Pour into the hearts of Thy people the richness of Thy grace that they may plan wisely and strive earnestly to provide for the maintenance of the work of Thy Church in Canada during the present crisis and for the days that are to come. Hear us we beseech thee in the Name of Him who gave us this work to do, Thy Son our Saviour Jesus Christ. Amen.

A PRAYER

For use at Women's Meetings and in Campaign Prayer Groups

O GOD, heavenly Father, whose mercy is everlasting and power infinite; we thank Thee for the Spiritual leaders whom Thou hast called to guide us in our Church in Canada; and for the wonderful spirit of self-sacrifice and devotion which they are manifesting in this great crisis in its life. Bless them, we pray Thee, with a double portion of Thy Spirit that they may be enabled to carry on under this extra burden which they have undertaken in connection with Thy work in the Province of Rupert's Land.

We thank Thee also for the courageous faith with which the Church throughout Canada is facing the task of restoring the lost funds.

Prosper, we beseech Thee, the whole work of the Restoration Fund Campaign; and especially we would ask for Thy guidance and blessing upon the work of the Women's Department; that in all our plans and words and works we may do all things to Thy honour and glory and the furtherance of Thy Kingdom; through Jesus Christ our Lord. Amen.

O LOVING FATHER, we beseech Thee to send Thy blessing upon our parish and congregation. Give guidance and strength to Thy servant who ministers to us and to all others who teach and lead amongst us. Have mercy upon the sick, comfort the sorrowing, provide for the needy. Help us to bear one another's burdens. Hallow the ties of kindred and friendship, that we may help and not hinder one another in all such good works as Thou hast prepared for us to do; through Jesus Christ our Lord. Amen.

A PERSONAL PRAYER

For daily use.

DEAR LORD and heavenly Father, who art wonderful in counsel and excellent in working, bless, I pray Thee, the Restoration Fund Campaign. Show me what Thou would'st have me to do in this cause and give me grace and power faithfully to fulfil the same; for the sake of my Saviour, Thy dear Son Jesus Christ. Amen.

Important Points to be Remembered

First—This is not another permanent organization being set up within the Church. It is merely a three-year campaign for one purpose—the restoring of the funds lost in the Province of Rupert's Land.

Second—Every diocesan women's committee is perfectly free to adopt any method which it considers most helpful, and which receives the approval of the Bishop.

Third—Under **no circumstances** must this work be done at the cost of existing work in the parish or diocese. This is something to be undertaken quite in addition to all the usual calls and obligations.

Fourth—This campaign offers the privilege of extra service to **EVERY WOMAN** and **GIRL** belonging to our Church. Let us, then, work and give, not grudgingly nor of necessity; for God loveth a cheerful giver.

Fifth—Remember always that "Except the Lord build the house: their labour is but lost that build it."

Therefore "Pray without ceasing".

Additional copies of this Prayer Leaflet may be had free upon request. Address Women's Department, Restoration Fund, 604 Jarvis Street, Toronto 5.