

To be kept in the Vestry

A.D. 1920

Journal of Proceedings

OF THE

SIXTH SESSION

OF THE

Synod of the Diocese of Algoma



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

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

Journal of Proceedings

OF THE
SIXTH SESSION

Held in the Town of Sault Ste. Marie, Ontario, from June 2nd
to June 5th, inclusive, A.D. 1920.

WITH APPENDICES

CLERGY AND OFFICERS OF THE MISSIONARY DIOCESE OF ALGOMA

THE ARCHBISHOP

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**THE CLERGY AND LAY DELEGATES OF THE SIXTH
SYNOD OF THE MISSIONARY DIOCESE OF
ALGOMA, 1920**

Parish or Mission	Incumbent	Lay Delegate
Aspdin	Rev. C. Miles, Huntsville	
Allensville		
Lancelot		
Bala	Rev. C. Lord, Iocum tenens	
Baysville	Rev. Canon Hazlehurst, R.D., Baysville, Ont.	
Dorset		
Beaumaris	Rev. E. F. Pinnington, Milford Bay, Ont.	F. Timmerman
Blind River	Rev. Gilbert Oliver, Blind River, Ont.	
Algoma		
Spragge		
Cutler		
Spanish		
Bracebridge	*Rev. F. G. Sherring, Bracebridge, Ont.	*H. H. Heard
Bruce Mines	(Vacant)	J. Leacock (s)
Desbarats		
Rydal Bank		
Burk's Falls	*Rev. S. F. Yeomans, Burk's Falls, Ont.	*W. E. Bigwood
Byng Inlet	Rev. Robert E. Park, Byng Inlet, Ont.	†T. H. Armstrong (s)
		W. F. Smith
		Dr. W. F. Shaw (s)
Callander	‡(Vacant)	
Charlton	(Vacant)	
Dack		
Haeslip		
Cobalt	Rev. H. A. Sims, Cobalt	H. S. Browning
		R. E. Perry (s)
Coniston	Rev. G. F. Kimber, Coniston	
Biscotasing		
Cartier		
Coppercliff	Rev. A. Cooper, Coppercliff, Ont.	*M. B. Thompson
Depot Harbour	(Vacant)	
Echo Bay	(Vacant)	
Sylvan Valley		
Elk Lake	‡(Vacant)	*H. Porter
Cain		†C. Goodier
Emsdale	*Rev. Albert G. Smith, Emsdale, Ont.	*J. Jenkin
Kearney		
Sprucedale		
Sand Lake		
Englehart	Rev. J. Templeton, Englehart	J. B. Way
Krugerdorp		
Falkenburg	*Rev. Ralph T. Sadler, Falkenburg, Ont.	
Ufford		
Beatrice		
Franklin	(Vacant)	
Fox Point		
Grassmere		
Quinn's		
Fort William		
St. Luke's	Rev. J. C. Popey, Fort William, Ont.	
Fort William		
St. Paul's	*Rev. W. H. Trickett, Fort William, Ont.	
Fort William West	*Rev. A. J. Bruce, Fort William West, Ont.	
Garden River (Indian).....	Rev. D. A. Johnston, Garden River	*John Driver
Gore Bay	Rev. W. T. Swainson, Gore Bay, Ont.	A. Whabunosa (s)
Kagawong		Judge Hewson
Gravenhurst	Rev. Canon Allman, B.Sc. (Central Univ., Indiana), Gravenhurst	— Thompson (s)
Northwood	Rev. J. B. Lindsell, Gravenhurst	
Haileybury	Rev. F. H. Hincks, M.A. (Trinity, Tor.), Haileybury, Ont.	Judge Hayward
Huntsville	*Rev. P. J. K. Law, Huntsville, Ont.	A. N. White (s)
		O. Wieler
		F. Hutchison (s)
Hymers	(Vacant)	
South Gillies		
Korah	Rev. W. H. Hunter, Korah	
Goulais Bay		

The Clergy and Lay Delegates of the Sixth Synod of the
Missionary Diocese of Algoma, 1920—Continued.

Parish or Mission	Incumbent	Lay Delegate
Latchford	(Vacant)	
Temagami		
Little Current	Rev. E. Montizambert, Little Current, Ont.	F. W. Major
Sucker Creek		C. L. D. Sims (s)
Green Bush		
Maganatawan	(Vacant)	
Dunchurch		
Midlothian		
Manitowaning	Rev. H. E. Pelletier, Manitowaning	
Hilly Grove		
The Slash		
Massey	Rev. T. H. Young, Massey, Ont.	
Walford		
Spanish River (Indian)		
Michipicoten	(Vacant)	
Helen Mine		
Wawa		
Murillo	(Vacant)	
Slate River		
McTier	(Vacant)	
New Liskeard	Rev. F. Franklin-Watson, New Liskeard, Ont.	*A. A. Cole
		M. F. Pumsville (s)
Nipigon	Rev. W. C. Dunn, L.S.T., Nipigon, Ont.	*A. N. Chapman
Dorion		C. L. Bliss (s)
Ningewenenang (Indian)		
Nipissing	(Vacant)	
Restoule		
North Bay	Rev. C. W. Balfour, M.A. (Bishops Coll., Lennoxville, Que.), North Bay, Ont.	*H. L. McNally
		G. Hutcheson
North Cobalt	(Vacant)	
Novar	(Vacant)	
Ilfracombe		
Ravenscliffe		
Stanleydale		
Parkinson	‡(Vacant)	
Dean Lake		
Parry Sound	Rev. Canon Burt, L.Th., Parry Sound.	*F. S. Laird
		†W. S. McKinley (s)
Port Arthur	*Rev. D. L. Jull, L.S.T., locum tenens, Port Arthur	*F. W. Langworthy
		Dr. S. W. Hunt (s)
Port Carling	Rev. C. F. L. Gilbert, L.S.T., Port Carling	
Port Sandford		*M. Woods
		R. A. Rogers (s)
Gregory		
Port Sydney	*Rev. A. T. Lowe, Port Sydney	*A. S. Smith
Newholme	Rev. H. F. Hutton, Port Sydney	
Powassan	*Rev. R. Haines, Powassan	J. B. Lake
Trout Creek		Dr. Delane (s)
Chisholm		
Providence Bay	(Vacant)	
Rosseau	Rev. W. A. Hankinson, Rosseau	*G. A. Atkinson
Ullswater		C. T. Raymond (s)
Windermere		
Cardwell		
Sault Ste. Marie	Rev. W. S. G. Bunbury, M.A. (Cantab.), Sault Ste. Marie, Ont.	W. J. Thompson
St. Luke's	Rev. F. W. Colloton, L.Th., Sault Ste. Marie	T. L. Foster
		Col. Penhorwood
		Col. Campbell
Sault Ste. Marie	Rev. P. F. Bull, Sault Ste. Marie, Ont.	W. H. Latham
St. John's		R. C. Smith (s)
Sault Ste. Marie	Ven. Archdeacon Gillmor, D.D., Sault Ste. Marie, Ont.	A. Hackett
St. Peter's		E. L. Hall (s)
Sault Ste. Marie	Rev. B. P. Fuller, Principal, Sault Ste. Marie, Ont.	
Indian Homes		
Seguin and Broadbent	‡(Vacant)	
Seguin Falls		
Broadbent		

**The Clergy and Lay Delegates of the Sixth Synod of the
Missionary Diocese of Algoma, 1920—Continued.**

Parish or Mission	Incumbent	Lay Delegate
Schreiber	Rev. R. H. Fleming, Scheriber, Ont.	
Rosspport		
Jackfish		
Sheguindah	Rev. J. D. Granger, Sheguindah, Ont.	
St. Andrew's		
St. Peter's		
Whitefish		
Bidwell		
Sheshegwaning	‡(Vacant)	
Silver Water	(Vacant)	
Meldrum Bay		
St. Joseph's Island	‡(Vacant)	H. F. Cocks
Marksville		
Jocelyn		
Richard's Landing		
Sturgeon Falls	Rev. Canon Piercy, Sturgeon Falls, Ont.	A. Elliot
Cache Bay		
Sudbury	Rev. P. A. Paris, L.Th., Sudbury, Ont.	*James Purvis J. W. J. W. Wainwright †Dr. Morrison
Sundridge	*Rev. J. Norman, L.Th., B.D., Sundridge	
South River		
Eagle Lake		
Thessalon	Rev. J. Tate, Thessalon	C| F. Rothera E. C. Bridge (s)
Thornloe	Rev. R. M. Fairbairn, M.A. (Trin., Toronto), Hanbury	
Hudson		
Harley		
Torrance	(Vacant)	
Mortimer's Point		
Uffington	Rev. H. Peeling, Uffington	
Purbrook		
Vankoughnet		
Webbwood	Rev. G. H. Phillips, Webbwood	M Cloughley S. J. Hawkins (s)
Nairn		
Espanola		
White River	Rev. C. C. Simpson, White River	*John Bell E. Owens (s)
Missanabie		
Unattached	Rev. E. H. C. Stephenson, M.A. (Oxon.), Sault Ste. Marie	

On Leave—Rev. Canon Hedley, M.A., Capt. C. E. F., on military service.
Rev. R. E. Palmer, B.A.
Rev. T. Waring.

Superannuated—Rev. Canon Young, Toronto.
Rev. Canon Boydell, Sudbury.
Rev. Canon Frost, Rossau.
Rev. S. H. Ferris, Garden River.
Rev. L. Sinclair, Huntsville.

*Absent.

†Substitute took delegate's seat.

‡Has a lay missionary

(s) Substitute delegate.

LAY MISSIONARIES.

Mr. W. F. Smith Callander
Mr. E. Weeks Sheshegwaning

Mr. H. C. Cocks Marksville
Mr. Cyril Goodier Elk Lake

JOURNAL OF PROCEEDINGS
OF THE
SIXTH SYNOD
OF THE
MISSIONARY DIOCESE OF ALGOMA.

FIRST DAY—WEDNESDAY, JUNE 2nd, 1920.

OPENING SERVICE

Pursuant to notice, the sixth Synod of the Missionary Diocese of Algoma was opened with a celebration of Holy Communion at 10 o'clock a.m. in the pro-Cathedral of St. Luke, Sault Ste. Marie, Ontario, on Wednesday, June 2nd, 1920. His Grace the Archbishop of Algoma was the celebrant, assisted by the Ven. the Archdeacon of Algoma, Rev. Canon Piercy, and the Rev. W. S. G. Bunbury, rector. The preacher was the Rev. Canon Hedley, M.A., Capt. C. E. F.

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

The Archbishop appointed Rev. F. H. Hincks and Rev. R. H. Fleming scrutineers of the credentials of lay delegates.

The Archbishop then handed to the Clerical Secretary the list of the clergy of the diocese, who read the roll, when the following clergy responded to their names: Rev. Canon Allman, B.Sc., Gravenhurst; Rev. C. W. Balfour, M.A., North Bay; Rev. Canon Boydell, Sudbury; Rev. P. F. Bull, St. John's, Sault Ste. Marie; Rev. W. S. G. Bunbury, B.A., St. Luke's, Sault Ste. Marie; Rev. Canon Burt, L.Th., Parry Sound; Rev. F. W. Colloton, L.Th., Sault Ste. Marie; Rev. A. Cooper, Copper Cliff; Rev. W. C. Dunn, L.S.T., Nipigon; Rev. R. M. Fairbairn, M.A., Hanbury; Rev. R. H. Fleming, L.S.T., Schreiber; Rev. B. P. Fuller, Sault Ste. Marie; Rev. C. F. L. Gilbert, L.S.T., Port Carling; Ven. Archdeacon Gillmor, D.D., Sault Ste. Marie; Rev. J. D. Granger, Sheguindah; Rev. W. A. Hankinson, Rosseau; Rev. Canon Hazlehurst, Baysville; Rev. F. H. Hincks, M.A., Haileybury; Rev. W. H. Hunter, Korah; Rev. H. F. Hutton, Port Sydney; Rev. D. A. Johnston, Garden River; Rev. J. B. Lindsell, Gravenhurst; Rev. E. S. P. Montizambert, Little Current; Rev. J. Norman, L.Th., B.D., Sundridge; Rev. G. J. Kimber, Coniston; Rev. Gilbert Oliver, Blind River; Rev. Robert E. Park, Byng Inlet; Rev. P. A. Paris, L.Th., Sudbury; Rev. H. E. Pelletier, Manitowaning; Rev. G. H. Phillips, Webbwood; Rev. Ca-

non Piercy, Sturgeon Falls; Rev. J. C. Popey, St. Luke's, Fort William; Rev. C. C. Simpson, White River; Rev. H. A. Sims, Cobalt; Rev. E. H. C. Stephenson, M.A., Sault Ste. Marie; Rev. W. T. Swainson, Gore Bay; Rev. John Tate, Thessalon; Rev. F. Franklin-Watson, New Liskeard; Rev. T. H. Young, Massey.

The Committee on Credentials of Lay Delegates reported the following lay delegates with proper credentials and entitled to take their seats: Mr. H. S. Browning, Cobalt; Mr. W. S. McKinley, Parry Sound; Mr. Hackett, St. Peter's, Sault Ste. Marie; His Honor Judge Hewson, Gore Bay; Mr. W. H. Latham, St. John's, Sault Ste. Marie; Mr. F. W. Major, Little Current; Dr. W. C. Morrison, Sudbury; Mr. W. S. McKinley, Parry Sound; Mr. W. F. Smith, Callendar; Mr. F. Timmerman, Blind River; Mr. J. R. Wainwright, Sudbury; Mr. J. B. Way, Englehart.

The Archbishop declared the Synod duly organized.

On the invitation of the Archbishop, the Very Rev. Dean Alling, Rector of the Church of St. James, Sault Ste. Marie, Michigan, U.S.A., was given a seat on the platform.

Moved by Ven. Archdeacon Gillmor, seconded by Mr. Chancellor Boyce,

That Rev. Canon Piercy be elected Honorary Clerical Secretary of this Synod.—Carried.

Moved by Mr. Chancellor Boyce, seconded by Rev. W. C. Dunn,

That Mr. J. B. Way be elected Honorary Lay Secretary of this Synod.—Carried.

The Archbishop, with the consent of the Synod, appointed Rev. F. W. Colloton, Mr. F. W. Major, and Mr. H. S. Browning a Press Committee.

At 12.45 p.m. the Synod adjourned for lunch.

The Synod resumed its business at 2.30 p.m. Besides the members of Synod, there were also present the officers and members of the Diocesan W. A. to hear the Archbishop deliver his Charge.

THE ARCHBISHOP'S CHARGE

Rev. Brethren and Brethren of the Laity:

It is with a deep sense of gratitude to Almighty God for abundant mercies vouchsafed this diocese in the past three years that I welcome you to-day to the Sixth Session of our Diocesan Synod.

It is only natural that we should find great changes in the personnel of these triennial gatherings. The varying conditions of election, removals to other spheres of activity, advancing years and infirmity, above all the summons of the Angel of Death, always waiting at our doors, are causes which account abundantly for the varying "make up" of our successive Synods. Our present gathering is no exception to the rule that from session to session Time stamps the hall mark of change upon our assemblage. And yet, considering the serious character of the aftermath of war and the prevalence of grievous epidemics, there is room for grati-

tude to God as we look around this hall to-day. We are undoubtedly conscious of certain vacancies in our ranks. Not all are here who were present in our last Triennial Synod. Not all are here whom we had fair reason to expect. Yet at least the changes we take note of are fewer than might have been anticipated, and not one clergyman who was with us three years ago is absent to-day through death.

Time would not serve, nor would it be an easy task to mention all who have dropped from our ranks in obedience to the final summons. But one name cannot in justice be passed over in silence nor omitted from the annals of this session of our Synod. Mr. Harry Plummer, who filled the office of Synod Treasurer for many years, was a model of efficiency in all he undertook. He was taken from us in November last after a trying illness borne with characteristic fortitude and patience. His removal is a grievous loss. His name has become a household word throughout the diocese, and the memory of his unflinching kindness will long be cherished by clergy and laity alike. May he rest in peace.

There are others, still on this side the veil but no longer able to take their accustomed part in our proceedings, whom we should remember as we address ourselves to our tasks. The Rev. Canon Boydell, ripe in years and good works, obliged through failing powers to retire from active service, richly deserves the rest he has been granted. We rejoice with his many friends and admirers that he is still able to interest himself in the life and progress of the Church.

The Rev. Canon Frost, one of our oldest and most faithful missionaries, for years a devoted worker among our Ojibway Indians, being hopelessly disabled by a sudden stroke of paralysis, has retired and is living quietly at Rosseau, where the final years of his ministry were spent.

The Rev. S. H. Ferris, after serving with zeal and fidelity in various parts of the diocese, his last charge being the Indian Mission of Garden River, is disabled by an incurable malady, and has retired, feeble in body and mind, but strong in faith and hope.

The Rev. Lawrence Sinclair, after a long and painstaking ministry, in which, as a pioneer worker, he proved himself an indefatigable pedestrian as well as a conscientious minister of God, being obliged through waning powers to seek permanent relief, has been placed on the retired list. He is still able, however, and counts it a privilege to help a brother in time of need. But he can no longer face the strain and responsibility of continuous duty.

The Rev. A. T. Lowe, I am grieved to report, is laid aside by serious illness, the issue of which is in the hands of God. At present Mr. Lowe is in the Gravenhurst Sanatorium.

To all these faithful workers our hearts go out in sympathy, and I feel sure we shall not withhold from them the benefit of our prayers.

At the risk of adding slightly to the period required for my charge, I will venture before turning to more pressing matters to carry you beyond the limits of our diocese and to remind you of a loss which ought not to be passed over in silence.

Since last we assembled in Synod the Most Reverend Charles Hamilton, my predecessor in the office of Metropolitan of Ontario, has passed to his rest. His departure removed from the Canadian Church one of her foremost sons and most notable leaders. His unflinching graciousness of manner, his singular dignity, and his absolute fairness of dealing under every variety of condition, won the affectionate esteem of all who knew him, while his strength of conviction and courageous maintenance of principle made him a power in the Church of which he was an ornament. We need such men, and shall do well to cherish their memories and to imitate their virtues in a day when everything hitherto considered stable

and trustworthy is arraigned before the bar of unfriendly, if not absolutely hostile, criticism.

OFFICIAL ACTS.

I have to acknowledge the goodness of God in preserving my health unbroken through another Triennium, thereby enabling me to discharge the various duties of my office without interruption. I have visited our various parishes and missions as usual year by year, and have attended meetings of our Rural Deaneries in various parts of the diocese. I have confirmed 1,158 persons, 474 being males and 684 females. Of these some 253 have been adults. On the 26th of April, 1918, acting for the Bishop of Marquette, I confirmed a male candidate from Sault Ste. Marie, Michigan.

I have received into our communion since June 30th, 1917, four persons from the Church of Rome. I have baptized 28 children. I have officiated at four marriages. I have consecrated two churches and one new chancel. I have consecrated one cemetery. I have travelled 60,977 miles in the three years, an average of 0,325 miles a year. I have delivered 474 addresses and sermons.

In September, 1918, I attended the meeting of our General Synod in Toronto, and in September, 1919, I presided over our Provincial Synod in Ottawa. I have also presided over six meetings of the Provincial Council in Toronto, and various committees of the same. I have taken part in various gatherings of the M. S. C. C., the G. B. R. E. (formerly S. S. C.), any other Church organizations.

During the period of the Anglican Forward Movement I took my share in the activities prescribed, visiting various parts of the diocese for that purpose.

I have preached for the Ottawa Woman's Auxiliary at their annual meeting in the city of Ottawa, and in various churches on various occasions in different parts of the Province. I have also discharged numerous customary duties, and answered a variety of calls in connection with my office of Metropolitan of Ontario.

I have admitted five candidates to the Diaconate. On the 15th of June, 1917, in the Church of St. John the Divine, North Bay, I admitted William Archer Hankinson, and appointed him, under the Rev. C. W. Balfour, to the Mission of St. Simon's, North Bay and Callander. On the 23rd of June, 1918, in the Church of St. John the Divine, North Bay, I admitted William Coombe Dunn, and appointed him to the Mission of Nipigon; also William Thomas Swainson, and appointed him to the Mission of Englehart. On the 30th of November, 1919, in St. Paul's Church, Haileybury, I admitted James Templeton, and appointed him to the Mission of Englehart, and on Sunday last, May 30th, Trinity Sunday, I admitted George John Kimber, and appointed him to the Mission of Coniston and Biscotasing.

I have ordained six candidates to the priesthood. On the 17th of June, 1917, in St. Luke's pro-Cathedral, Sault Ste. Marie, I ordained the Rev. Roland Ford Palmer, and appointed him to the Missions of St. George, St. Michael and Brent Park, Port Arthur; also the Rev. Henry Peeling, and appointed him to the Mission of Thornloe. On the 23rd of December, 1917, in All Saints Church, Burk's Falls, I ordained the Rev. Charles Miles, and appointed him to the Mission of Emsdale. On the 15th of April, 1918, in St. Luke's pro-Cathedral, Sault Ste. Marie, I ordained the Rev. William Coombe Dunn, and appointed him to the Mission of Nipigon. On the 15th June, 1919, in St. Saviour's Church, Blind River, I ordained the Rev. William Thomas Swainson, and appointed him to the Mission of Gore Bay. On the 28th of March, 1920, I ordained the Rev. William Archer Hankinson, and appointed him to the Mission of Rosseau.

I have transferred the Rev. W. H. Trickett from the parish of St. John's, Sault Ste. Marie, to the parish of St. Paul's, Fort William; the Rev. Percy F. Bull from the Mission of Nipigon to the parish of St. John's, Sault Ste. Marie; the Rev. Frederick W. Colloton from the locum tenency of St. John's, Port Arthur, to the position of Archbishop's Secretary and missionary at Coniston and Biscotasing pro tempore; the Rev. D. A. Johnston, after six months' leave of absence, to the Mission of Garden River; Rev. Algernon Cooper from the Mission of Coniston to the Mission of New Liskeard, and subsequently to the Mission of Copper Cliff; the Rev. John Leigh from the Mission of Blind River to the parish of St. John's, Port Arthur; the Rev. H. F. Hutton from the Mission of Sheguindah to the Mission of Blind River; the Rev. J. D. Granger from the Mission of St. Joseph's Island to the Mission of Sheguindah; the Rev. Percy A. Paris from the Mission of Powassan to the parish of Sudbury; the Rev. Richard Haines from the Mission of Port Carling to the Mission of Powassan; the Rev. Canon Burt from the parish of St. Luke's, Fort William to the parish of Holy Trinity, Parry Sound; the Rev. J. C. Popey from the parish of St. Paul's, Haileybury, to the parish of St. Luke's, Fort William; the Rev. F. H. Hincks from the parish of St. Thomas', Bracebridge, to the parish of St. Paul's, Haileybury; the Rev. Jethro Norman from the Mission of Emsdale to the Mission of Sundridge; the Rev. Henry Peeling from the Mission of Thornloe to the Mission of Uffington; the Rev. Canon Allman from the Mission of Burk's Falls to the parish of St. James, Gravenhurst; the Rev. S. F. Yeomans from the Mission of Gore Bay to the Mission of Burk's Falls; the Rev. O. L. Jull from the Mission of St. Peter's, Harris and Buckley to the curacy of St. John's, Port Arthur.

I have transferred the Rev. E. Pierce-Goulding to the Diocese of Edmonton; the Rev. A. J. Oakley to the Diocese of Quebec; the Rev. R. H. Cowling to the Diocese of Duluth; the Rev. E. G. Heaven to the Diocese of Montreal; the Rev. F. H. Clayton to the Diocese of Toronto; the Rev. James Thompson and the Rev. John Leigh to the Diocese of New Westminster; the Rev. Norman E. Smith to the Diocese of British Columbia.

I have accepted the resignation of the Rev. Joseph Waring of the Mission of Uffington, and he has returned to England. I have received the Rev. C. F. L. Gilbert from the Diocese of Chichester, England, and have appointed him first to the locum tenency of the Church of the Epiphany, Sudbury, and subsequently to the Mission of Port Carling; the Rev. Franklin Franklin-Watson from the Diocese of British Columbia, and have appointed him to the Mission of New Liskeard; the Rev. Robert E. Park from the Diocese of Rupert's Land and have appointed him to the parish of Byng Inlet; the Rev. Ralph T. Sadler from the Diocese of London, England, and have appointed him to the Mission of Falkenburg; the Rev. A. G. Smith from the Diocese of Glasgow and have appointed him to the Mission of Emsdale; and the Rev. G. Oliver from the Diocese of Birmingham and have appointed him to the Mission of Blind River.

I have appointed the Rev. J. B. Lindsell special chaplain for the Anglican patients in the three Sanatoria at Gravenhurst, and have secured grants from the various dioceses of the province to make up his stipend.

The Rev. F. G. Sherring and the Rev. E. F. Pinnington have returned from overseas duty, and I have assigned them work. I have appointed Mr. Sherring, with the concurrence of the parish, to St. Thomas', Bracebridge, and Mr. Pinnington to the Mission of Beaumaris. The Rev. Canon Hedley remains on leave, being yet engaged in military duty. The Rev. R. F. Palmer also remains on leave, being under probation in the Society of St. John the Evangelist in Boston. To the Rev. E. H. C. Stephenson, who has been for some time on leave through ill-health, I have

given a temporary license over a portion of the Algoma Central Railway. Three of our students in Divinity have returned to the work of preparation for Holy Orders, and two of them, Mr. W. P. Griffiths and Mr. T. V. L'Estrange, are to be ready for ordination during the coming summer.

I have nominated the Ven. Gowan Gillmor, D.D., Archdeacon of Algoma, the Rev. Canon Piercy, the Rev. Canon Hedley, and the Rev. F. H. Hincks as representatives of the Diocese of Algoma on the Corporation of Trinity College, Toronto for the coming year.

I have delivered various addresses and taken duty on various occasions in connection with our own diocesan Woman's Auxiliary, which by its unflinching sympathy and liberality has placed me under no ordinary obligation. And here let me say how deeply I feel indebted to Mrs. Ironside, who shortly after our last Synod was compelled through impaired health to resign her office as President of the Diocesan Auxiliary. We feel her loss greatly. She had done a wonderful work and brought the Auxiliary to an honored and influential position. The best tribute to her leadership is the wholehearted loyalty extended by the Auxiliary to her worthy successor, Mrs. Reid, raised up of God in the moment of need. May I pause here to urge the claims of the Auxiliary. I do not think all the parishes and missions realize its value as a parochial agency. It is a recognized rule that in a diocese like this, in order to simplify matters and prevent overlapping, the Woman's Auxiliary is allowed to work for the parish as well as for missions. Few of our parishes are strong enough as yet to maintain two successful organizations of women.

And now before turning to financial affairs I wish to express my heartfelt gratitude to the officers and clergy of the Diocese who have one and all supported my hands with unflinching devotion throughout the Triennium. No Bishop in the Canadian Church has truer cause for gratitude on this score.

FINANCIAL AFFAIRS AND STATISTICS.

Our knowledge of these matters is based on our Easter returns; and in respect to those returns much still remains to be desired. I know well that our clergy wish to facilitate the work of the diocese. But I fear neither they nor our churchwardens realize how great a help it would be if the returns could be taken in hand and completed at once on receipt of the blank forms.

And again I plead for a careful study of those forms. Obviously the value of statistics is proportioned to their accuracy. And when different officials interpret the forms in different ways accuracy is impossible. In order that there may be as little difference as possible in the interpretation of the forms care has been taken to make the headings of the various columns quite clear, and such terms as "Church people" and "Communicants" have been carefully explained.

The total amount raised in the Diocese year by year for the past three years is as follows:

Reported Easter 1918	\$87,157.62
Reported Easter, 1919	80,274.12
Reported Easter, 1920	95,968.64

and the total amount given to outside objects in the same period is: 1918, \$5,837; 1919, \$4,879.19, and 1920, \$6,046.52.

The amount raised for diocesan missions during the past year was increased by at least \$2,000 by the splendid work of our laymen in connection with the increase of our missionaries' stipends. Since our last Synod five of our missions, namely: Schreiber, St. Joseph's Island, New Liskeard, Beaumaris and Copper Cliff, have ventured upon the experiment of self-support.

The incomplete character of our returns is shown by the fact that the following missions, all but two having been long vacant, have sent no reports at all: Aspdin, Falkenburg, Hymers and Oliver, Maganatawan, Novar, Shingwauk Chapel, Seguin and Broadbent, Sheguindah, Thornloe and Torrance.

INVESTED FUNDS.

Our invested funds, still in the hands of Dr. Worrell, of Toronto (to whose kindness we owe a debt of ever increasing proportions), have slowly but steadily increased in volume.

The total sum invested on Jan. 1st, 1917, was \$205,522.48. On the 1st of January this year the sum had increased to \$224,036.66, and the statement to be issued on the 30th of this month will show a total amount invested of not less than \$230,304, an increase of nearly \$25,000 in about three years and a half.

This increase centres largely in the Sustentation Fund, and we have again to acknowledge the noble work of the Diocesan Woman's Auxiliary, which has given to the Sustentation Fund in the three years some \$1,336.84, a cheque for \$640 having been contributed through the offeratory on the twenty-third anniversary of my consecration.

The Synod will no doubt order the Honorary Treasurer's forthcoming statement to be printed with the Synod Journal. This statement will thus be available for inspection by any who may desire to examine it. Meanwhile a brief account of the various funds in Dr. Worrell's hands as they appear in the January statement may not be out of place. There are five:

1. The Episcopal Endowment Fund. This fund has a capital of \$63,341.28, and its income last year was \$3,077.92.

2. The Widows' and Orphans' Fund stands at \$29,972.02, and its income is \$1,300.77.

3. The Superannuation Fund for clergy pensions amounts to \$36,386.32, and its income is \$1,862.03. This fund has proved beyond words a blessing, although, like those just mentioned, it has not increased materially during the three years just ended. In my charge to the last Synod I expressed my gratitude to the English Algoma Association for making the fund available for use. For it was the Associations' splendid help that did it. I must now express my conviction that it was the good hand of our God upon us that led to the completion of the fund at that particular time. There was then but one pensioner upon its list, but almost immediately afterwards three others were added, and now there are five. What we should have done without this fund I do not like to ask myself. Thanks to our kind friends and to Almighty God, we have been able so far to make some modest provision for all our disabled brethren.

4. The fourth fund is the See House Endowment Fund. It is still in its infancy, amounting only to \$604.39. It is an important fund, however, and in accordance with my suggestion it has been placed for safe keeping and development in the hands of our Honorary Treasurer. I shall have more to say of it later on.

5. We now come to the last and most important of our invested funds—the Sustentation Fund. This, it will be remembered, is an endowment whose chief object is the aiding of poor diocesan missions. It was begun as a memorial of the late Dr. Sullivan, the second Bishop of Algoma, \$50,000 being the objective placed before us. When that amount was raised the annual income accruing from it, some \$2,500, became immediately available as a permanent nucleus of our Mission Fund, from which grants were made towards the stipends of our missionaries.

The completion of the Memorial Fund was a great achievement, and marked an important step in our financial progress. But we soon began to realize the utter inadequacy of this fund of \$50,000 as a permanent

provision for the needs of our poor missions, and we decided to continue our efforts on its behalf.

Finally, soon after the great war began, we deliberately undertook the completion of a second \$50,000, and we proposed a period of five years as a limit of time within which it should be done. It was a great undertaking, especially at such a time, when, directly and indirectly, the war was making such constant demands upon our purses. I well remember the doubtful, I might almost say the hostile, attitude of many devoted Church people towards the scheme. In view of all that was happening they considered it unwise, if not improper, to enter upon such a task. But we did enter upon it, and now, the time appointed being past, I am able to inform you that the task is accomplished. Within a few months of the specified time the money is in hand, and practically all invested, so that now the Sustentation Fund consists of the original Bishop Sullivan Memorial Fund of \$50,000 and of this second \$50,000 just added, in all \$100,000, and all bearing interest at about 5%, so an annual income of some \$5,000 has been provided by way of nucleus for our Mission Fund, that is, towards grants for our missionary clergy.

This is surely a great step in advance, for which we are bound to thank Almighty God. But let us not for a moment imagine that it suffices to make full provision for our missionary needs.

To make the case as clear as possible I beg you to let me recount the facts. At the present moment we have some 45 missions whose grants in the aggregate sum up to \$19,425. This means we need that sum to make up the grants we have promised this year to our missionary clergy. And we have only the income of our Sustentation Fund—some \$5,000—towards it. We have to obtain from other sources some \$14,425. Where are we to get it? In answer to this question the following statement will be enlightening. We hope in response to my appeals to receive

From M. S. C. C., say	\$ 7,000
S. P. G. in England	3,000
C. and C. C. S.	200
English Algoma Association	2,000
Diocese of Algoma	1,000
Sundry sources	1,225

Total \$14,425

If these hopes are fulfilled our *present* necessities will be provided for.

But alas, this is not the whole case. If it were all might be well. As you well know, the "high cost of living" has affected every line of life, and every sphere of activity. Our clergy can no longer live on the meagre stipends they have been receiving. If we do not increase them without serious delay there is no small danger that our work will be paralyzed. What are we to do? This is the question I wish the Synod to face. Meanwhile let me tell you what has been going on.

Our Executive Committee has had the matter under consideration for a good part of the Triennium, and has viewed it from every angle. During the past year a lay sub-committee appointed by the Executive has stirred up the laity on the subject, spreading detailed information throughout the diocese, and, where possible, making personal appeals to congregations. In this way for the past year a 10% bonus has been added to the stipend of each missionary. But this small addition, acceptable as it was, was little more than a recognition of what was due. The feeling of the Executive is that something far more adequate than this 10% bonus must be provided if we are to do even approximate justice to the men who are serving us so faithfully, and after long and careful consideration it has decided to lay before you two revised scales of missionary stipends. The higher of these two scales is that which the Executive deems the just

one, the one which this Synod ought to adopt. But it fears that unless the Church throughout the diocese can be roused to a keener sense of its duty the lower scale is the only practicable one. It is the responsible task of this Synod to decide the question. The scales are as follows:

	I.	II.
Stipend of Deacon	\$ 900	\$ 800
Stipend of Priest first five years	1000	900
Stipend Priest second five years	1200	1000
Stipend Priest after 10 years	1500	1200

One is moved to ask why there need be any hesitation whatever between these two scales of payment. Surely the higher scale is not one dollar above the just demands of the case. No; but yet we may or may not feel justified in making so large a venture of faith as that scale would involve. It would add to our existing obligations, even with our present number of clergy, the sum of \$10,700 per annum. Adventurous faith is praiseworthy. Would that we had more of it! Yet in a case like this where interests other than our own are concerned, it were well to ask where is the money to come from? It is not right to promise what we have no reasonable hope of paying. It is better not to promise than to promise and not to pay. It is easy to say, "Oh, the diocese can readily pay the amount required." That may be true, but will it? If it will none would rejoice more heartily than the Archbishop and the members of the Executive Committee. If it will not, I fear disaster would follow the adoption of the higher scale.

But I feel differently about the lower scale. It, too, will involve a spirit of adventure, for it will add to existing obligations, on the basis of the present number of clergy, some \$4,500. But I feel that we might and should face such a venture as that. Indeed, though the whole burden of raising the funds rested on my shoulders, I would say at all hazards let us go as far as this. For I cannot longer tolerate the thought of our missionaries being so pitifully underpaid. And surely when our people know the facts they will do their duty.

Having said so much it is only right that I should go on and suggest a plan for working the problem out.

First, then, I would recommend the application of the larger part of the A. F. M. returns to the Sustentation Fund for paying missionaries' stipends. I say the larger part because I think some fragments of the Forward Movement money may well be given to certain of our minor funds. For instance, there is the "See House Endowment Fund," to which I have already alluded, and which I think deserves consideration. When I became Bishop of Algoma I found a noble residence awaiting me, but no provision made for keeping it up. A few years ago the diocese had to pay \$2,000 for putting it into repair. And taxes now amount to over \$600 a year. No wonder our expense assessment is high. It seems strange to me that no attempt was made in the early days of the diocese to remedy this state of things. A few years ago the "See House Endowment Fund" was created for the upkeep of Bishophurst on the understanding that the interest should be added to the capital until the total sum was \$5,000. I recommend and I feel confident you will think it right, that we should put \$2,000 of the "Forward Movement" money into this fund.

Again, I have found reason to believe that a small building fund for helping in case of emergency, not by way of gift but by way of loan, would often save a situation, helping a building project over a difficult place, and making all the difference between progress and retrogression. So, when in England some years ago, I made a special effort and collected some \$2,000, which I designated "The Church and Parsonage Loan Fund." The capital of this fund was to be used by way of loans. But the loans were to be repaid in order that the money might be used elsewhere; and

interest was to be charged or not at the discretion of the diocesan authorities. Already this fund has proved a boon to the diocese, several of our mission buildings owing their very existence to its timely aid. But it is not large enough. To make its work appreciable its capital should be many times enlarged. I recommend without the slightest hesitation that \$3,000 of the Forward Movement money be assigned it.

But further than this I would hesitate to go, and all the remainder, which I think should amount to more than \$20,000, I would apply to the Sustentation Fund. The interest on this amount, a sum of at least \$1,000 a year, would be added to the income of that fund, and would be a good beginning towards the \$4,500 needed to increase the clergy stipends.

Then secondly, to make up what remains definite organized efforts must be resorted to. Nothing can be done without effort. What the right kind of effort can accomplish is shown us by the layman's committee of our Executive and by the Anglican Forward Movement. With personal appeals and floods of literature, it should be a simple matter to raise an additional sum of \$3,500. And if anyone declares that it cannot be done then I deliberately place myself on record as being unable to accept that view. Not only do prevailing habits of luxury and self-indulgence belie it but such a view has been utterly discredited by the results of the Forward Movement. Those results were indeed a rebuke to our faith. I confess they were a rebuke to me. If a cause appeals to them our people can and will support it. That seems to be the lesson taught us. And it is now our duty to follow up the stirring of the dry bones caused by that great Movement in order that our people may be lifted to a higher conception of their duty. So only, it seems to me, can the Movement be made a real and lasting success. So only may be hope for what we need to increase our missionaries' stipends. It is quite absurd to talk of the impossibility of our diocese giving an additional three or four thousand dollars—the price of one good automobile. Why, if they can only be led to realize that it is necessary in order to do away with the scandal of our beggarly payments to our missionaries, not only the \$4,500 for the lower revised scale but the \$10,700 for the higher could easily be raised.

Before we pass from the subject of our funds two matters claim a word. (1) A member of this Synod, possibly the unconscious mouth-piece of others, has suggested that ten or twelve thousand dollars of the Forward Movement money be set aside to be paid in three annual instalments directly to the ill-paid missionaries who are looking to this great fund for relief. It is right I should tell you of this suggestion for your views must be considered in the distribution of this money. But I beg you to believe that in what I have proposed I have the interests of the missionaries at heart. I wish every missionary in the diocese to have a share in the benefits of the Movement not only for a year or two, but for the whole period of his future service. Once we begin to distribute the money to individuals and parishes it will vanish like the mist before the morning sun, leaving no trace behind. (2) I fear there is in certain quarters some misapprehension as to the scope of the A. F. M. Once and again I have been asked whether, with this huge sum in hand, the Church will need any further collections for apportionments, assessments or needs of any kind. A careful consideration of the Movement literature should correct this idea. Obviously the Forward Movement was intended to make provision only for special needs not hitherto supplied, viz., the Indian and Eskimo missions, the management of the Church, her Sunday School and Social Service work, the pensioning of the clergy and clergy widows. Only one small sum of \$600,000 was intended for diocesan needs, not enough to endow one fair-sized diocese, let alone twenty. Obviously it was not to put an end to giving, but to supply what was specially deficient and to make our work more generally effective that the Forward Movement was inaugurated. And for this reason I think it only

right that the bulk of the money we receive should be applied to the great diocesan fund for the sustentation and extension of the missionary work in our midst.

GENERAL STATISTICS

It is with reluctance that I lay before you the following figures, knowing that they are sadly incomplete. Still as they are the only data we have to go upon in judging of our progress, we must consider them.

The total church population of the diocese is reported as 18,688, that is, only 200 more than last year. Sunday School children reported number 4,339, that is, 45 fewer than last year. The number reported as baptized is 697, that is, 220 fewer than last year. The number of communicants reported is 5,348, that is, 329 fewer than last year.

I think if the Rural Deans would take in hand the whole matter of statistics something might be done to improve present conditions. I would recommend their consulting together while here at Synod. The only ruri-decanal report I have received is from Canon Allman. I thank him for it.

CONDITION OF THE DIOCESE.

Let us glance for a few moments at the condition of the diocese. Addressing the last Synod I called attention to the decrease of Church population, of Sunday School pupils, and of communicants, and I pointed out that while this decrease might be due in large measure to the war, there were other causes which would have to be reckoned with if, on the return of peace, we were to hold our own and claim our due share in the country's development. Among those causes I mentioned the natural readjustment of population, calling for corresponding readjustment in the Church's plans, particularly for increased attention to centres showing great promise of growth. I mentioned also the rapid development of French Roman Catholic influence in the east and north, calling for vigorous defensive measures on our part; to the slender hold we have on country districts, demanding more aggressive efforts and a larger expenditure of money among the agricultural population; and to the rapid growth of fine towns which constituted a challenge to our missionary spirit. And lastly, I warned you of the stagnation of our Indian work, through lack of qualified missionaries able to speak Ojibway. All these causes of decadence remain, some of them in aggravated form. I cannot say that we have made the slightest headway against any of them.

And now added to these old hindrances are certain new trials which, though they may prove temporary, are putting us sorely to the test while they last.

First and foremost is the high cost of living, which has nearly doubled the expense of diocesan management and made it well nigh impossible for our missionaries to live. With prices from 50 to 100 per cent. higher than they were three years ago, the purchasing power of a dollar has become ridiculously small.

When last we met the cost of diocesan management was about four per cent. of the money handled. To-day it is over seven per cent. It is fair to say that this increase has not been wholly due to the rise in prices. It is partly the result of an increase in official expenditure. Up to last Synod there was no diocesan staff except our Treasurer, whose stipend was the nominal sum of \$300. The Bishop was his own staff, providing his own office and his own equipment. Now, in the person of the Rev. F. W. Colloton, he has a paid secretary, who gives his whole time to the work, including, since Mr. Plummer's death, the duties of the Treasurer. And after working with Mr. Colloton in these relations for two years, I record my astonishment that I ever got on at all without his invaluable services. But after all, the additional sum of \$700, which is paid from the Expense Fund on account of Mr. Colloton's stipend is a

small part of the increased expenditure with which I am dealing. The chief increase results from the high cost of everything we use. But our missionaries are the chief sufferers. Until January of last year, notwithstanding soaring prices, their stipends remained absolutely the same as when our Synod was first formed. At that time \$650 might, by a free use of terms, have been called "a living wage." It is only a starving pittance now. From a financial point of view it is more profitable to be a "call boy" in the employ of the Canadian Pacific Railway, or a shovel man in the streets of one of our young cities than a trained and educated missionary serving in this part of the Anglican Church of Canada. No wonder we have been so grievously short of men. The wonder is that our men have been so loyal and devoted, not leaving the diocese as a rule until compelled to do so by actual inability to live. But I have already dealt with the problem of missionary stipends, and need say no more.

A second problem affecting us more than we realize is the mental and spiritual attitude resulting from the war, and finding its typical expression in the average war veteran. On the surface the returned soldier seems much the same as when he went away. He brings back the same disposition, the same peculiarities, the same prejudices which he carried away with him. And it is easy to imagine that he presents no problem at all, but will in time become his old self and renew his old life. This may be true of many. It is not true of the great body. They have come back the same, but with a difference. A subtle, indefinable change has come over them. They look at life from a new point of view. Everything has taken on new form and coloring. Their attitude towards life as a whole, and towards the deeper things of life in particular, has been altered. It is like the changing of the centre of gravity in the material world.

And this I believe accounts for many things we have noticed. It accounts for a certain nervousness which makes the war veteran silent and sensitive. It accounts for a certain aggressiveness which makes him not always modest in his demands. It accounts for a certain seriousness which makes him less ready than formerly to criticise and scoff at sacred things, and at the same time for a certain independence which makes him not eager, to say the least, to make religious professions and to identify himself with the stream of churchgoers Sunday by Sunday. On the whole I would say the veteran is a bit of human material reduced in the crucible of war to a condition in which he may be shaped by sympathy, love and care into a splendid Christian citizen, or in which, through bad treatment, inconsiderate handling and neglect, he may harden into a social and spiritual outcast, even a menace to the state. I fear the condition of the returning veteran is contagious and has affected society generally with a new attitude towards life and a more pronounced indifference to the externals of religion.

Of all Christian bodies the old Church, with her broad-minded views and her generous sympathy with every side of life, should be able to deal effectively with a problem like this. Till lately I have feared she was not succeeding. On the whole our churches have not been so well attended as before the war and there have been far fewer communions made. Our hope that returned men, having heard on the battle-front the call they had missed in private life, would press in goodly numbers for admission to the sacred calling has been disappointed. Of late, however, I have been conscious of an awakening, and I believe there is a readiness and a looking for the appeal of the Church. It is a great opportunity.

One other problem confronts us, and what has just been said leads to it. It is the problem of a right or a wrong objective. In a new country like ours, whose resources are not poor but undeveloped, and

where life is a race for the hidden treasures awaiting the adventurous and the aggressive, it is easy to form a false conception of success. A recent preacher in our pro-Cathedral spoke of seeing "dollars and cents" written like the title of a book across a certain type of countenance. That expresses what I mean by a "wrong objective." We are threatened by dollar and cent ambitions, dollar and cent standards of work, dollar and cent morality, dollar and cent aristocracies, and even dollar and cent creeds. For the Church herself is in danger of infection by this spirit. "Will it pay?" and "What is there in this for me?" are questions which too often take the place of "Is it right?" and "What is my duty?" The greatest question in Canada to-day is the question, "What will be the objective of the rising generation? Will it be an objective of money values or an objective of moral and spiritual work?"

The returning soldier no less than the ordinary citizen is tempted to make money the great end of all endeavour. But I believe that in the war's great call for sacrifice the veteran has caught a vision which will make him quick to respond to the highest appeals that can be set before him. And it is surely the Church's duty to see that to soldier and citizen alike such an appeal is made.

We have reason to deplore the scarcity of clergymen. Not only here in Algoma but all through the Canadian Church the need is still acute. Undoubtedly the claims of the war and the meagreness of stipends have aggravated the evil. The divisions of Christendom, too, have served to cheapen the standing of a clergyman. But I cannot evade the conviction that the most serious cause of our trouble has been our failure to put the sacred calling on its proper basis. Viewed from the standpoint of material advantage it cannot for a moment bear comparison with trade or politics, scientific industry, or the civil service. If such considerations are to weigh with us it is no wonder parents say or think that their gifted sons would be thrown away in the Sacred Ministry. Yet we have allowed these views to prevail. We have never adequately taught our people that whatever its sacrifices, there is no calling so noble, so happy, so full of adventurous opportunities for good, so safe for one's own soul and so rich in results of vital import for the restless, striving world as the calling of the Christian clergyman.

We may lift our eyes to a wider horizon. The trouble is not confined to the clerical calling. As we observe the prevailing conditions of life, the luxury, the self-indulgence, the lavish expenditure on things that concern mere bodily comfort, or at best the gratification of our fancies, it is a natural thing to ask whether in respect to all our Christian institutions the greatest need of the Church to-day is not a higher outlook; whether most of our failures are not due to the lack of the spirit of self-sacrifice which is the chief virtue of the disciple as it was the supreme grace of the Master.

Surely if we are to transmit to posterity a cause worth handing on we must fight the greedy spirit in ourselves and those around us even as our soldiers fought it on the battlefields of Europe.

A. F. M.

Just here we derive immense comfort from the movement known as the Anglican Forward Movement, which has stirred the Church from the Atlantic to the Pacific. I said a moment ago that of late there has been an awakening among us, and among the signs of that awakening I recognize the fact that, throughout the Church of Canada, and nowhere more nobly than in Algoma, our people rose to their responsibilities and in response to the outcry of need poured out their offerings without stint. That the Diocese of Algoma should be ready and able to subscribe more than \$60,000, when only called upon for \$35,000, as a special offering for the Church's work, is nothing short of a revelation. At this

point I must acknowledge the splendid work of our Archdeacon as Diocesan Organizer of the Movement. It would not be easy to overstate the debt we owe to him for his unflinching devotion to his task and for his courtesy and consideration in its discharge. Yet, making all allowance for the Archdeacon's personal influence and for the efforts of the many workers throughout the diocese, the result remains truly wonderful. It shows not merely the unsuspected abundance of our resources but the unrealized liberality of our people. From this wonderful achievement we may gather hope. But hope must be turned to fulfilment by sincerity of purpose and earnestness of life. If the Forward Movement of the Canadian Church ends with the raising of \$3,000,000 it will fall lamentably short of true success. "The gift without the giver is bare." The money must be the pledge of personal service filling the house of God with reverent worshippers and flooding the land with the Church's ministries of love.

How to develop the great Movement which has filled our treasury into an agency for drawing out in the form of service the love that lies latent in our people's hearts is a subject this Synod must by no means fail to ponder with patient and earnest solicitude. May I suggest a few practical measures for consideration.

1. Carry on A. F. M. methods in each deanery and charge by lay committees, with chairmen, in every important centre, for educational and inspirational purposes, and with abundance of literature on the Church's doctrines and principles and on the needs and conditions of the diocese, a depository for such literature being established in each important parish and mission.

2. Use personal methods, appointing suitable men as lay readers in each parish and mission and associating them together as a body to supplement the work of the clergy, and to address and influence the people, looking up newcomers and absentees, and seeing that all are reached and have an opportunity to contribute and assist. Send such readers out afield preferably two by two to keep outlying missions alive.

3. Let annual addresses be given, say at Trinity, on the responsibilities of the lay priesthood and on the obligations and blessedness of the Sacred Ministry.

4. Let more attention be given the young after leaving the Sunday School, and let simple rules be urged upon all candidates for confirmation at the time of their preparation, and offered to them for signature by way of pledge. I would suggest the following, adapted from the American Church, as suitable:

1. To say my prayers daily at least morning and evening.
2. To attend public worship at least once on Sunday.
3. To give proportionately of my income to God's Church.
4. To receive the Holy Communion at least once a month.
5. To undertake some definite work for God under the direction of my clergyman.

5. Let special attention be given to make public worship attractive. Let it be bright, reverent, not too long drawn out. Do not use novel expedients, or sectarian methods, for this purpose, but study and follow the prescribed rules of the Church. We do not begin to realize the attractiveness of our Matins and Evensong as congregational offices. Shorten when necessary in legitimate ways, especially by shorter and fewer hymns and by shorter sermons. Make the most of those glorious hymns, the *Te Deum* and *Magnificat*. Give the people a chance to take their part. Their interest will be in proportion to their participation. To this end let the music be not too elaborate, though always good. In small churches have no choir at all, but teach the people to sing and

respond as a body, and do not attempt choral services except where they can be really well rendered.

6. Make the most of the Church's year. Let every oly Day be emphasized appropriately as it comes, and make every High Day a festival indeed. Christmas and Easter Day are already appreciated. Do not rest till Ascension Day and Whitsunday are equally so. The Christian year has wonderful attractiveness when rightly understood.

7. Finally make the Blessed Sacrament of Christ's Body and Blood the central feature of all. Press it upon the people as the Lord pressed it on the disciples. Explain it. Plead for it. Above all, celebrate it with all due ceremony regularly at early and later hours, that all may be able to receive it and may learn to love and desire it as the most precious means of grace.

Before passing on to a few general considerations I wish to commend two matters to you for action. (1) The Revised Book of Common Prayer having been altered in some respects by the last General Synod, comes before us again for acceptance in its latest form. We must not fail to deal with it. (2) The English Societies, and especially the S. P. G., deserve and must have our warmest thanks for their exceeding goodness to us in a time of exceptional strain.

Let us turn now to glance for a few moments at

THE CONDITION OF THE WORLD.

The war has ended in the complete triumph of the Allied cause, and, after long deliberation, the armistice and the cessation of hostilities have been followed by the signing of a formal treaty of peace. In connection with this treaty, as you are well aware, a League of Nations has been formed to curb the spirit of militarism and to prevent the recurrence of war. Whether the League will prove effective for its purpose is still a matter of debate. It is too soon to judge. The nations are still staggering under the effects of the conflict, and it may be years before they regain their equilibrium. One thing seems certain, the League will only be effective by virtue of the Gospel principles embodied in it. If in any measure it succeeds in applying those principles to national life it will be one of the notable achievements of history. Meanwhile, there is no use attempting to deny that war has left the world in a fearful plight. Unrest prevails on every hand, affecting every rank of life and all spheres of activity. No wonder people are alarmed, fearing for the safety alike of State and Church. The rapid spread under the banner of democracy of grotesque and threatening socialistic theories culminating in the menace of Bolshevism may well make men of sense and soberness doubtful as to what is in store for the world and fearful lest some dire catastrophe befall it.

But for our comfort we may reflect that in the main humanity, however it may lose its head, is sound at heart. And the reminder always holds good, "God is still in his heaven, all's right with the world." Never were the Psalmist's words more timely: "We need not fear though the earth be moved and though the hills be carried into the midst of the sea; though the waters thereof rage and swell, and though the mountains shake at the tempest of the same. The rivers of the flood thereof shall make glad the city of God, the holy place of the tabernacle of the Most Highest." In other words, God is somehow behind everything that is happening, guiding, overruling, and working out his own great purposes of love.

As a matter of fact there is nothing very surprising in the condition of irresponsibility to which the world has been reduced. While the war was raging we naturally hoped that its termination would bring immediate relief. We did not sufficiently consider the effect it would have upon the nervous system of humanity. A little more thought might have led

us to anticipate the outbreak of self-seeking which afflicts the world to-day. The one thing it is important we should realize is the certainty, that the outbreak in question may be prolonged or shortened by the attitude of the Christian Church. It is this that gives our Synod its chief importance, demanding that we strike the right keynote, the keynote of unflinching trust in God and of unswerving loyalty to truth and righteousness. Having fought for Christian principles in the great world war, we must fight for them still as the only sure foundation of abiding peace.

With these facts in mind let us pass in review certain phases of unrest which not only disturb our peace to-day but are a menace to coming generations.

1. LABOUR AND CAPITAL.

If there be any one thing which more than another the industrial world needs to-day it is production. With its stores not merely depleted but well nigh exhausted by a most destructive war, it looks to every man among us "to do his bit" towards replenishing those stores. This is what makes the conflict between labour and capital so specially disastrous at the present time. And this is why good Christian people everywhere should do all in their power to bring the contending parties to agreement. After all, the interests of labour and capital are identical. It is folly for them to strive together, for what affects the one for good or for ill affects the other also. These are simple truths, but it is not easy to see them in the heat of controversy. Nor is it easy to believe that the other side has much to say for itself when we are defending our own. There is no doubt, however, that a day of better things is at hand, and that what is happening is only the turmoil which precedes a final and satisfactory readjustment.

It has long been evident that the principle of democracy was bound to become a dominating factor in national life. The war has proved a fostering agency. It has helped us to see more clearly than ever that every man has an inherent, God-given, right of freedom, freedom of opportunity and freedom of service, freedom to make the most of himself and his powers. This is the underlying principle of democracy.

But now the workingman, having made good in the war, and discovered his power, is not slow to resent past tyrannies, and recognizing his opportunity to use it against his employer. Undoubtedly in the past the actions of employers have often been calculated to provoke reprisals. The master of industry has not uniformly considered, provided for, and respected the worker in accordance with his merits and rights. I do not for a moment believe that employers have deliberately, in a wholesale manner, tyrannized over and defrauded the worker. But they have beyond question too often been selfish, thoughtless, overbearing, treating the worker as an inferior and not as a brother. There may therefore be reason for the workingman's revolt. But that in the manner and degree in which it prevails the revolt is justified I do not for a moment believe. In order to obtain its rights—and they are real rights—labour is using to-day the very weapons it condemned in the hands of capital, weapons of force and weapons of tyranny. There is a lack of the brotherly spirit in the attitude of labour towards capital to-day just as there has been in the past in the attitude of capital towards labour. Labour is too often, as it accuses capital of being "out for its own."

But after all the conflict is only a feature of the inward sweep of democracy. The age is democratic as no preceding age has been. A general hostility to ruling classes prevails. Royalty is largely out of date. The divine right of kings is discredited. The people's claim that they should govern themselves is generally conceded as a fair one. The workingman's attitude is thus a part of a widespread awakening fostered no doubt by better education and wider diffusion of knowledge. He has discovered that he is a man, with a free will and an intelligent soul, like

his old time master. He is no longer content to sit down submissively doing as he is bidden and taking thankfully what his "betters" choose to give him. He realizes that he has rights of his own, and he means to have them. He wants his share not merely in the profits of his labour but in the pleasures of life. And who shall say that he is wrong in all this? Not we Christian people surely, for a first principle of Christianity is the brotherhood of man. He is not wrong in this, and his awakening, instead of being a menace to the world, may be a happy augury, a sign of a coming day when, class distinctions ceasing to be inordinately exaggerated, justice may become universal through the land.

And yet the attitude of the workingman is in many ways deplorable. It is obviously reactionary. The pendulum having swung in the past too far in favour of capital, is now swinging, by the law of reaction, too far in favour of labour. It will adjust itself in time. Meanwhile we see that democracy can be as intolerant as its opposite, the tyranny of a majority as grievous as that of a class or a ruler. We have yet to learn that all tyranny is intolerable, the tyranny of the many no less than that of the few, the tyranny of labour equally with that of capital. So then there is much yet to be learned. And among the lessons we must master none is more important than the lesson of mutual consideration between man and man, class and class, nation and nation, the lesson, in other words, of universal brotherhood, rich and poor, gifted and simple, workers with the hand and workers with the brain being equally entitled, as children of the one great Father, to an opportunity to make the best and the most of their lives.

And there is another lesson too often forgotten in these days, but one without which the outlook is incomplete, the lesson of the diversity of God's gifts to men, some being born to lead, others to follow, some to teach, others to learn, some to rule, others to be ruled. After all, aristocracy, rightly interpreted, is a noble word—"the rule of the best." There must always be best, and for any but the best to rule is little short of a disaster. Unhappily the word has been discredited by association with high descent alone. Blood should tell undoubtedly. The man with noble ancestry should inherit pre-eminently fitness for responsibility. But if he does not, high descent alone will not suffice. Sooner or later it is bound to be discredited. So interpreted, there is no need to fear the aristocratic principle. And democracy—the rule of the people—does not necessarily exclude this conception. It rather involves it. For rightly understood the *demos* is not the common people alone, but the whole body, rulers and ruled alike. So we may learn that after all in the ultimate analysis there must be a divine right of "prophets, priests and kings," and the distinctions between the masses and the classes which have been so sadly distorted and abused, are really God-given, involved indeed in the complementary Christian principles of the brotherhood of man and the Fatherhood of God.

There are not wanting signs that this supreme knowledge is coming to the world. When it comes the nations will be at peace and all people without distinction of class or race will be one great family of brothers and sisters together. Industrial war when that day comes will be unthinkable.

2. THE MARRIAGE BOND.

It is not the industrial world alone that suffers to-day from the malady of unrest. Far below the surface of life that malady makes itself felt disturbing the very foundations of our social well being.

Holy Marriage, founded in the time of man's innocence, the union of one man and one woman, "for better, for worse," in a lifelong bond not to be broken, was made by Christ a chief foundation stone of Christian morality. From the beginning the Church, true to her Lord's teaching, has enforced His enactments. To this day, as is clear from her marriage

service, the Church of England knows nothing of divorce in the sense of the dissolution of the marriage tie. The Canons of 160 do indeed provide for a legal separation in extreme cases, but that separation is not absolute divorce, the parties being forbidden to re-marry during each other's lifetime. The only legislation enacted in the Canadian Church on the subject of divorce is Canon V of our General Synod, which forbids any clergyman of the Church in Canada to marry a divorced person during the life of the partner, thus recognizing the law of the old Church. The first breaking away from that old Church law on the part of the State was the English Divorce Act of 1857, which allowed divorce for adultery and granted the right to re-marry.

Since the Divorce Act was passed public opinion has been advancing in the direction of laxity. And now that the war is over, leaving its sad aftermath of unhappy marriages, the cry for the breaking down of old restrictions has become insistent. In England legislation has been proposed which shocks the Christian sense, providing as it does that three years' continuous separation, though it be by mutual consent, shall justify divorce. This has been well characterized as a return to paganism. Canadian legislation so far has been content to facilitate and cheapen divorce, making it accessible to rich and poor alike. Yet the movement is in favour of wider liberty. It is well in such a state of things for Christian people to pause and ask whither we are tending.

Deliberately to set at nought the judgment of Christ is surely a perilous thing. What that judgment was the Gospels tell us in plain language, as does also St. Paul. St. Mark puts it thus. "Whosoever shall put away his wife and marry another committeth adultery against her. And if a woman put away her husband and be married to another she committeth adultery" (St. Mark 10: 11, 12).

Without exception and without condition Christ's ruling is here set forth in unmistakable terms. Marriage is indissoluble. And with this agree St. Luke 16: 18, and St. Paul (1 Cor. 7: 10), the latter using the words, "I command, yet not I, but the Lord."

The only mention of any exception is in St. Matthew's gospel, and the reference is so notable as to demand consideration. The words are as follows: "Whosoever shall put away his wife *saving for the cause of fornication* causeth her to commit adultery, and whosoever shall marry her that is divorced committeth adultery" (St. Matt. 5: 32). With this absolutely agrees a later passage in the same gospel (St. Matt. 19: 9). Now the words "saving for the cause of fornication, or except it be for fornication, are notable because the Greek (*porneia*) used for fornication usually signifies pre-nuptial sin, morally nullifying the marriage and justifying the putting away of the woman. The words are also notable because they follow immediately after the words "whosoever shall put away his wife," as though they refer solely to that act, and not to the re-marriage which is mentioned afterwards. The words are also noteworthy because doubts have been entertained as to their being part of the original gospel. But of this there is not satisfactory evidence. It is sufficient to say that many scholars—Bishop Gore for example—doubt whether our Lord intended to make any exception at all, and if He did it was only for the *gross sin of fornication*, and did not justify re-marriage. Such, then, is our Lord's rule, rigid indeed and unbending to a degree. No wonder the disciples, used to a laxer régime, said, "If the case of the man be so with his wife it is not good to marry." And now in the fever of unrest which is sweeping over the world men and women are going back to that old vie, and asking for what is not marriage at all in the Christian sense, but more like pagan free love. Wearying of one another, their affection turning to mutual contempt, or even hatred, the parties to unhappy marriages put forward pleas which sound plausible and win no small measure of approval. "Why," they say, "should two

persons who find their marriage a grievous mistake be doomed to life-long misery?" And again they ask, "Why should not they who are separated seek in a second marriage the happiness they failed to find in the first?"

We must not be too readily carried away by such piteous appeals. Undoubtedly there are many—far more than there ought to be—of these sad exceptions to the prevailing rule of happy marriage. And some of these exceptions are unquestionably terrible beyond words. But we must remember that while legislation must do its best to give relief to every suffering individual, its primal purpose is the best and highest good of all. It is just here we are tempted to go astray. In our eagerness to relieve the case of extreme suffering we lose sight of the fact that we have the best of reasons for believing that any relaxation of the Christian rule of marriage will tell disastrously against the moral welfare of society.

It should suffice that Christ our Saviour, the Divine Teacher, more loving than any mere man, who never demands of us anything not necessary for our happiness, enjoins this rigid law upon us. In the end we may be certain it will be found more tolerable and happier in its results than the laxer law of man. Such from the beginning and such to-day is the view of the historic Church.

Add to this the demands of home life, the heritage of woe entailed on children of divorcees; the pitfall of hasty marriage into which so many are precipitated when divorce is easy; the fostering of ill relations, ending in unhappiness, when divorce provides a convenient gateway of escape, and consider that now, under existing law, judicial separation, with adequate protection, is always available to afford relief when no other course is possible, the only thing withheld being the privilege of re-marriage, the gratification of desire, the penalty of living in solitary blessedness, and who shall say we are justified in scrapping the divine institution of Christian marriage, or attempting to improve upon the legislation of Jesus Christ? Let us never forget that Christ does not ask us to endure the cross without accepting it Himself. Those who are the victims of matrimonial failure should recognize their call to suffer with Him for others.

3. SPIRITUALISM.

A third phase of the unrest of the world is the revival of occultism. There is in most human beings an eager outreaching towards the unseen. It is part of our spiritual constitution that we are conscious of kinship with beings beyond the range of mortal vision and outside the experiences of material existence. The appeal of the Bible is made to an inborn instinct which recognizes the existence of God and the reality of the spiritual world. But this instinct is held in check by material conditions. It is the business of Christ's religion to develop it along safe and legitimate lines.

There is always a tendency in this inner life of the Spirit to burst forth into unauthorized flights and to explore unwarranted bypaths. Occultism has been a snare from the earliest days of history. The Bible abounds in references to its practice and of warnings against its perils. Its appeals are usually directed with a method and effectiveness which suggest the action of some subtle intelligence beyond mortal ken.

Of late, largely as a result of war experiences, a tidal wave of occultism has been sweeping over English-speaking Christendom; and, in the persons of certain of its prominent members, the well-known "Society for Psychical Research," for investigating the phenomena of mind or soul has been caught in its swirl.

Psychical research is by no means the same as spiritualism, or spiritism, as it is now sometimes called; but, since its enquiries lie in the same field, it lends itself readily to spiritualistic purposes, especially

when hearts are yearning for the "touch of a vanished hand." Under such conditions men of distinguished standing in the world of science and of letters have lent the weight of their personality and reputation to the movement. It is no wonder therefore that the multitude is taking it up. It has been said with truth that "Ouija boards are as plentiful as family Bibles and far more often used, while mediums, seances, clairvoyance, clairaudience, psychic this and psychic that," are subjects of common interest and conversation in all grades of society. I have no doubt the outbreak will run its course like other fanciful cults and practices. But in the meanwhile it may do untold harm. It is as plausible as it is misleading. People impressed by the wonder of the thing do not ask for guarantees. They take it for granted that the spirit supposed to be communicating with them is really the spirit of their lost one. Convinced that there is no fraud being practised upon them at the moment by the medium, they do not think of reminding themselves that there may be fraud in the spirit world, and that in the very nature of the case no guarantee against such deception can be afforded them. Touched in the tenderest part of their being, and beyond words comforted by the very idea of intercourse with those they have "loved and lost," they never think of what the end is to be, and how many poor souls travelling along the same road of mystical excitement in pursuit of satisfaction which can never be given them, have come at last to utter and irremediable loss—loss of nerve, loss of balance, loss of faith, loss of hope, and loss even of hold upon Christ and God.

If only they would stop to think they should remember that all they need is provided for them on safe and sane lines in the religion of Jesus Christ, which teaches that the dead in Christ live and are at rest in His nearer presence, that through Him we have communion with them here and now, that it is expedient for us to lose for a season their bodily presence that it may, in due course, be given back on a higher plane spiritualized and glorified, and that till the great day of resurrection and transformation, we must trust Him and wait in patience for something better than spectral visits and mystical messages possessing neither power of comfort nor fulness of knowledge, but only a transient, spurious and hysterical gratification of the natural man.

Because the Christian religion alone can produce sane citizenship which will build up the nation on enduring foundations, all fanciful appeals like those of spiritualism, tending to false excitement and disturbance of the nervous balance, should be discouraged as alike a menace to the State and a peril to the soul.

4. UNITY.

It is a natural thing, after glancing as we have done at a few typical phases of the world's unrest, to turn our eyes in the direction of the Church. And here we find both encouragement and warning.

The first thing that strikes us is the difficulty of identifying the Church. There is no one organized body into which all Christ's followers may be summed, and to which we may point as the Church of Jesus Christ. Instead of this we find a multitude of separate organizations, and a medley of religious teachings. Rivalry and competition, waste and inefficiency, characterize the efforts put forth in Christ's name. The Church is split into fragments. Christ's seamless robe is rent and torn. Christendom is seething with the unrest of religious controversy. Without organization, without cohesion, the followers of Christ have lost the power which in the earliest centuries enabled them, few as they were, to "turn the world upside down" and to defy the forces of heathendom. It was no wonder that when the war broke out Christianity stood, shamed and helpless in its impotence, no longer able to bear effective witness to the truth. It was a pitiful spectacle of humiliation, but out of it has come

no small encouragement. The very shame of its has touched the Christian conscience. Christians of all names and creeds are coming to realize that a divided Christianity can never conquer the world for Christ.

Thus the unrest of wilful dissension, which has so far rent the Church into tatters, is now itself disturbed by a higher form of unrest, the unrest of self-condemnation and penitence. Everywhere men are beginning to understand that division is wrong and must be overcome. And on every hand schemes and suggestions are being put forward for "getting together" and recovering the lost unity of Christendom. Here is our ground of encouragement. But here also is our warning of danger.

It is so easy under the impulse of a new conviction to be precipitate. In the past we have been too ready to divide. Now there is danger of our being too eager for immediate reunion. "Unity at any price" is coming to be the cry. And men are looking about them for short cuts and clever devices to effect it.

Quite recently out of a full heart, with warm appreciation of the gifts and graces of his dissenting brethren, a great Dean, regardless of all protests, and in defiance of law, provoked controversy and bitterness among his people by inviting a prominent minister to occupy the Cathedral pulpit. And an earnest Rector, impressed with the character of people outside his own flock, and impatient of restraint, caused offence to many by ignoring the rule of confirmation and inviting all who chose to do so to receive Holy Communion at the Church's altar. Unity will not be hastened by such methods. When it comes it will come by the inbreathing of the Spirit of God. It will come by a process of ripening, by secret advances along unknown paths. We shall wake and find the time ripe. Or it will be like the prophet's vision. We shall suddenly realize that the waters which have been creeping up first to the ankles, then to the knees, then to the loins, have risen to flood tide and become waters to swim in, carrying us off our feet. No scheming will be needed in that day, only the necessary courage to overcome the remnants of prejudice and to make the plunge.

In the meanwhile we must cultivate patience, submitting to be led by, and not trying to lead, the Spirit of God. He knows His work, and is not to be hurried. It is not likely the divisions of centuries will be healed in days or even years. We must be content to go on, with brotherly love trying to understand and appreciate those who differ from us, and above all avoiding 'short cuts.'

But we must do more than this. We must co-operate with the Spirit, who is already at work among us, manfully facing our differences and doing our best to compose them. It is a comfort of course that so remarkable a change has come about respecting things that divide, that mutual respect has displaced prejudice and suspicion, and that rivalry in religious matters is coming to be discredited. But after all it may only mean that people do not care as they used to do for truth. It is a fine thing to be at peace. But it is hardly a matter of rejoicing when men and women have no convictions worth fighting for. And that is part of our danger to-day.

The word Catholic to-day can be used by all kinds of Christian bodies, but only by emptying it of all definite meaning. So the word Episcopacy seems to be losing its terrors for our separated brethren, because it has ceased to represent to their minds anything more definite than a method of church government. Here is the danger point—union on an ambiguity that means everything to one and nothing to another. Surely what we want is the truth. No unity that is not based on truth can have lasting value. Christ enjoined unity, but He died for truth. And any unity consummated at the expense of truth will be little short of a mockery of the Crucified One.

So when certain prominent leaders of dissent in England and Amer-

ica signify their willingness to accept Episcopacy we should face the issue squarely—as indeed we should on all occasions—and make it clear what we see behind Episcopacy. The question is, did Christ found a church and ordain a ministry to last through the ages, or is the Church a voluntary association of disciples free to form any ministry it chooses age by age? That is the question which lies behind the Historic Episcopate. That is the issue between the historic Church and newer bodies of Christians. Upon the answer to that question must rest the Church's ultimate unity, and so her efficiency as an evangelizing force. Therefore first and foremost it is essential to face and answer that great enquiry.

And is this all? Is there no definite effort we may safely make? There is indeed. A great movement, known as the Faith and Order Movement, to bring about a conference between all Christian communions throughout the world confessing our Lord Jesus Christ as God and Saviour, has made good progress, and holds its preliminary conference this coming August in Geneva. It is a great effort to deal with a great subject, and it faces its task in the right spirit. It is at once progressive and cautious. It includes the whole of Christendom in its purview, and it aims at nothing less than the organic union of the whole. There is nothing of panic about it. It is not in blind haste. It is prepared to wait long and to consider every claim and argument presented to it. But it keeps its aim, organic unity based on truth, always in view.

Into this great movement we shall do well to throw ourselves with heart and soul. Meanwhile let us keep before us the view so well expressed by the Secretary of the American Faith and Order Commission, Dr. Robrt H. Gardiner, of Maine: "The Church is the divine organism created of God through Jesus Christ to bring the world to its Saviour, and Christ, the Head of that Body, is waiting, in infinite love and patience, to do His perfect work until we, the members of that Body, are willing to surrender our will to His and let Him fill us with grace and power to bring the world to Him."

From all we have been considering it appears that we are living in an age of glorious opportunity. Wherever we turn our eyes we are confronted not merely by grievous unrest but by splendid possibilities of good. The old time civilization does indeed lie shattered at our feet, but it is for us, and such as we, to reconstruct it into better and more enduring form. Ancient principles of monarchy are yielding to democratic fashions in government competing in countless forms for acceptance and mastery; but it is for us to supply wise guidance that the issue may be in accordance with the principles of highest wisdom. The forces of Christianity, disorganized, disintegrated, discredited, lie helpless before the seething horror of an unrestrained self-seeking world. But it is ours to unite and revive those forces and to direct them by the power of God's Holy Spirit to the furtherance of the divine eternal purpose of the universal brotherhood of man.

My brethren, I have done. It only remains for me to announce my intended absence from the diocese for the purpose of attending the Lambeth Conference during the months of July and August, and to tell you that, as a matter of course, the Archdeacon of the diocese will be my official representative or commissary during my absence.

It is no small comfort to me that one so faithful, so efficient, so greatly trusted and beloved should be at hand to take charge of diocesan affairs while I am away. I need not, I am sure, ask you to be as considerate as possible towards him and not without real cause to lay burdens upon his shoulders. He will be ever ready to do, as far as in him lies, what is necessary, and I pray that God's special blessing may rest upon him in his work.

May God Almighty by His Holy Spirit be with you in your deliberations and have you ever in His gracious keeping when you return to your several spheres of labour.

Moved by Ven. Archdeacon Gillmor, seconded by Rev. Canon Allman,

That the Archbishop's Charge be referred to a strong committee consisting of Mr. Chancellor Boyce, His Honor Judge Hewson, Mr. W. J. Thompson, Rev. Canon Burt, Rev. C. W. Balfour, together with the mover and seconder, to consider each clause and report to this Synod.—Carried.

PRESENTATION TO THE ARCHBISHOP

At this juncture the Chancellor, on behalf of the laymen of the Diocese of Algoma, addressed the Archbishop, expressing their loyalty to him and their devotion to the Church in the diocese. He might be assured of their co-operation and of their pleasure at the knowledge that he intended to attend the Lambeth Conference for the third time. The Chancellor then read the following address:

To His Grace the Archbishop of Algoma:

We, the laymen of your diocese, having learned of your intention to be present at the coming Lambeth Conference, which we rejoice to know will be the third Lambeth Conference for Your Grace to attend, request you, as the tangible evidence of our deep respect and affection for you, to accept the attached cheque.

We desire you to regard this gift as in every sense a personal one, to be used towards the expenses of your trip and any personal requirements.

We trust that a safe and successful journey may be yours, and that you may return to us benefited by your visit to continue for a long time to come those spiritual ministrations which we value so highly.

Signed on behalf of the laymen of the Diocese of Algoma,

H. L. McNALLY,

A. C. BOYCE, Chancellor.

Sault Ste. Marie, Ontario, June 2nd, 1920.

The Archbishop in warm terms of appreciation expressed his thanks for the more than kind consideration of those of his brethren who had thus so generously assisted him to attend the Lambeth Conference and at the same time bound him so closely to them.

The Archbishop suggested that the rules of order be suspended to permit certain laymen to address the Synod on the subject of missionaries' salaries, urging organization and increased effort to augment the contributions locally raised. The gentlemen who spoke were Mr. P. B. Wilson, Mr. W. J. Thompson and Mr. E. W. Shell.

The following telegram was read to the Synod:

North Battleford, Sask., June 1st, 1920.

Archbishop Thornloe, Sault Ste. Marie, Ont.:

The Synod of the Diocese of Saskatchewan, now in session, sends greetings to the Synod of Algoma, also in session, and

prays that much blessing will attend the diocese as a result of their important devotion (?).

(Signed) H. SHELSTONE.

The Archbishop appointed Rev. Canon Allman and Rev. C. W. Balfour a committee to frame a reply to the above greetings.

The Committee on Lay Credentials reported other lay delegates present and entitled to seats in the Synod, viz., Mr. W. J. Thompson, St. Lukes', Sault Ste. Marie; Mr. T. J. Foster, St. Luke's, Sault Ste. Marie; Mr. M. Cloughley, Webbwood; Mr. W. F. Armstrong, Byng Inlet; Mr. Oscar Wieler, Huntsville.

NOTICES OF MOTION ON THE AGENDA

By Rev. Canon Piercy—

Amendment to Canon 5—Of the Diocesan Expense Fund: That in the first paragraph the words "(2) the open offerings of the principal service on the occasion of all annual visitations of the Bishop" be deleted and that "(3)" become "(2)."

By Rev. Canon Piercy—

Amendment to Canon 6—Of the Mission Fund: That paragraph 6 be deleted. That in paragraph 7 the word "two" be erased and "clauses" become "clause." That paragraph 8 be deleted and the following substituted therefor: "The scale of stipends shall be such as may be determined by the Synod." That the last paragraph be erased.

By Rev. Canon Piercy—

Amendments to Canon 3—Of the Clergy Superannuation Fund: That paragraph 2 be erased. That the following be added: The administration of this Fund shall be in accordance with the provisions and regulations here following:

1.—When a clergyman shall desire to be placed on the Superannuation Fund he shall apply to the Executive Committee in writing, through the Secretary, and the Executive Committee, if satisfied by the evidence of the sufficiency of the reasons stated in such application, may place the name of the applicant on the Superannuation list. All applications to be placed on the Superannuation Fund shall be accompanied by a medical certificate of incapacity signed by a regular medical practitioner, who shall be satisfactory to the Committee.

2.—A minimum period of ten years' active service in the ministry of the Church of England in this diocese shall be necessary to entitle a clergyman to a claim on the Superannuation Fund. Such service shall be interpreted to mean continuous service during which time the applicant has been a contributor to the Fund. No clergyman may become a contributor to the Superannuation Fund who is fifty years of age or over.

3.—The maximum annuity payable from the Superannuation Fund shall be Three Hundred Dollars for an applicant who has contributed to the Fund for twenty years and over.

4.—Annuities for shorter periods of service shall be determined by payment at the rate of Fifteen Dollars per annum for the period of ten years or over, during which the pensioner shall have been a contributor to the Fund.

5.—Annuitants are to be relieved from any further contributions to the Fund.

6.—In case the portion of the income of the Superannuation Fund available for distribution should at any time become insufficient to pay in full the annuities chargeable thereon a proportionate reduction per cent. shall be made in all the annuities. And should the said available income of the Fund become in excess of the sum necessary in any one year to pay all the annuitants in full, such surplus shall be added annually to the capital of the Fund.

7.—Annuities shall be payable quarterly in advance on the first days of the months of January, April, July and October.

8.—All necessary costs of administration and expenses lawfully chargeable upon the Superannuation Fund shall be a first charge on the gross income from the invested funds thereof.

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

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

(Insert here paragraph 4 of the Canon as it now exists and number it 11.)

12.—Notice of payments falling due shall be mailed by the

Diocesan Treasurer to each contributor to the Fund on or before June the first of each year.

13.—No clergyman shall be eligible for the enjoyment of the benefits of this Fund who is physically and mentally able to continue his clerical work in this diocese.

14.—It shall be the duty of the Executive Committee annually in the month of July to issue a detailed report of (1) the state of the Superannuation Fund, specifying the amount of income, (2) the number and names of the annuitants on the Fund, (3) the amounts which they severally receive and (4) the names of the clergy in the diocese who are contributors to the Fund.

By Mr. Chancellor Boyce—

Amendment to Canon 13—For confirmation. That the word "male" in the first line be deleted. That the following be a new paragraph: "That women be accorded seats and votes in our vestries subject to the essential condition that at every vestry meeting there shall be a quorum necessary to the transaction of business of not less than three, of whom two must be men."

By Rev. C. W. Balfour—

Confirmation of changes to Canon 13—as passed at the last meetings of Synod to permit women to vote at vestry meetings: Canon 13, paragraph 1, line 1, the word "male" be crossed out. In line 12 the last four words "he proposes to vote" be deleted and the following substituted: "the right to vote is claimed." Paragraph 2, line 2, the word "male" be inserted before "communicants."

By Rev. C. W. Balfour—

Confirmation of changes to Constitution as passed at the last meeting of Synod to permit women to vote at vestry meetings: Article 3, line 7, that the word "persons" be substituted for the word "laymen." Article 4—Wherever the term "canonical voters" occurs the word "male" be inserted before it.

By Rev. F. H. Hincks—

That the resolution bearing upon Canon 5, adopted by Synod in 1911, be rescinded, and that hereafter the assessments of parishes and missions for the Diocesan Expense Fund, the Algoma Mission Fund, the M. S. C. C. Apportionment and for Missions to the Jews be based upon the number of communicants, a pro rata levy being made annually by the Executive Committee.

By Rev. G. H. Phillips—

That this Synod of Algoma request the Ontario Government to take adequate steps towards the enforcement of the

Lord's Day laws throughout this Province, particular attention being directed to the northern part of the Province.

By Rev. W. C. Dunn—

That the third paragraph of Canon 10 be amended to read: "A grant or loan not exceeding the annual sum of two hundred and fifty dollars."

By Rev. W. C. Dunn—

That the Synod recommends that the church wardens of each rectory and mission shall endeavour to furnish, or have furnished, for rectory and parsonage houses necessary heavy furniture and equipment, and that copies of this resolution be forwarded to all church wardens and branches of the W. A. in the diocese.

By Rev. W. C. Dunn—

That paragraphs 2 and 3 of Canon 11 be amended to read that the minimum stipend for a rectory be One Thousand Dollars (\$1,000) per annum.

By Rev. Canon Allman—

That Canon 11, paragraph 2, be amended by making "stipend not less than \$800" read "stipend not being less than \$1,000."

By Rev. Canon Allman—

That Canon 13 be amended in the first paragraph in order to remove dispute as to whether the words "may be required to make the declaration anew at any vestry at which he proposes to vote," is obligatory, and whether refusal to sign bars claim to vote.

By Rev. Canon Allman—

That the Synod should go on record in favour of the civil and missionary year in order to hold legal vestries for the financial year at another time than Easter as soon as the Church Temporalities Act in the Province has been amended for that purpose.

By Rev. Canon Burt—

That the following Canon, to be styled "Canon on Additional Episcopal Oversight in the Diocese," be adopted, namely:—

Canon 24.—On Additional Episcopal Oversight in the Diocese.

(Adopted unanimously, 1920.)

1. The Bishop of the Diocese may, at any time, in writing under his hand and Episcopal Seal, signify to the Synod of the Diocese that he desires to have the assistance of either a Bishop Coadjutor or Suffragan Bishop, and in such communication he shall state the duties he desires to assign to such Bishop when duly consecrated, and the said communication shall form part of the proceedings of the Diocesan Synod.

2. On the Synod of the Diocese, by resolution declaring that it is necessary and advisable that the Bishop's proposal should be accepted, the election of such Bishop Coadjutor or Suffragan Bishop shall be proceeded with by the Synod in accordance with the Constitution and Canons.

3. The Synod of the Diocese may, by resolution submitted by the Executive Committee, signify to the Bishop of the Diocese that in the opinion of the Synod it is necessary and advisable that a Bishop Coadjutor or Suffragan Bishop should be appointed, and on the Bishop, in writing under his hand and Episcopal Seal, communicating to the Synod his consent thereto, the election shall be preceded with by the Synod in accordance with the Constitution and Canons.

4. In communicating such consent the Bishop shall state the duties which he desires to be assigned to the Bishop Coadjutor or Suffragan Bishop, and such consent shall form part of the proceedings of the Diocesan Synod.

5. In the event of the Bishop being unable, or failing to give such consent or define such duties, the Metropolitan, on the request of the Bishop, or in the event of the Metropolitan being the Bishop of the Diocese, the Senior Bishop of the other Diocesan Bishops, or on the request of the Executive Committee of the Diocese may, after the lapse of one month from the communication or the resolution of the Synod to the Bishop, define the duties to be performed by the Bishop Coadjutor or Suffragan Bishop, and his definition when reported to the Committee shall form part of the proceedings of the Synod, and the election shall thereupon proceed without further consent from the Bishop of the Diocese.

6. The Bishop Coadjutor or Suffragan Bishop, when duly consecrated, shall perform such Episcopal duties as shall have been assigned to him as aforesaid, but such duties may from time to time be varied by mutual arrangement between the Bishops, which arrangement shall be communicated to the Synod in writing under the hand and Episcopal Seal of the Diocesan.

7. A local title may be assigned by the Bishop and the Synod to such Bishop Coadjutor or Suffragan Bishop, but the exercise of all his powers, duties and privileges by the Bishop Coadjutor or Suffragan Bishop shall be in subordination to the Bishop of the Diocese.

8. If any difference shall arise between the Bishop of the Diocese and the Bishop Coadjutor or Suffragan Bishop regarding the privileges, duties and authority of the latter, it shall be decided by the Metropolitan at the request of either one, or if the Bishop of the Diocese be the Metropolitan, by the Senior Bishop of the other Diocesan Bishops in the Province.

9. Before proceeding with the election of the Bishop Coadjutor or Suffragan Bishop, or if he be already consecrated before proceeding with his installation, the House of Bishops shall be satisfied that proper provision has been made by the Diocese for the stipend and maintenance of such Bishop Coadjutor or Suffragan Bishop either by endowment or by other sufficient means.

10. A Bishop Coadjutor shall, without any further election, become and be the Bishop of the Diocese when a vacancy occurs in the See.

11. A Suffragan Bishop on a vacancy occurring in the See shall not become Bishop of the Diocese, unless thereto duly elected, but shall retain his status and office of Suffragan Bishop.

12. The Bishop of the Diocese may at any time, with the consent of the Synod of the Diocese, appoint any Bishop who has resigned his See or other jurisdiction, to perform such Episcopal duties as he may desire within the Diocese, and such Bishop shall be styled the Assistant Bishop,

and shall hold office during the pleasure of the Diocesan or until a vacancy shall occur in the See.

13. The Bishop of any Diocese appointing an Assistant Bishop shall communicate such appointment to the Metropolitan in writing under his hand and Episcopal Seal.

ADDITIONAL NOTICES OF MOTION

By Rev. E. H. C. Stephenson—

That a society be formed for the insurance of church buildings, and that a committee be appointed and authorized by the Synod to obtain the necessary papers and capital for the same.

By Rev. P. F. Bull—

Whereas our attention has been drawn to Bill No. 14, which contains compulsory education and enfranchisement measures for the Indians of this Dominion, and the great opposition manifested by the Indians thereto;

That whereas Sections 107 to 111, inclusive, which deal with the compulsory enfranchisement are looked upon with great apprehension by the Indians and their friends, and considered as likely to work serious injustice to the future of the race, and believing that the Government is creating a dangerous Act which will prove most disastrous in the majority of cases, and opening the door to designing and self-interested people, and also believing that the Act will result in the ultimate extinction of their reserves, rights and privileges, a perpetual inheritance given to them by the British Crown, we therefore vigorously protest against the enactment of these sections of the Bill.

Resolved, therefore, that this Anglican Synod of the Diocese of Algoma, here assembled, do hereby place ourselves on record with the representations as outlined in the foregoing resolution.

Believing in the true purpose of the Act, but not able to dispel grave apprehension as to the future effects of the same, we therefore very strongly recommend that the enfranchisement portion of the Bill be dropped entirely as the means whereby this controversy may be most satisfactorily settled.

By Rev. Canon Hedley—

That a committee of clergy and laity representing each of the Rural Deaneries be appointed to follow up and carry on the Anglican Forward Movement.

MEMORIALS

From the Vestry of the Parish of St. John, North Bay—

That this Vestry memorialize the Synod of the Diocese to petition the Provincial Council to take immediate steps to

apply to the Legislature for the amendment of the Church Temporalities Act to allow parishes and missions to hold their annual vestry meetings in accordance with the Calendar year instead of holding them at Easter.

(Signed)

WALTER JONES,
Vestry Clerk.

From Rev. Canon Piercy—

That this Synod do memorialize the General Synod to take the necessary steps to do away with any discrimination in the pro rata payments to missionary work in order that failure to obtain the total Apportionments for Missions, from year to year, shall be equally borne by the mission work of the Church in the home field and in other lands.

WITHDRAWALS

Rev. W. C. Dunn obtained consent to withdraw his notice of motion in re Canon 11, paragraphs 2 and 3, printed on the agenda paper.

Rev. J. Tate obtained consent to withdraw the notice of motion standing on the agenda paper in his name.

CORRESPONDENCE—REPORTS RECEIVED

The Clerical Secretary read letters of apology for absence from Rev. W. H. Trickett, Rev. C. Miles and Rev. E. F. Pinnington.

The Clerical Secretary read a letter from Ven. Archdeacon Vroom, of Halifax, in re the name of the Church.

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

Rev. J. C. Popey read the report of the S. S. Committee.

The committee to prepare a reply to the greetings from the Synod of Saskatchewan reported the reply following, which was accepted by the Synod and telegraphed:

“The Synod of the Diocese of Algoma, now sitting at Sault Ste. Marie, reciprocates kind greetings from the Synod of the Diocese of Saskatchewan, and trusts that the Divine blessing will rest upon their assembly.”

The Synod adjourned at 5.45 p.m.

SECOND DAY—THURSDAY, JUNE 3rd, 1920.

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

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

Rev. H. Peeling, of Uffington, arrived and took his seat in the Synod.

Having obtained a suspension of the rules of order, it was Moved by Ven. Archdeacon Gillmor, seconded by Mr. Chancellor Boyce,

That a vote of thanks be given to Rev. Canon Hedley for his beautiful and inspiring sermon preached before the Synod in St. Luke's pro-Cathedral yesterday.—Carried.

The Committee on Credentials of Lay Delegates presented a report giving the names of the following gentlemen as duly credited and entitled to seats in the Synod: Mr. A. Elliott, Sturgeon Falls; Mr. C. F. Rothera, Thessalon; Mr. Cyril Goodier, Elk Lake.

DIOCESAN W. A. GREETINGS

The Clerical Secretary read the following letter of greeting from the Diocesan W. A., now in session:

Sault Ste. Marie, Ontario, June 3rd, 1920.

To His Grace the Archbishop, the Clergy and Lay Members of the Synod, now assembled:

The President, Officers and Members of the Diocesan Woman's Auxiliary, now in session, send sincere and warmest greetings, with the earnest prayer that the Holy Spirit will guide and direct your deliberations. We also wish our dear Archbishop a safe and pleasant voyage to the Lambeth Conference and return. With sincere good wishes,

Yours faithfully,

(Signed) ANNA F. BENNETTS,
Dio. Cor. Secretary.

Moved by Rev. Canon Piercy, seconded by Mr. J. B. Way, That Rev. Canon Burt and Mr. A. Elliot be a committee to draft a reply to the greetings received from the Diocesan Woman's Auxiliary.—Carried.

REPORTS PRESENTED

The Archdeacon presented and read the report of the Committee on the Archbishop's Charge.

The Clerical Secretary presented and read the report of Trinity College.

The Clerical Secretary presented the report of the Council for Social Service.

Moved by Rev. F. H. Hincks, seconded by Rev. Canon Hazlehurst,

That the representatives of the Council for Social Service and the Board of Religious Education be given fifteen minutes each at the beginning of the afternoon session.

Moved in amendment by Judge Hewson, seconded by Rev. Canon Hedley,

That a small committee be appointed to meet Rev. Canon Vernon and Rev. Mr. Mason upon their arrival in the city, and intimate to them that the Synod will hear them immediately after lunch to-day, and that as there is much business yet to be transacted by the Synod and the time limited, it is hoped they will make their remarks and speeches as concise as the circumstances will permit.

The amendment was carried.

The Archbishop appointed the mover and seconder of the motion a committee to meet and interview the gentlemen mentioned.

OUR INDIAN HOMES

The report of the Indian Homes Committee was presented and read by Rev. F. W. Colloton.

The rules of order being suspended, it was moved by Rev. F. W. Colloton, seconded by Mr. W. J. Thompson,

That the report of the Indian Homes Committee be adopted.—Carried.

Rev. B. P. Fuller, Principal of the Indian Homes, addressed the Synod upon his work among the Indian children.

Moved by Rev. R. E. Park, seconded by Rev. Canon Allman,

That arrangements be made to relieve Mr. Fuller for a month in order to enable him to carry on recruiting in such reserves as he may wish; also to visit parishes when desired for the purpose of giving information.—Carried.

THE KING'S BIRTHDAY

Moved by Major C. Rothera, seconded by Rev. Canon Piercy,

That this Synod of the Diocese of Algoma now assembled put on record our sentiment of loyalty and patriotism to His Majesty, the 3rd of June being his birthday.—Carried.

The members of the Synod arose and sang the National Anthem.

Rev. F. W. Colloton presented and read the report of "The Algoma Missionary News."

At 12 o'clock, noon, the Synod paused in its business to join in the midday prayers for missions.

REVISED PRAYER BOOK

Moved by Rev. F. H. Hincks, seconded by Rev. E. H. C. Stephenson,

That this Synod accept the Revised Prayer Book as adopted by the General Synod, but in doing so records its solemn protest against the way in which that Synod has dealt with the Athanasian Creed.

Moved in amendment by Rev. Canon Hedley, seconded by Judge Hewson,

That the original motion be amended by striking out the words "but in doing so," etc.

The amendment was put and lost, after which the original motion was carried.

Preliminaries in connection with the matter of elections occupied the Synod until 1 o'clock, when an adjournment was made for lunch.

Upon resuming business at 2.50 p.m., the Synod assembled in front of the Parish Hall for the purpose of having a group photograph taken.

ELECTIONS

The Archbishop appointed scrutineers for the election of delegates to the General and Provincial Synods. For the clerical vote—Rev. F. H. Hincks and Mr. Cyril Goodier; for the lay vote—Rev. T. H. Young and Mr. C. Rothera.

The following are the results of the several ballots:

GENERAL SYNOD

Clerical Delegates—Rev. Canon Burt, Rev. C. W. Balfour, Ven. Archdeacon Gillmor, Rev. Canon Hedley, Rev. F. W. Colloton, Rev. Canon Piercy.

Clerical Substitutes—Rev. W. S. G. Bunbury, Rev. Canon Hazlehurst, Rev. F. H. Hincks, Rev. J. C. Popey, Rev. Canon Allman, Rev. H. A. Sims.

Lay Delegates—Mr. W. J. Thompson, Mr. Chancellor Boyce, His Honor Judge Hewson, Dr. W. C. Morrison, Mr. J. B. Way, Mr. A. Elliot.

Lay Substitutes—Mr. H. S. Browning, Mr. F. W. Major, Mr. J. R. Wainwright, Mr. W. H. Latham, Mr. W. S. McKinley, Mr. A. Hackett.

PROVINCIAL SYNOD

Clerical Delegates—Rev. C. W. Balfour, Ven. Archdeacon Gillmor, Rev. Canon Burt, Rev. Canon Allman, Rev. Canon Hedley, Rev. F. W. Colloton, Rev. Canon Piercy.

Clerical Substitutes—Rev. W. S. G. Bunbury, Rev. F. H. Hincks, Rev. Canon Hazlehurst, Rev. J. C. Popey, Rev. B. P. Fuller, Rev. E. S. P. Montizambert, Rev. P. A. Paris.

Lay Delegates—His Honor Judge Hewson, Mr. Chancellor Boyce, Mr. J. B. Way, Mr. W. J. Thompson, Dr. W. C. Morrison, Mr. A. Elliot, Mr. W. F. Armstrong.

Lay Substitutes—Mr. H. S. Browning, Mr. F. W. Major, Mr. J. R. Wainwright, Mr. W. H. Latham, Major C. Rothera, Mr. T. J. Foster, Mr. O. Wieler.

EXECUTIVE COMMITTEE

The Archbishop appointed Rev. W. S. G. Bunbury, Rev. C. W. Balfour, Rev. J. Tate, His Honor Judge Hewson, Mr. W. J. Thompson, Dr. W. C. Morrison.

The Synod elected Rev. Canon Allman, Rev. Canon Burt, Rev. J. C. Poppey, Mr. F. W. Langworthy, Mr. A. V. Chapman, Mr. W. S. McKinley, Mr. O. Wieler.

INDIAN HOMES COMMITTEE

The Archbishop appointed Ven. Archdeacon Gillmor, Rev. W. S. G. Bunbury, Mr. W. J. Thompson, Mr. A. Elliot.

The Synod elected Rev. F. W. Colloton, Rev. P. F. Bull, Mr. T. J. Foster, Mr. J. B. Way.

REPRESENTATIVES ON BOARD OF MANAGEMENT OF M.S.C.C.

Moved by Rev. F. H. Hincks, seconded by Rev. P. A. Paris,

That Ven. Archdeacon Gillmor, Rev. Canon Piercy, Mr. Chancellor Boyce and Mr. F. W. Major be elected representatives of the diocese on the Board of Management of the Missionary Society of the Canadian Church.—Carried.

ADDRESSES

The rules of order being suspended, the Archbishop introduced Rev. Mr. Mason, representing the G. B. R. E., who addressed the Synod on behalf of the General Board of Religious Education.

The Archbishop then introduced Rev. Canon Vernon, General Secretary of the Council for Social Service, who addressed the Synod, setting forth the aims of the Council and explaining the methods of its work.

The Archbishop tendered the thanks of the Synod to the gentlemen.

GREETINGS TO DIOCESAN W. A.

At the request of Rev. Canon Burt the rules of order were suspended that he might present the report of the Committee appointed to draft a reply to the greetings of the Diocesan W. A., which was as follows:

To the President, Officers and Members of the Diocesan Woman's Auxiliary of the Diocese of Algoma, in session assembled:

His Grace the Archbishop of Algoma and the clergy, laity and members of the Incorporated Synod of the Diocese of Algoma, now in session, acknowledge with pleasure the gracious message from the Woman's Auxiliary of this Diocese, and are grateful for the greetings extended, and especially the earnest prayers for the help and guidance of the Holy Spirit throughout our deliberations.

The Synod unanimously reciprocates the kindly sentiments contained in your message, and desires to record its deep appreciation of the great services of the Woman's Auxiliary to the Church of England in this Diocese, and for their invaluable assistance in extending and maintaining the doctrines and principles upon which the Anglican Communion is founded. May Divine blessings rest upon you throughout your present session.

His Grace the Archbishop especially thanks you sincerely for your kind wishes in connection with his coming voyage to England to attend the Lambeth Conference, and commends you to the keeping and protection of the Holy Spirit at all times.

Moved by Rev. Canon Burt, seconded by Mr. A. Elliot,

That the report of the Committee now presented be adopted.—Carried.

The Archbishop requested Rev. Canon Burt to see that the greetings of the Synod were without delay presented to the Diocesan W. A., now in session.

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

That we hold an evening session from 8 p.m. to 9.30 p.m.—Carried.

APPOINTMENT OF AUDITORS, S. S. COMMITTEE AND SOCIAL SERVICE COUNCIL.

Upon the question of the appointment of Auditors, it was Moved by Rev. Canon Piercy, seconded by Rev. Canon Hazlehurst,

That to the Executive Committee be submitted the election or appointment of professional auditors to audit the accounts of the Synod.—Carried.

Moved by Capt. J. B. Way, seconded by Mr. W. J. Thompson,

Resolved, that this Synod deems it advisable and necessary to have an annual audit of the books, records and securities in the possession and control of the Honorary Treasurer

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of Invested Funds and the Treasurer of the Synod respectively, and that the report of the Auditors be furnished the Chairman of the Executive Committee on or before the 1st of February in each year.—Carried.

Moved by Rev. C. W. Balfour, seconded by Rev. P. A. Paris,

That the Sunday School Committee be: Rev. J. C. Popey, Rev. J. Norman, Rev. E. Montizambert, Mr. W. J. Thompson, Mr. W. F. Armstrong, and Mr. H. S. Browning.—Carried.

Moved by Rev. P. A. Paris, seconded by Rev. C. W. Balfour,

That the members of the Diocesan Committee of the Council for Social Service be: Rev. H. A. Sims, Rev. P. F. Bull, Mr. W. J. Thompson and Dr. W. C. Morrison.—Carried.

Rev. E. Montizambert was given permission to withdraw his notice of motion on the Agenda paper re "Declaration of Faith."

ENGLISH ASSOCIATION.

Moved by Rev. C. W. Balfour, seconded by Rev. F. H. Hincks,

That the Synod of the Diocese of Algoma now in session send greetings to the English Algoma Association, and request His Grace the Archbishop at the annual meeting of that Association next month to personally extend the gratitude of the Synod for their continued prayers and generous gifts, always so inspiring and encouraging and helpful to us.—Carried.

At 5.50 p.m. the Synod adjourned until 8 p.m.

ELECTION OF TREASURER OF SYNOD.

Upon resuming business the Clerical Secretary reported that at a meeting of the Executive Committee the Rev. F. W. Colloton was nominated as Treasurer of the Synod.

Moved by the Clerical Secretary, seconded by Rev. C. W. Balfour,

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

Moved by Mr. Chancellor Boyce, seconded by Judge Hewson,

That the present standing committee on Holy Orders be reappointed.—Carried.

AMENDMENTS TO CONSTITUTION AND CANONS.

The Synod next considered the notices of motion printed on the Agenda paper.

John Boyce D.D.

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

Amendment to Canon 5—Of the Diocesan Expense Fund: That in the first paragraph the words "(2) the open offerings of the principal service on the occasion of all annual visitations of the Bishop" be deleted and that "(3)" become "(2)."—Carried.

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

Amendment to Canon 6—Of the Mission Fund: That paragraph 6 be deleted and that in paragraph 7 the word "two" be erased and "clauses" become "clause."—Carried.

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

Amendment to Canon 6—Of the Mission Fund: That paragraph 8 be deleted and the following substituted therefor: "The scale of stipends shall be such as may be determined by the Synod." And that the last paragraph be erased.

The mover accepted the following as a substitute for the last paragraph: "No cure shall be styled self-supporting until it undertakes to provide at least the minimum sum of its missionary clergyman to which that clergyman is entitled by the scale of stipends as fixed by the Synod.—Carried.

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

That these amendments to Canon 6 be adopted as a whole.—Carried.

The above amendments to Canons 5 and 6 were unanimously adopted.

Then followed certain amendments to Canon 8—On the Superannuation Fund: (standing on the Agenda paper in the name of Rev. Canon Piercy, which were seconded by Mr. Chancellor Boyce.)

After paragraph 2 of the Canon had been erased by unanimous vote and the regulations following had been taken up and number 1 adopted and number 2 was under consideration, it was

Moved in amendment by Judge Hewson, seconded by Rev. Canon Burt,

That the amendments to Canon 8 (of the Clergy Superannuation Fund), of which notice of motion has been given by Rev. Canon Piercy, stand over for consideration until the next sitting of the Synod, and be not now adopted.—Carried.

Moved by Rev. R. E. Park, seconded by Rev. F. W. Collo-ton,

That an effort be made to enlist all clergy of the Diocese who are eligible as subscribers to the beneficiary funds, and that every parish be urged to meet its responsibility to these funds.—Carried.

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

That the following new paragraph to Canon 13, adopted at the Synod of 1917, be confirmed: "That women be accorded seats and votes in our vestries, subject to the essential condition that at every vestry meeting there shall be a quorum necessary to the transaction of business of not less than three (3), of whom two (2) must be men."—Carried.

Moved by Rev. C. W. Balfour, seconded by Judge Hewson,

That the changes to Canon 13, as passed at the last meeting of Synod (1917) to permit women to vote at vestry meetings as follows be confirmed: Paragraph 1, line 1, That the word "male" be crossed out. Paragraph 1, line 12, That the last four words, "he proposes to vote" be deleted and the following substituted "the right to vote is claimed." Paragraph 2, line 2, That the word "male" be inserted before "communicants."—Carried.

Moved by Rev. C. W. Balfour, seconded by Judge Hewson,

That the changes to the Constitution adopted at the last meeting of the Synod (1917) be confirmed: Article 3, line 7, That the word "persons" be substituted for the word "laymen." Article 4, That wherever the term "canonical voters" occurs the word "male" be inserted before it.

The change in Article 3 was adopted. Consideration of the change in Article 4 was deferred.

The rules of order were suspended to permit Mr. W. J. Thompson to give the following notice of motion: That the effort put forth by the Committee of local laymen at Sault Ste. Marie to increase the stipends of the missionary clergy and promote the erection of self-supporting parishes is hereby endorsed, and for the continuation of this work that committees be appointed by this Synod or arranged for in each Deanery by the local Rural Dean, that a central committee of laymen be created to direct and assist said local committee, the Archbishop and Executive officers of the Executive of the Synod be ex officio members of said central committee.

The Archbishop pronounced the Benediction and the Synod adjourned at 9.50 p.m.

THIRD DAY—FRIDAY, JUNE 4th, 1920.

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

To expedite business, before some members of Synod were compelled to leave (at noon), the Archbishop suggested that the rules of order be suspended and the minutes read at a later hour. The Synod agreed.

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

That this Synod of Algoma, now in session, sends greetings and best wishes to the Synod of the Diocese of Quebec.—Carried.

The consideration of the amendment to article 4 of the Constitution, deferred last evening, was resumed, and on being put to the House was carried.

Moved by Rev. C. W. Balfour, seconded by Judge Hewson,

That the amendments to Articles 3 and 4 of the Constitution be confirmed as a whole.—Carried.

CONSIDERATION OF REPORTS.

The report of the Executive Committee was then considered clause by clause and adopted with the exception of the clauses referring to stipends and transportation of missionaries, which were deferred. It was

Moved by Judge Hewson, seconded by Mr. W. J. Thompson,

That the higher scale of stipends mentioned in the report of the Executive Committee be adopted and fixed as the minimum stipends of the missionary clergy of the Diocese.—Carried.

The rules of order were suspended to permit Mr. E. T. Read, Hon. Insurance Officer, to present and read his report.

Moved by Mr. W. J. Thompson, seconded by Rev. Canon Allman,

That the effort put forth by the committee of local laymen of Sault Ste. Marie to increase the stipends of the missionary clergy and promote the erection of self-supporting parishes is hereby endorsed, and that for the continuation of this work committees be appointed by this Synod or arranged for in each Deanery by the local Rural Dean, that a central committee be created to direct and assist said local committees, the Archbishop and executive officers of the Executive Committee of the Synod be ex-officio members of said central committee.—Carried.

The mid-day prayers for missions were said.

Ven. Archdeacon Gillmor presented and read his report as Diocesan Organizer of the Anglican Forward Movement.

Moved by Ven. Archdeacon Gillmor, seconded by the Clerical Secretary,

That the report of the Diocesan Organizer of the A. F. M., be received and adopted.—Carried.

APPOINTMENT OF RURAL DEANS.

The Archbishop appointed the following Rural Deans on the nomination of the clergy of the several Deaneries: Algoma Deanery—Rev. D. A. Johnston; Muskoka Deanery—Rev. Canon Allman; Nipissing Deanery—Rev. Canon Piercy; Parry Sound Deanery—Rev. Canon Burt; Thunder Bay Deanery—Rev. J. C. Popey.

The Synod adjourned at 1 o'clock and resumed business at 2.30 p.m.

Moved by Mr. W. J. Thompson, seconded by Mr. W. F. Armstrong,

That the Executive Committee be empowered to create the central committee asked for in the resolution moved by Mr. W. J. Thompson and seconded by Rev. Canon Allman.—Carried.

CONSIDERATION OF REPORTS.

The clauses in the report of the Executive Committee relative to transportation expenses were adopted, when it was

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

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

The report of the Committee on the Archbishop's Charge was considered clause by clause and carried, after which it was

Moved by Ven. Archdeacon Gillmor, seconded by Mr. Chancellor Boyce,

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

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

Rev. F. W. Colloton, Treasurer of Synod, presented the reports of the Hon. Treasurer of Invested Funds and of the Treasurer of the Synod and read the auditors' certificates.

MOTIONS CONSIDERED.

In the absence of Rev. F. H. Hincks, the motion standing in his name on the agenda paper was not considered.

Moved by Rev. F. G. Phillips, seconded by Rev. T. H. Young,

That this Synod of Algoma request the Ontario Government to take adequate steps towards the enforcement of the

Lord's Day laws throughout this Province, particular attention being directed to the northern part of the Province.

Moved in amendment by Rev. W. C. Dunn, seconded by Rev. D. A. Johnston,

That the words "request the Ontario Government to take adequate steps towards" be deleted and the following substituted: "hereby places itself on record in deploring the prevailing laxity in."

The amendment was carried.

OTHER AMENDMENTS TO CANONS.

Moved by Rev. W. C. Dunn, seconded by Rev. C. C. Simpson,

That the third paragraph of Canon 10 be amended to read "a grant or loan not exceeding the annual sum of Two Hundred and Fifty Dollars."

Moved in amendment by Rev. Canon Piercy, seconded by Rev. Canon Burt,

That the words "and fifty" be omitted and the resolution so amended be adopted.

The amendment was carried.

Moved by Rev. W. C. Dunn, seconded by Rev. R. H. Fleming,

That the Synod recommends that the church wardens of each rectory and mission shall endeavour to furnish or have furnished for rectory and parsonage houses necessary heavy furniture and equipment, and that copies of this resolution be forwarded to all church wardens and branches of the W. A. in the Diocese.—Carried.

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

That Canon 11, paragraphs 2 and 3, be amended so as to read "stipend not less than Twelve Hundred Dollars."—Carried by two-thirds majority (16 to 5).

Rev. Canon Allman received consent to withdraw the motion to amend Canon 13, standing in his name on the Agenda paper.

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

That this Synod of the Diocese of Algoma hereby expresses its purpose of using the power to hold legal vestries for the financial year at another time than Easter as soon as the Church Temporalities Act in the Province of Ontario has been amended for that purpose.—Carried.

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

That Canon 24, styled "Canon on Additional Episcopal Oversight in the Diocese," as presented by the Provincial

Synod, be adopted.—Carried unanimously. (See Notices of Motion, p. 24.)

REPORTS AND MOTIONS.

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

That this Synod do memorialize the General Synod to take the necessary steps to do away with any discrimination in the pro rata payments to missionary work in order that failure to obtain the total Apportionment for Missions, from year to year, shall be equally borne by the mission work of the Church in the home field and in other lands.—Lost.

Moved by Mr. Chancellor Boyce, seconded by Rev. W. S. G. Bunbury,

That the report of Trinity College be received and adopted.—Carried.

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

That the report of the Hon. Treasurer, as audited by Mr. David Kemp, be adopted.—Carried.

Moved by Rev. F. W. Colloton, seconded by Rev. W. S. G. Bunbury,

That the report of Treasurer of Synod, as audited by Mr. Edgar T. Read, be adopted.—Carried.

Moved by Ven. Archdeacon Gillmor, seconded by Mr. Chancellor Boyce,

That the report of the Diocesan Organizer of the A. F. M. be adopted.—Carried.

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

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

Moved by Rev. C. W. Balfour, seconded by Rev. F. W. Colloton,

That Mr. E. T. Read be reappointed Hon. Insurance Officer, and the thanks of the Synod be accorded to him.—Carried.

Moved by Rev. J. C. Popey, seconded by Rev. Canon Allman,

That the report of the General Board of Religious Education be received and adopted.—Carried.

Moved by Rev. E. H. C. Stephenson, seconded by Mr. J. B. Way,

That a society be formed for the insurance of church buildings and that a committee be appointed and authorized by the Synod to obtain the necessary papers and capital for the same.

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

That the resolution of Rev. E. H. C. Stephenson re formation of insurance society be referred to the Executive Committee for consideration, coupled with the document just read by Mr. Stephenson.—Carried.

The Synod adjourned at 6.10 p.m., and resumed its labours at 8.25 p.m.

The resolution of which notice was given by Rev. P. F. Bull (in re Indian Department) was moved by him, seconded by Rev. C. C. Simpson, and lost.

NAME OF CHURCH.

The Synod then considered the letter received from Archdeacon Vroom, in re the name of Church, when it was

Moved by Rev. C. W. Balfour, seconded by Rev. P. A. Paris,

That while this Synod does not regard the present official title of the Church as satisfactory, it believes the time has not yet come for changing the same.—Carried.

DIVORCE.

Moved by Ven. Archdeacon Gillmor, seconded by Mr. Chancellor Boyce,

Whereas the Archbishop in his Charge to the Synod of Algoma held at Sault Ste. Marie, on 2nd of June and following days, under the head "The Marriage Bond," has written regarding Divorce in no uncertain way and with these words: "Deliberately to set at naught the judgment of Christ is a perilous thing. What that judgment was the Gospels tell us in plain language, as does also St. Paul. St. Mark puts it thus: 'Whosoever shall put away his wife and marry another committeth adultery against her. And if a woman put away her husband and be married to another she committeth adultery.'—(St. Mark x., 11 and 12.) Without exception and without condition Christ's ruling is here set forth in unmistakable terms. Marriage is indissoluble. The only mention of any exception is in St. Matthew's Gospel. It is sufficient to say that many scholars, Bishop Gore for example, doubt whether our Lord intended to make any exception at all, and if he did it was only for the gross sin of fornication and did not justify re-marriage."

I beg to move that this Synod places itself on record as being in perfect agreement with the Archbishop in his pronouncement.—Carried.

THANKS.

Moved by Rev. C. C. Simpson, seconded by Rev. J. Tate,
That the thanks of this Synod be tendered to the Rector of St. Luke's pro-Cathedral and to those members of the

Church in Sault Ste. Marie who have so graciously and bountifully provided hospitality for the visiting members of the Synod.—Carried.

Moved by Rev. Canon Piercy, seconded by Mr. J. B. Way,

That the thanks of this Synod be tendered to the Rector of the Church of tS. John the Evangelist and those of that parish who have extended hospitality and entertainment to the visiting members of the Synod.—Carried.

Moved by Rev. G. H. Phillips, seconded by Rev. H. F. Hut-
ton,

That the most cordial thanks of this Synod be extended to the S. P. G., the M. S. C. C., the S. P. C. K., and the C. and C. S. for the splendid help, encouragement and assistance which have been extended by them to the needs of the Diocese.—Carried.

Moved by Rev. Rural Dean Popey, seconded by Rev. H. A. Sims,

That the Synod, recognizing the valuable and painstaking work of the Honorary Clerical and Lay Secretaries, desires to place on record a vote of thanks as an expression of its gratitude for the same, and that the usual honorarium be paid to the Hon. Clerical Secretary by the Treasurer.—Carried.

REFERRED TO EXECUTIVE COMMITTEE.

Moved by Mr. Chancellor Boyce, seconded by Mr. F. W. Major,

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

Moved by Mr. Chancellor Boyce, seconded by Mr. F. W. Major,

That the Executive Committee be invested with full powers to determine the date at which the scale of stipends of clergy adopted by the Synod shall come into operation.—Carried.

THANKS.

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

That the most sincere and heartfelt thanks of this Synod be tendered the Archbishop for the far-reaching and masterly charge delivered by His Graec on the day of opening, and also for the very able and impartial occupation of the Chair throughout the entire session.

The resolution was received with applause by the House,

and the Archbishop replied in a happy and appreciative manner.

The Synod adjourned at 9.55 p.m.

FOURTH DAY—SATURDAY, JUNE 5th, 1920.

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

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

Rev. Rural Dean Popey reported that the Sunday School Committee had nominated as representatives on the General Board of Religious Education the following gentlemen: Rev. J. Norman, Rev. J. C. Popey, Mr. H. Browning, and Mr. W. J. Thompson.

Moved by Rev. J. C. Popey, seconded by Rev. A. H. Sims, That the report now presented be adopted.—Carried.

Moved by Rev. F. W. Colloton, seconded by Rev. A. Cooper, That a sincere vote of thanks be tendered Dr. J. A. Worrell, Hon. Treasurer of Invested Funds, for his services in that most important office.—Carried.

The Archbishop publicly expressed his gratitude to the Chancellor, Dr. A. C. Boyce, K.C., for his continued presence throughout the Synod and for his counsel so willingly given at all times.

Rev. Cano Piercy, on behalf of the Synod, desired that the Synod might be associated with the Archbishop in his appreciation of the services of Mr. Chancellor Boyce.

The House received these expressions of gratitude with applause.

The Archbishop expressed his sense of gratitude to the Spirit of God and to his brethren of the Synod for the harmony and evidence of brotherhood which had existed all through the meetings of the Synod. He repeated his thanks for the generosity of his brethren in providing so liberally for his contemplated departure for England to attend the Lambeth Conference.

ENACTMENTS.

The Archbishop read the following schedule of enactments adopted and sanctioned by the Synod:

- 1.—Election of Clerical and Lay Secretaries.
- 2.—Election of Delegates to General Synod.
- 3.—Election of Delegates to Provincial Synod.
- 4.—Election of Executive Committee.

- 5.—Election of Members of the Board of Management of the M. S. C. C.
- 6.—Election of Committee on Sunday Schools.
- 7.—Election of Representatives on the General Board of Religious Education.
- 8.—Election of Treasurer of Synod.
- 9.—Election of Representatives on the Social Service Council.
- 10.—Adoption of the Report of the Executive Committee.
- 11.—Reappointment of Committee on Holy Orders.
- 12.—Appointment of Rural Deans.
- 13.—Adoption of Report on Indian Homes.
- 14.—Appointment of Auditors referred to the Executive Committee.
- 15.—Amendments to Canon 5—Of the Diocesan Expense Fund—Adopted.
- 16.—Amendments to Canon 6—Of the Mission Fund—Adopted.
- 17.—Amendments to Canon 13—Of Vestries, etc.—Confirmed.
- 18.—Amendments to Constitution—Articles 3 and 4—Confirmed.
- 19.—Adoption of Report of Hon. Insurance Officer.
- 20.—Adoption of Report of Committee on Archbishop's Charge.
- 21.—Amendment to Canon 10—Of the Algoma Divinity Students' Loan Fund—Adopted.
- 22.—Amendment to Canon 11—Of the Status of Parishes.—Adopted.
- 23.—Enactment of Canon 24—On Additional Episcopal Oversight in the Diocese.
- 24.—Adoption of Report of the Hon. Treasurer of Invested Funds.
- 25.—Adoption of the Report of the Treasurer of Synod.
- 26.—Adoption of the Report of the Diocesan Organizer of the A. F. M.
- 27.—Adoption of the Report of the G. B. R. E. Committee.
- 28.—Reappointment of the Hon. Insurance Officer.

The record of this day's proceedings were read and confirmed.

A 11 o'clock the Archbishop declared the Synod prorogued and pronounced the Benediction.

APPENDIX.

REPORT OF THE EXECUTIVE COMMITTEE TO THE SIXTH
SYNOD OF THE DIOCESE OF ALGOMA, 1920

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

Since its appointment in 1917 your Committee has met twenty-three times.

Before we place before you any actions of the Committee we direct attention to the serious loss the Diocese has suffered by the death of Mr. Harry Plummer, our efficient and courteous Treasurer of Synod. None realize the gap left in our ranks of advisers and officials more than the members of this Committee. No doubt the Synod will desire to place on record some tribute to his worth and to his work for the Church in Algoma.

When Mr. H. Plummer resigned in October, 1919, your Committee appointed Rev. F. W. Colloton the Acting Treasurer, giving to him such authority as it was within our power to give.

The most important subject which it becomes us to bring before the Synod is that of the salaries of our missionaries. They are unquestionably wholly inadequate. They have been constantly before the Committee for more than two years. Some little relief was given by an occasional small bonus which it was possible to provide from a gift of \$500 and the balance remaining to the credit of the Mission Fund from time to time by reason of vacancies of some missions. But this was seen to be no remedy. A movement among our laymen was promoted to raise a larger sum for our Algoma Mission Fund and the apportionment for this Fund was largely increased. At length a scheme was adopted whereby a stated increase was provided by way of bonus to all missionaries, the Canon (No. 6) not permitting a regular increase of salaries.

However, something definite is now proposed to the Synod. After a careful consideration of ways and means as well as the need of increased salaries, it was decided to lay before the Synod two scales with the recommendation that the higher scale is the only equitable and satisfactory one in view of the highly increased cost of living. At the same time it must be borne in mind that unless the revenue from contributions to our Mission Fund be substantially increased, then the lower scale is recommended as the only one practicable. The scales are:—

(a) 1.—For clergy in Deacons' Orders in the Diocese.....	\$ 900 00
2.—For first 5 years in Priests' Orders	1000 00
3.—After 5 years in Priests' Orders	1200 00
4.—After 10 years in Priests' Orders	1500 00
(b) 1.—For clergy in Deacons' Orders	800 00
2.—For first 5 years in Priests' Orders	900 00
3.—After 5 years in Priests' Orders	1000 00
4.—After 10 years in Priests' Orders	1200 00

Further, it is thought advisable to accept the standing of incoming clergy enjoyed by them in the diocese from which they come to us.

Closely connected with the above is the cost of transportation of clergy within the limits of their missions. And it has been a serious matter for consideration. Your Committee adopted the two resolutions following:—

1.—That while the salaries of missionaries in the diocese remain at the present scale the transportation of all missionaries within the area

the present scale the transportation of all missionaries within the area of their sphere of work, who report said expenses, shall over and above the sum of fifty dollars be met by a grant from Diocesan funds; nevertheless no grant is to exceed the sum of one hundred and twenty-five dollars per annum.

2.—That the preceding resolution is not to apply to cost of equipment; that it become operative from January 1st, 1920, that it be payable semi-annually on June 30th and Dec. 31st, on presentation of statements and vouchers.

Subsequently the Committee computed that the cost of said transportation would not be less than \$1700 per annum according to the mind of the Committee expressed above. Your Committee deliberately arrived at the conclusion that a special fund should be established to meet the travelling expenses of missionaries necessarily incurred by them.

The general and liberal response from within the Diocese to the Anglican Forward Movement appeals is a source of genuine gratification. From the sum received by this Diocese, your Committee recommends to the Synod that \$2000 go to Bishophurst Endowment Fund (for repairs, etc.), the sum of \$3000 to the Church and Parsonage Loan Fund, and the remainder to augment the Mission Sustentation Fund.

In this connection your Committee tendered its hearty thanks to our Diocesan Organizer, Ven. Archdeacon Gillmor, in which the Synod will doubtless desire to join.

Asked by the last Synod to make a decision, your Committee declares that the annual payment of the Apportionment for the Algoma Mission Fund is from year to year and is finally due on the last day of the year.

The last Synod laid upon the Executive Committee the duty of providing "for His Grace the Archbishop such clerical or other assistance as will most effectually relieve His Grace in the arduous work involved in the episcopal administration of the affairs of this large diocese."

Co-operating with the Archbishop, the Committee found and advised the appointment of Rev. F. W. Colloton as a well qualified assistant. The sum of \$1200 was offered as salary and the post willingly and cheerfully accepted by Mr. Colloton. It is not invidious to say that your Committee's knowledge of the work performed has amply justified the appointment.

Nor should we omit to say that we have been led to estimate, as never before, the burden of administration which our Bishop bore for so many years alone.

In response to intimations to do all possible to assist our very generous supporter in England—the S. P. G.—we have continued the non-withdrawal of £100 per quarter from the grant made to us by the Society.

Since our last meeting of Synod four of our clergy have become incapable of continuing their work and have been placed on the list of pensioners upon the Superannuation Fund, to which they were contributors. Rev. Canon Boydell, Rev. Canon Frost and Rev. L. Sinclair for the maximum (!) sum of three hundred dollars per annum and Rev. S. H. Ferris for one hundred and eighty dollars per annum. The first two named pensioners are each also being paid one hundred dollars per annum from the T. J. Kennedy Bequest.

Your Committee adopted the following resolution which it is confidently hoped will be endorsed by the Synod:—

"That, acting upon the opinion and advice given by the Chancellor of the Diocese, it is hereby resolved, That the money accruing annually from the T. J. Kennedy Bequest shall be used as a separate fund in connection with the Superannuation Fund, to be distributed in whole or in part for the augmentation of grants in special cases,

to be determined by the Bishop of the Diocese, acting in conjunction with the Executive Committee thereof, after due consideration of the merits of each case. It shall be in order at any time, for sufficient cause, or in the event of a special case arising, to make a fresh distribution of the moneys connected with this Bequest."

Your Committee has assented to the establishment of a Joint Mission—really a travelling mission—of the territory embraced in Aspdin and Novar Missions. It is an experiment for one year.

The advent of Rev. F. W. Colloton as Treasurer pressed upon the Committee very acutely the need of an office for the Synod Treasurer. After seeing no way out of the difficulty, but to build a house and office for the Treasurer on "Bishophurst" property and securing plans, etc., therefore, only to find the cost of the erection of a building practically prohibitive, your Committee had the offer of a house—not unsuitable for immediate needs—on Forest avenue at the cost of \$5,800. That house has been purchased and pending the decision of the Synod respecting the disposition of A. F. M. moneys, four thousand dollars has been temporarily advanced in payment. Whatever the Synod may say concerning the source of money to buy the property your Committee feels confident that the Synod will confirm its action in acquiring the house for office and home of the Treasurer of Synod.

Your Committee unanimously agreed to increase the stipend of the Archdeacon of Algoma from \$1000 to \$1200 per annum.

MORTGAGES

Consent was given to mortgages as under:

Thessalon, on parsonage, a previous mortgage of \$800 being discharged	\$1200 00
St. Thomas', Fort William West, on parish hall	1600 00
Maganatawan, on parsonage	500 00
St. John's, Sault Ste. Marie, on Church Hall	5000 00
North Bay, on new rectory	5000 00
Milford Bay, on parsonage	2000 00

TITES OF LAND RECEIVED.

For school at Whitefish Indian Reserve—Deed of grant of one acre from the Department of Indian Affairs.

Batchewana—Patent grant from the Crown of 123 acres.

Sheguindah—Patent from the Crown of a property suitable for the site of a church.

Slate River—Deed of the site of the church.

Ravenscliffe—Deed from Mr. J Tipper.

Copper Cliff—A lease of church site.

GRANTS

White—For land \$40, for school building \$200. Consent was given to an expenditure of \$900 on the school, now wholly paid.

Thessalon—From the Church and Parsonage Loan Fund, \$500 to enable the mission to pay off a mortgage and to claim building grants from England. Later—the Committee desired repayment within a year.

West Fort William—Towards erection of a hall in connection with St. Thomas' Church, \$150.

Massey—To assist and stimulate local effort to pay debt on parsonage, \$100.

Restoule—Towards purchase of a house, conditional on \$200 being raised locally, \$100.

Sault Ste. Marie, St. John's Church Hall—\$100.

Englehart—Towards purchase of parsonage, \$100.

MISCELLANEOUS GRANTS

In response to urgent appeals and upon advice the following payments were authorized:

Rev. C. Miles, moving from Sundridge from Silverwater	\$ 40 00
Rev. A. J Bruce, for nurse hire	100 00
Rev. P. B. Bull, extra cost of work at Lake Nipigon	50 00
Rev. C. C. Simpson, to enable him to receive salary entitled to (from Sir Piele Thompson Fund)	50 00
Rev. Canon Burt, from special fund, \$100 per annum for two years for education of daughter	200 00
Rev. S. F. Yeomans, moving from Gore Bay to Burk's Falls....	50 00
Rev. J. B. Lindsell, annual contribution towards salary of chaplain at the Sanitaria at Gravenhurst	100 00
Towards repairs at "Bishophurst"	111 50
Rev. F. Franklin-Watson, expenses to New Liskeard	30 00
Mr. H. G. Watt, Sheguindah, services rendered	25 00
To re-establish the Church's work at Lake Nipigon, repairs to boat, house, etc.	500 00
Mr Griffiths, student (gift)	150 00

SALES.

Consent.—House on Sherbourne street, Sault Ste. Marie, Ont., at best price to be obtained by a sub-committee

Novar—To sell house and a plot of land (reserving 5 acres) in Novar and the buildings on two lots in Tp. of Chaffey.

Non-Consent.—To sell two lots at New Liskeard, acquired for a church site.

[The local authorities refuse to pay taxes which the Executive Committee have paid for three years, holding moneys so paid a charge against the property.]

To sell 14½ acres at Little Current, held by the Diocese of Toronto before this diocese was set apart—trust not yet known—property may be considered diocesan property.

To sell a portion of the church site at Milford Bay.

"A. M. N."

The matter of the reorganization of "The A. M. N." being handed over by the Synod to this Committee, action was taken. Rev. Canon Piercy was appointed Editor-in-Chief, with Rev. O. L. Jull, Rev. W. H. Trickett, and Mr. J. B. Way as assistants and Rev. W. S. G. Bunbury as business manager. Later to fill vacancy caused by removal of Rev. W. H. Trickett, the Rev. F. W. Colloton was added to the staff. Rev. O. L. Jull's removal to Port Arthur also made a vacancy. In November, 1918, Rev. Canon Piercy resigned and was succeeded by Rev. F. W. Colloton.

All of which is respectfully submitted.

June 2, 1920.

CHARLES PIERCY,
Secretary.

REPORT OF COMMITTEE ON ARCHBISHOP'S CHARGE

The Committee having considered His Grace's lucid, masterly and most comprehensive Charge, beg to report thereon as follows:

1. Your Committee desires to express its unbounded gratitude to Almighty God that His Grace has been preserved in health and strength to continue the arduous and exacting duties incident to the Episcopal

administration of this large and scattered Diocese, combined with those additional and responsible duties devolving upon His Grace by virtue of his high office as Metropolitan of the Ecclesiastical Province of Ontario. We earnestly pray that His Grace may be spared for many years of continued usefulness in the Church of God.

2. Your Committee notes with gratification the satisfactory progress made in the matter of Diocesan and invested funds; and especially the completion of the second Fifty Thousand Dollars of the Bishop Sullivan Memorial Sustentation Fund.

3. Your Committee approves of His Grace's recommendation as to the disposal of the amounts received from the Anglican Forward Movement Fund.

4. As the sympathetic observations of His Grace with regard to the increase scales of stipends will come up for consideration upon the report of the Executive Committee, your Committee deems it advisable to leave the whole question open for consideration at that time.

5. With regard to the Revised Book of Common Prayer, inasmuch as both General and Provincial Synods have adopted the same in its present revised form, this Diocesan Synod should concur in its adoption, and that its permissive use should be extended as widely as possible.

6. Your Committee feels that the Synod should place on record its deep sense of appreciation for the long-continued and valuable help afforded by the English Societies, especially the S. P. G., and while these grants must necessarily be diverted to more necessitous fields, our grateful remembrances and deep sense of thanksgiving for the valuable help afforded will ever abide with us

7. Your Committee desires to express its unbounded satisfaction with His Grace's strong and steady pronouncements regarding the sanctity and indissolubility of the marriage bond, and recommend that the Synod place itself on record on this all-important subject.

8. Your Committee rejoices that the vital subject of Church Union so ably presented by His Grace is to be one of the foremost questions under consideration at the Lambeth Conference, and earnestly commend the same to this Synod for its studied deliberation.

All of which is respectfully submitted.

GOWAN GILLMOR, Archdeacon,
Chairman.

REPORT OF FIRE INSURANCE OFFICER

In accordance with the request of His Grace the Archbishop I beg to report as follows:

(1) A number of clergy have been good enough to adopt the suggestion made in my last report, namely, that they should endeavour to see that policies be forwarded to the Honorary Fire Insurance Officer, instead of leaving these documents in the hands of the Wardens, with the result that the Fire Insurance Register is much more complete to-day than it was three years ago. However, the records are still very far from perfect, and greater efforts should be made to see that the policies are sent to the Honorary Fire Insurance Officer for safe keeping

(2) The amounts of fire insurance in force on the different properties should be carefully scrutinized. The church that was built before the war and cost, say \$2,000, destroyed by fire now could not be replaced under \$4,000 or \$5,000, consequently the insurance should be increased to present day cost of construction. This is a very important matter and should receive the immediate consideration of those in charge without delay.

(3) There are many who think that their responsibility ends when they effect insurance on the church property, but they fail to understand that the premiums must be paid promptly, consequently in many cases little effort is made to see that the premiums are paid. This is serious, as policies are liable to be cancelled by the Companies for non-payment of premiums. To illustrate my point more clearly, a certain church was insured under a three year policy. After the policy had been in force a year and a half the church was partially destroyed by fire. Those in authority promptly notified me of the occurrence, and requested me to file a claim, notwithstanding the fact that the premium had not been paid. Owing to special circumstances it was rendered possible to settle the loss, and the premium was deducted from the fire-loss cheque.

It is a very dangerous practice to adopt, to expect to be covered by insurance and yet at the same time not to pay the premium.

EDGAR T. READ.

Sault Ste. Marie, Ont., June 2, 1920.

REPORT OF THE INDIAN HOMES COMMITTEE

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

The Indian Homes Committee begs to report as follows:

Since the last Synod nine meetings of the Committee have been held. There should have been more, but difficulty was at times experienced in securing the attendance of a quorum.

One of the members of our Committee has passed away, the late Mr. Harry Plummer. To this Committee, as to the Executive, his loss is a grievous one indeed. Mr. Ferris has been forced to relinquish his duties on account of ill-health. Mr. Trickett, the Secretary of the Committee, has removed to a distant part of the Diocese, and Mr. Colloton, though not a member, has been acting as Secretary in his absence.

During the past triennium the Homes have been passing through a period of severe financial strain. The greatly increased cost of everything and failure in crops combined to cause a somewhat serious deficit at the beginning of last year, \$2795.92. As against this, however, there were shown assets, consisting of cash, stock, poultry, hay, oats, etc., amounting to \$7607.14; and while much of this was of course required for the carrying on of the work it showed the homes to be in a solvent condition.

At the request of the Principal, the Rev. F. W. Colloton was asked by the Committee to audit the accounts of the Homes. The audit covered the years 1916, 1917 and 1918. It showed a large excess of expenditure over receipts as recorded, amounting to \$1184.36; a very considerable part of this sum being accounted for by amounts paid by Mr. Fuller out of his own pocket. We feel it only right that the Synod should recognize that Mr. Fuller is giving much more than his labour, untiring as that is, to the work committed to his charge.

By the end of 1919 the deficit had been reduced to \$1268.35, an improvement in the course of the year of \$1527.57. At the same time assets, consisting of stock, machinery, etc., amounted to \$4971.00. With the increase of the per capita grant to \$120, the sum now paid by the Government, and with, we hope, better crop conditions, there is little cause to fear for the financial future of the Homes. A summary of the financial statement is attached.

The devoted services of Miss Botterell, the Matron, of Miss Fuller,

who for some time past has been filling the position of teacher, and of Miss McNeil, the Assistant Matron, who has been added to the staff since the last report to Synod, deserve the grateful recognition of all who are interested in the good work being carried on at the Shingwauk and Wawanosh Homes.

Signed on behalf of the Committee,

FRED. W. COLLOTON.

Acting Secretary.

Sault Ste. Marie, Ont., 3rd June, 1920.

RECEIPTS AND DISBURSEMENTS

Receipts

Indian Department, quarterly grants	\$6307 50
Diocesan Treas., donations for support	215 52
Diocesan Treasurer, stipend	250 80
Algoma Woman's Auxiliary	75 00
Donations, rents, etc.	656 24
Sale of stock, pasture, etc.	1558 21
Sale of engine	50 00
Work at Country Club	42 00
	\$9155 27

Disbursements

Staff salaries	\$2127 00
Drugs	139 40
F. W. Stibbs, general acct. provisions, etc.	3365 38
Rent for use of farms	295 00
Water and light	298 07
Shoes	186 07
Fuel and oils	877 42
Transportation	50 97
Repairs, etc.	603 06
Miscellaneous	191 43
Postage	11 50
Machines and stock	1189 55
Telephone and telegrams	44 64
Pocket money, outings, etc.	144 35
Gasoline for tractor and motor	108 95
	\$9632 90

ASSETS AND LIABILITIES

Assets

Balance in Bank, December 31, 1919	\$ 279 87
Balance in Bank, Building acct.	400 00
Due from Indian Department, 4th quarter 1919	1710 00
Cash in hands of Diocesan Treasurer	956 77
Stock, machinery, hay, etc.	4971 00
	\$8317 54

Liabilities

1918 deficit, foods acct.	\$3065 20
1919 deficit, foods acct.	472 16
Bills payable	591 46
Deficit receipts and disbursements:	

\$9632 90

9155 27

477 63

\$4606 45

Assets over Liabilities

\$3711 19

REPORT OF "THE ALGOMA MISSIONARY NEWS"

Your Grace and Members of the Synod:

On behalf of the Board of "The Algoma Missionary News," I beg to make the following report:

The report of the Executive Committee has outlined the changes which have taken place in the staff since the last Synod, so it is unnecessary to repeat this here. Suffice it to say that the Board is endeavouring to carry on the editing of the diocesan paper, and with the experience of the last two years can appreciate fully the difficulty of the task which for so many years Canon Piercy performed single-handed. The Diocese owes him a deep debt of gratitude for this work.

At present we have 380 subscribers on our list, and send out 75 complimentary copies each month to the clergy of the Diocese and others, making a total circulation of 455.

Our receipts since last Synod have been	868 00
Expenditure	845 61

Leaving a balance on hand of.....\$ 22 39

This does not indicate that the paper is on a paying basis, for the above receipts include the sum of \$250 from the Diocesan Treasurer. Our expenses are approximately \$300 per annum; receipts \$190; leaving an adverse balance yearly of \$110. Our present contract calls for a payment of \$20 monthly for 400 copies, and \$2.50 for each 100 additional.

We ask for increased co-operation on the part of the clergy and churchmen generally throughout the Diocese.

On behalf of the Board,

FRED. W. COLLOTON,
Editor-in-Chief.

REPORT OF SEC.-TREAS. OF S. S. COMMITTEE

The Sunday School Committee, appointed at the fifth session of the Synod held in June, 1917, consisted of the following members: The Most Reverend the Lord Archbishop of Algoma, Rev. C. W. Balfour, Rev. J. C. Popey, Rev. P. A. Paris, Mr. W. J. Thompson, Mr. H. L. Slaght and Mr B. F. Chilton. The Committee appointed Rev. J. C. Popey as Secretary-Treasurer.

The Secretary represented the Diocese at the meeting of the Commission in Toronto.

Statistical reports have been obtained each year which show that Sunday school work in the Diocese is in a flourishing condition, but also revealing the fact that owing to our scattered missions the lesson courses of the General Board of Religious Education cannot be always followed.

It is also plain that the statistical report form is much too intricate for all but a few to fill in. Reports were received only from 70% of our Parishes and Missions, and these in many cases after several applications from the Secretary. This also applies to the sending in of the "Children's Day" collections which come in in some cases months overdue.

The Secretary has sent each year circulars referring to Teachers' and Scholars' examinations arranged for by the Commission, but in only two parishes (this in 1917) was there any response.

It would seem that the Diocese is not far enough advanced to make full use of the work of the General Board of Religious Education, yet

of course should do its part to support the Board in its work in the interests of the education of the children of the Church.

Income

1917, balance handed to present Treasurer	\$ 9 55
Receipts, 1917-18	311 32
Receipts, 1918-19	202 36
Receipts, 1919-20	245 91
	\$ 769 14

Expenditure

Cheque, Mr. Balfour, postage, etc.	\$ 1 00
Paid for circulars, printing, etc.	9 25
Stamps	6 00
Expenses Secretary as delegate to meeting of Commission in Toronto (part)	16 00
Sent to Treasurer of G. B. R. Education, 1917	250 00
Sent to Treasurer of G. B. R. Education, 1918	213 00
Sent to Treasurer of G. B. R. Education, 1919	200 00
Balance in hand	73 89
	\$ 769 14

The Apportionment asked for 1917 was \$200 00, we paid....\$250 00
 The Apportionment asked for 1918 was 250 00, we paid.... 213 00(*)
 The Apportionment asked for 1919 was 250 00, we paid.... 213 15

The rather large balance in hand is accounted for by the fact that many of the subscriptions came in long after the 1919 period.

The three years' work shows that your Committee has received sufficient to met the demands of the General Board of Religious Education and had the offerings been sent in punctually could have overpaid the Apportionment.

In checking up accounts with the Treasurer of the General Board of Religious Education it would seem the amounts of \$2.00, \$2.25 and \$10.90 must have been sent direct or credited to the diocese in error.

(*) This was the epidemic year when most of the churches and schools were closed during the season appointed for the collection.

J. C. POPEY,
Hon. Sec. and Treasurer.

REPORT OF TREASURER OF SYNOD

Balance Sheet for the year ending December 31, 1919

DR.	
Canadian Bank of Commerce:	
Current Account	\$ 1,010 03
Savings, General	14,614 88
Savings, Students' Loan	2,784 70
Savings, Ch. & Pars. Loan	550 57
	18,960 18
Investments, Honorary Treasurer	218,091 66
Investments in Victory Bonds	8,550 00
	\$245,601 84

CR.

Bishop Sullivan Memorial Sustentation Fund....	96,447	85
Episcopal Endowment Fund	63,604	78
Superannuation Fund	36,658	04
Widows' and Orphans' Fund	30,064	27
Bishophurst Endowment	604	39
Church and Parsonage Fund	547	56
Church and Parsonage Loan Fund	550	57
Divinity Students Loan Fund	4,894	70
Episcopal Income	430	24
Algoma Mission Fund	516	03
Rev. Sir Piele Thompson Fund	446	40
T. J. Kennedy Bequest	216	68
Indian Homes	956	77
Special Purposes	9,663	56
		<u>\$245,601 84</u>

I hereby certify that the above balance sheet is drawn up in accordance with the books of the Diocese of Algoma, for the year ending December 31st, 1919.

The cash on hand has been duly verified by me and found to be correct.

I have not examined the Investment Accounts, these being in the hands of the Honorary Treasurer in Toronto, Ontario.

EDGAR T. READ,
Auditor.

RECEIPTS AND DISBURSEMENTS

Year Ending December 31, 1919

Receipts

Canadian Bank of Commerce, Dec. 31, 1918:	
Current Account	\$ 702 29
Savings Account, General	8340 90
Savings, Students Loan	2666 54
Savings, Ch. and Pars. Loan	338 82
	<u>\$ 12,048 55</u>
Bp. Sullivan Mem. Sus. Fund	7,152 01
Episcopal Endowment Fund	244 30
Superannuation Fund	2,332 04
Widows' and Orphans' Fund	1,584 35
Bishophurst Endowment	31 93
Episcopal Income	3,138 65
Algoma Mission Fund	22,434 27
Diocesan Expense Fund	2,647 38
Church and Parsonage Fund	60 26
Church and Parsonage Loan Fund	211 75
T. J. Kennedy Bequest	400 00
Indian Homes	956 77
Students' Loan Fund	353 16
Special Purposes	4,975 11
M. S. C. C.	3,647 31
	<u>\$ 62,215 84</u>

Disbursements

Superannuation Fund	\$	1,018	30
Widows' and Orphans' Fund		531	50
Episcopal Income		3,055	00
Algoma Mission Fund		21,580	56
Diocesan Expense Fund		2,081	81
Church and Parsonage Fund		233	54
T. J. Kennedy Bequest		200	00
Indian Homes		215	52
Divinity Students' Loan Fund		125	00
Special Purposes		2,728	61
M. S. C. C.		3,960	91
Invested with Hon. Treasurer		2,524	91
Invested in Victory Bonds		5,000	00
Canadian Bank of Commerce, Dec. 31, 1919:			
Current Account	\$	1,010	03
Savings Account, General		14,614	88
Savings, Students' Loan		2,784	70
Savings, Ch. and Pars. Loan		550	57
		18,960	18
			\$ 62,215 84

MISSION FUND

Receipts

Diocese of Algoma	\$	3,438	33
Income Bishop Sullivan Mem. Sus. Fund		3,020	41
M. S. C. C.		5,236	75
English Algoma Association		3,691	12
S. P. G.		2,859	64
C. & C. C. S.		268	30
Algoma W. A.		787	30
Dominion W. A.		75	00
Diocese of Niagara, Gravenhurst Chaplain		150	00
Diocese of Ottawa Gravenhurst Chaplain		250	00
Diocese of Ottawa, Chisholm		100	00
			\$ 19,876 85

Disbursements

Dr. Balance	\$	335	68
Stipends		17,845	37
Diocesan Expense		1,179	77
Balance Dec. 31, 1919		516	03
			\$ 19,876 85

EXPENSE FUND

Receipts

From Parishes	\$	1,316	56
5% on income Trust Funds		353	85
From Mission Fund		976	97
			\$ 2,647 38

Disbursements

Balance, December 31, 1918	\$	565	57
Treasurer		300	00
Treasurer's Bond		20	00
Travelling		138	10
Printing and Stationery		34	40
Postage, commission, and telegrams		121	42
General Synod		520	00

Algoma Missionary News	50 00	
Bishophurst taxes ..	736 07	
Bishophurst, insurance ..	18 90	
Bishophurst, repairs ..	111 50	
Taxes, Steelton house ..	31 42	
	<u> </u>	\$ 2,647 38

CHURCH AND PARSONAGE FUND

<i>Receipts</i>		
Balance, December 31, 1918	\$ 720 84	
Korah lots redeemed	10 76	
Donation ..	19 50	
	<u> </u>	\$ 751 10
<i>Disbursements</i>		
Taxes on New Liskeard new church site, 1917-19 ..	158 04	
Interest on mortgage, Steelton house	45 50	
Balance, December 31, 1919	547 56	
	<u> </u>	\$ 751 10

WIDOWS' AND ORPHANS' FUND

<i>Receipts</i>		
Balance Dec. 31, 1918		29,011 42
Accrued interest and premiums	1,031 85	
Received from clergy	33 75	
Income from Hon. Treasurer	468 75	
Donation, Mrs. Struthers	50 00	
	<u> </u>	1,584 35
		<u> </u>
		\$ 30,595 77
<i>Disbursements</i>		
5% Income, Diocesan Expense	\$ 62 75	
Paid to annuitants	468 75	
	<u> </u>	531 50
Balance, Dec. 31, 1919		\$ 30,064 27

SUPERANNUATION FUND

<i>Receipts</i>		
Balance, Dec. 31, 1918		\$ 35,344 30
Premium and accrued interest	\$ 1,109 19	
From parishes ..	153 54	
English Association	59 31	
From Clergy ..	80 00	
Income, Hon. Treasurer	860 00	
	<u> </u>	2,262 04
		<u> </u>
		\$ 37,606 34
<i>Disbursements</i>		
5% income, Diocesan Expense	88 30	
Paid Rev. Canon Young	225 00	
Paid Rev. Canon Frost	225 00	
Paid Rev. Canon Boydell	225 00	
Paid Rev. L. Sinclair	125 00	
Paid Rev. S. H. Ferris	60 00	
	<u> </u>	948 30
Balance, Dec. 31, 1919		\$ 36,658 04

DETAIL OF RECEIPTS AND SOURCES

Diocese of Algoma	\$ 11,551 14
Collected by Archdeacon Gillmor	1,950 00
Income, B. S. M. S. Fund	4,783 16
Income, Superannuation Fund	930 00
Income, Episcopal Fund	3,138 65
Income, Widows' and Orphans' Fund	468 75
M. S. C. C.	5,236 75
English Algoma Association	5,488 88
S. P. G.	3,075 14
C. & C. C. S.	268 30
Dominion W. A.	407 90
Algoma W. A.	1,040 14
St. Luke's, Sault Ste. Marie, W. A.	375 00
St. Luke's, Sault Ste. Marie, G. A.	50 00
Indian Homes, all sources	956 77
Insurance on Baysville church	1,175 00
Diocese of Niagara, Gravenhurst Chaplaincy ..	150 00
Diocese of Ottawa, Gravenhurst Chaplaincy ..	250 00
Diocese of Ottawa, Chisholm	100 00
Church and Parsonage Loan repayment	200 00
Divinity Students' Loan repayment	51 38
T. J. Kennedy Bequest	400 00
Ernest Gripper	237 73
Miss M. Sheppard	225 75
Miss Wicksteed	160 00
Miss C. Coote	100 00
Charles O. Scull	50 00
Other donations	71 25
Interest	543 28
	\$ 43,434 97

REPORT OF DIOCESAN ORGANIZER OF THE A. F. M.

As Diocesan Organizer in the Archdiocese of Algoma, for the Anglican Forward Movement, I have the honour of making my report to the Synod. It was an S. O. S. call from the Church in Canada to her true faithful members, and bravely and well did they respond. This was particularly true of Algoma, and her canvassers patiently and successfully carried out their work and duly reported to their chairmen, who, in turn, reported to me, with the long roll of bank bills, cheques, and Post Office orders, until from the headquarters in Toronto they sent back the word, "Well done, Algoma!" and the Rev. Canon Gould, General Organizing Secretary, declared that among all the wonders of the Forward Movement the greatest wonder was the success and most generous outpouring in contributions of Algoma. The canvassing commenced on 10th February last, and continued for weeks. The first week, from February 10th to 15th, was the intensive week, in canvassing and contributing, but the work continued long afterwards, and even yet is not finished. Deferred contributions were spread over two years, and the first was due on 15th March last, the second on 15th November of this year, the third and fourth on 15th March and 15th November of next year. We were asked to contribute \$35,000.00; but the total contributions, so far, have been \$60,719.43. The total contributed in cash, so far, has been \$35,611.18. Deferred contributions, amounting to some

\$730, are still due for March last; but I expect they will be paid in the course of a few days. The contributions deferred until next November, and those of next year, will be notified and collected from headquarters in Toronto. Of all the money contributed from the Diocese some twenty-four per cent. will be returned for local Church needs, but the exact amount to be returned it would be impossible for me to state at the present time. The sum of \$7,600 has been, however, already returned to our Treasurer from our headquarters in Toronto.

The grand total of contributions for the entire Dominion of Canada has reached the magnificent sum of \$3,500,000.

We have, with full hearts, to thank God our Father for inspiring our people to give in such generous measure for the great need of the Church.

All of which is respectfully submitted.

GOWAN GILLMOR, Archdeacon,
Diocesan Organizer, A. F. M.

POSTSCRIPT TO REPORT OF DIOCESAN ORGANIZER, A. F. M.

Stated at close of reading of foregoing report before Synod, and now written as addenda, and the whole adopted by Synod

The weak place in the organization of the Anglican Forward Movement was found in the short period of time between the canvassing and contributing commencing in February, 1920, and the collecting of the deferred contributions due 15th March, 1920, for the organization of the canvassers, at least, fell to pieces after the first canvassing. It was necessary to get the chairman to notify the March, 1920, contributors, and ask them to send in their contributions. But the organization and Forward Movement of the A. F. M. seemed to be in danger of breaking up and coming to a standstill. Foreseeing such a state of things, the Archbishop in his Charge to the Synod, under heading of "A. F. M., made the following suggestions, which are, surely, the best that could be made, and to be put into a Pastoral by the Archbishop for every Parish and Mission in the Diocese:

That lay committees with chairmen, should be formed in every Deanery and Charge, in every important centre.

That educational and inspirational literature (with Depositories for same) should be distributed widely.

Personal methods in working should be carried out, with appointment of lay-readers in each Parish and Mission, and to associate the lay-readers together as a body, who would look after newcomers, absentees, and traverse the country two-by-two.

Annual addresses to be made, especially at Trinity. The responsibility of the lay priesthood and the sacred ministry should be set forth. Good supervision of the young after leaving Sunday school and after Confirmation should be made and cards given them, with rules of life and devotion.

Public worship, Matins and Evensong, to be made more attractive than ever before, to draw and hold by their beauty. In small churches the whole congregation to form a choir, and be taught to sing the service and chants and hymns. The Church Year, with the Holy Days, to be set before the people in its power and beauty

The Blessed Sacrament of His Body and Blood to be the great central all-powerful source of union, love, and power.

GOWAN GILLMOR, Archdeacon,

INVESTED FUNDS, JUNE 30th, 1920

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

Bishop Sullivan Memorial Sustentation Fund

Name	Security	Principal	Rate of Interest	Annual Income
British Government,	Gold Notes.....	\$ 5,000 00	5½%	275 00
Barrie	Debentures....	2,395 64	4½%	107 80
Belleville, City of	"	7,000 00	4	280 00
Belleville, City of	"	5,000 00	4	200 00
Belleville, Waterworks	"	5,000 00	4	200 00
Brantford	"	2,000 00	4	80 00
Cobourg	"	2,000 00	4	80 00
Collingwood	"	1,000 00	5½%	55 00
Cornwall	"	1,059 66	4	42 30
Burlington	"	2,331 93	6	139 91
Dominion of Canada	War Loan....	1,500 00	5	75 00
Dominion of Canada	Bonds.....	5,000 00	5½%	275 00
Dunnville	Debentures....	2,065 12	5	103 25
Goderich	"	357 49	4½%	16 06
Hamilton	"	1,000 00	5	50 00
Ingersoll	"	6,000 00	4½%	270 00
London, No. 1	"	1,000 00	6	60 00
London, No. 2	"	1,000 00	4½%	45 00
Mersea, Tp. of	"	2,914 85	5	145 74
North Bay, Town of	"	1,703 27	5	85 16
Norwood	"	735 67	4½%	33 10
Ontario Government	Bond	900 00	6	54 00
Ontario Government	"	1,000 00	6	60 00
Orillia, Township of	"	577 11	5	28 85
Owen Sound	"	4,485 24	5	224 25
Port Arthur	"	480 66	5	24 33
Port Arthur	"	1,460 00	5	73 00
Port Hope	"	1,040 27	4½%	46 18
Peterborough	"	4,000 00	5	200 00
Sandwich	"	299 38	5	14 97
St. Catharines, No. 1	"	3,000 00	4	120 00
St. Catharines, No. 2	"	500 00	4	20 00
St. Catharines, No. 3	"	2,000 00	5	100 00
St. Mary's	"	600 00	4½%	27 00
Stratford	"	3,000 00	4½%	135 00
Strathroy	"	1,838 27	5	91 91
Tilbury East	"	1,834 60	4	73 38
Midland	Bond.....	2,333 13	6	139 98
Victory Loan	Bond.....	500 00	5½%	27 50
Victory Loan, No. 3	Bond.....	1,200 00	5½%	66 00
Victory Loan	Bond.....	1,000 00	5½%	55 00
Victory Loan	Bond.....	9,500 00	5½%	522 50
Walkerville	Debentures....	804 49	4½%	36 20
Cash		37 47	3	1 02

Bishophurst Endowment Fund

Name	Security	Principal	Rate of Interest	Annual Income
Stratford, City of	Debentures.....	532 32	5½%	29 27
Victory Loan	Bond.....	100 00	5½%	5 50
Cash		6 85	3	20
		<u>\$ 639 17</u>		<u>\$ 34 97</u>

Episcopal Endowment Fund

Name	Security	Principal	Rate of Interest	Annual Income
Almonte, Town of	Debentures....	2,000 00	4	80 00
Brampton, Town of	"	1,000 00	5½%	55 00
Chinguacousy, Tp. of	"	1,000 00	5	50 00
Dunnville, Town of, No. 1	" 877 31			
Advanced by W. & O. Fund	116 85			
		<u>760 46</u>	4½%	34 21
Dunnville, Town of (No. 2)	"	1,616 07	5	80 80
Harcourt, R. B.	Mortgage.....	10,000 00	6	600 00
Hamilton, City of	Bond.....	1,000 00	5	50 00
Harriston, Town of	Bond.....	627 30	5	31 36
Ingersoll, Town of	Debentures....	5,000 00	4	200 00
London, City of	"	300 00	4¼%	12 75
London, City of	"	1,500 00	6	90 00
Oshawa, Town of	"	943 83	5	47 19
Owen Sound, City of	"	1,000 00	4½%	45 00
Peel, County of	"	370 71	4½%	16 67
Peterborough, City of (1))	"	5,000 00	4¾%	237 50
Peterborough, City of (2)	"	5,000 00	5	250 00
Port Hope, Town of (1)	"	1,247 91	4½%	56 15
Port Hope, Town of (2)	"	380 66	4½%	17 12
St. Catharines, City of	"	10,000 00	4	400 00
St. Mary's, Town of	"	1,000 00	4½%	45 00
Simcoe, Town of	"	998 40	5	49 92
Stratford; City of	"	4,000 00	5	200 00
Toronto, City of	"	1,000 00	5	50 00
Toronto, City of	"	2,000 00	5	100 00
Toronto, City of	"	1,000 00	5	50 00
Victory Loan, No. 1	Bond.....	200 00	5½%	11 00
Victory Loan, No. 2	Bond.....	1,500 00	5½%	82 50
Victory Loan, No. 3	Bond.....	200 00	5½%	11 00
Walkerville, Town of	Debentures....	692 37	4½%	31 17
Woodstock, City of	"	968 51	4½%	43 58
York, Tp. of	"	1,000 00	5	50 00
		<u>\$63,306 22</u>		<u>\$3,077 92</u>
Balance at Cr. of principal acct...	33 73			
Balance at Cr. of premium acct...	1 33	35 06		
		<u>\$63,341 28</u>		

Superannuation Fund

Name	Security	Principal	Rate of Interest	Annual Income
Arnprior	Debentures....	500 00	4	20 00
Barrie, No. 1	"	123 34	5	6 16
Barrie, No. 2	"	3,965 17	4½%	178 43
Barrie, No. 3	"	598 38	4½%	26 93
Belleville	"	1,000 00	4	40 00
Collingwood	"	1,500 00	5½%	82 50
Dominion War Loan	Bond.....	5,300 00	5	265 00
Dunnville, No. 1	Debentures....	660 08	4½%	29 70
Dunnville, No. 2	"	1966 79	5	98 34
Goderich	"	373 56	4½%	16 81
Kitchener	"	558 10	4	25 32
London, City of	"	1,000 00	6	60 00
Mersea, Tp. of	"	1,070 35	5	53 52
North Bay, Town of	"	427 12	5	21 35
Owen Sound, City of	"	485 23	5	24 26
Peel, Tp. of	"	404 58	4½%	18 21
Petrborough	"	1,000 00	3½%	35 00
Peterborough	"	1,000 00	3	30 00
Port Hope	"	305 46	4½%	13 75
Sandwich	"	696 47	5	34 82
Stein, M. & D.	Mortgage.....	3,300 00	7	231 00
St. Mary's	Debentures....	1,000 00	4½%	45 00
Strathroy, No. 1	"	3,000 00	5	150 00
Strathroy, No. 2	"	1,286 54	5	64 32
Victory Loan	Bond.....	500 00	5½%	27 50
Victory Loan, No. 3	Bond.....	1,500 00	5½%	82 50
	Debentures....	772 51	4½%	34 77
Whitby	"	2,000 00	6	120 00
Cash . . . . .	.....	260 48	3	7 81
		<hr/>		
		\$36,554 16		\$1,843 00

Widows' and Orphans' Fund

Name	Security	Principal	Rate of Interest	Annual Income
Arnprior, Town of	Debentures.....	500 00	4	20 00
Bellville, City of	"	3,000 00	4	120 00
Belleville Waterworks	"	11,000 00	4	440 00
Belleville, City of	"	2,000 00	4	80 00
Brantford, City of	"	1,000 00	4	40 00
Cobourg, Town of	"	780 00	4	31 20
Dunnville, Town of	"	352 48	4½%	15 68
Dunnville, Town of	"	116 85	4½%	5 25
Goderich, Town of	"	1,000 00	5	50 00
Ingersoll, Town of	"	372 17	4	14 88
Logan, Township of	"	500 00	4	20 00
London, City of	"	500 00	6	30 00
Oakville, Town of	"	1,000 00	6	60 00
Owen Sound, City of	"	1,680 50	5	84 02
Peel, County of	"	387 18	4½%	17 43
Port Arthur, City of (1)	"	500 00	5	25 00
Port Arthur, City of (2)	"	486 66	5	24 33
Simcoe, Town of	"	1,404 85	5	70 24
St. Catharines, City of	"	1,000 00	4	40 00
St. Catharines, City of	"	500 00	4	20 00
St. Marys, Town of	"	400 00	4½%	18 00
Victory Loan, No. 1	Bond.....	300 00	5½%	16 50
Victory Loan, No. 2	Bond.....	600 00	5½%	33 00
Wingham, Town of	Debentures....	500 00	4½%	22 50
Cash . . . . .	.....	359 69	3	10 79
		<u>\$30,240 38</u>		<u>\$ 1,308 82</u>

Toronto, June 30, 1920.

DIOCESE OF ALGOMA—GENERAL PAROCHIAL STATISTICS FOR THE YEAR EN

PARISH OR MISSION	Approximate Population	Approximate Church Population	Number of Church Families	SCHOOL SUNDAY			BAPTISMS			CONFIRMATIONS			COMMUNICANTS			Marriages	Burials	Number of Services	Celebrations Holy Communion	AMOUNT Church	
				Number of Schools	Scholars	Officers Teachers and	Infants	Adults	Total	Male	Female	Total	Male	Female	Total						
Deanery of Algoma:																					
Sault Ste. Marie:																					
St. Luke's	9000	1250	390	2	220	23	42	3	45	6	14	20	210	270	480	15	10	741	91	8800 00	
St. John's	5000	1000	250	1	210	19	27	..	27	2	3	5	50	76	126	13	8	129	50	2300 00	
St. Peter's	2350	150	37	1	50	4	5	5	17	36	53	2	2	291	53	2400 00
Blind River	1500	107	26	1	26	4	8	....	8	....	....	....	18	22	40	2	2	291	53	2400 00
Bruce Mines	903	70	24	1	4	1	6	....	6	....	....	....	5	7	12	....	....	46	7	....
Copper Cliff	5000	350	82	1	87	4	9	....	9	....	....	....	25	56	81	3	4	146	25	4000 00
Garden River	1000	167	44	1	26	2	5	....	5	....	....	....	48	45	93	1	10	88	19	800 00
Gore Bay	800	137	37	1	27	5	5	....	5	....	....	....	20	40	60	2	1	161	17	1400 00
Korah	450	200	38	2	80	7	15	....	15	2	4	6	29	42	71	3	7	140	21	1700 00
Little Current	990	175	40	2	70	5	8	....	8	....	....	....	32	35	67	3	9	228	89	2100 00
Manitowaning	420	83	23	....	....	....	1	....	1	....	....	....	15	18	33	2	2	136	22	1500 00
Massey	1200	90	24	....	....	....	7	2	9	5	5	10	17	13	30	12	5	118	24	2000 00
Parkinson	200	48	13	....	....	....	....	....	....	....	....	....	1	8	9	....	....	41	2	650 00
St. Joseph's Island	825	316	87	1	17	3	5	....	5	....	....	....	39	48	87	....	2	135	6	3200 00
Sheguiandah	550	100	25	2	27	2	3	1	4	....	1	1	18	29	47	1	6	171	50	2100 00
Silverwater	350	107	23	2	45	7	5	....	5	1	2	3	30	26	56	....	3	100	6	500 00
Thessalon	2500	208	64	1	68	4	9	4	13	6	9	15	23	54	77	9	5	121	30	4500 00	
Webbwood	4750	371	71	2	42	6	16	1	17	2	8	10	16	56	72	4	11	171	40	1200 00	
White River	950	235	45	2	61	6	9	....	9	3	....	3	40	53	93	9	2	211	80	1000 00
Deanery of Muskoka:																					
Baysville	325	130	28	1	23	3	6	....	6	2	....	2	23	36	59	4	3	129	30	1450 00
Beaumaris	300	133	23	1	36	2	....	....	....	6	3	9	15	24	39	1	....	71	17	3900 00
Bracebridge	3000	560	130	1	123	10	9	2	11	8	14	22	54	105	159	3	16	195	84	5000 00	
Gravenhurst	1600	180	48	1	45	6	7	....	7	3	4	7	24	41	65	7	2	196	63	2400 00
Huntsville	2200	280	95	1	130	12	18	....	18	....	5	5	40	75	115	7	10	240	55	6000 00
MacTier	455	118	30	2	55	6	5	....	5	3	3	6	6	18	24	2	6	99	24	....
Port Carling	625	145	30	1	40	3	5	....	5	....	....	....	19	33	52	1	5	194	46	6500 00
Port Sydney	....	139	30	2	48	7	3	....	3	....	....	....	19	33	52	2	9	157	35	1800 00
Uffington	450	170	38	1	11	1	10	....	10	....	....	....	30	36	66	....	7	91	24	2020 00
Deanery of Nipissing:																					
Cobalt	4000	400	120	1	130	10	46	2	48	23	14	37	35	70	105	15	17	137	54	2000 00	
Coniston	850	122	21	1	24	2	13	....	13	7	4	11	19	29	48	3	1	57	18	2200 00
Elk Lake	500	74	18	1	22	3	5	....	5	1	4	5	16	15	31	1	1	90	3	1000 00
Englehart	2675	475	117	2	74	5	9	....	9	....	....	....	59	78	137	3	4	84	4	1500 00
Haileybury	3500	650	155	1	140	14	15	....	15	4	7	11	50	110	160	14	8	210	83	4000 00
New Liskeard	2000	320	65	1	64	8	5	....	5	3	6	9	29	48	77	2	1	115	19	700 00
North Bay	9500	1075	290	2	304	29	47	1	48	16	19	35	130	255	385	13	9	318	94	16000 00	
North Cobalt	1500	100	20	1	40	6	5	....	5	1	9	10	3	5	8	....	....	43	3	1000 00
Sturgeon Falls	6500	250	54	1	42	2	13	1	14	4	3	7	17	44	61	6	7	109	30	3725 00	
Sudbury	9000	860	210	1	155	20	28	....	28	2	7	9	103	170	273	13	31	260	100	33000 00
Deanery of Parry Sound:																					
Sundridge	1150	216	57	3	101	12	6	....	6	....	....	....	17	48	65	10	7	177	33	2800 00
Emsdale	1710	275	68	2	44	4	16	....	16	....	....	....	33	43	76	1	7	171	30	4100 00
Depot Harbour	800	60	22	1	25	4	3	1	4	....	....	....	4	6	10	....	....	50	6	1600 00
Callander	600	120	28	1	40	3	3	....	3	5	6	11	15	25	40	....	....	63	4	1000 00
Rosseau	350	215	....	1	65	3	11	....	11	2	3	5	35	55	90	4	7	164	4	3800 00
Byng Inlet	1200	150	45	1	37	3	5	....	5	6	3	9	20	32	52	....	2	254	141	4000 00
Burks' Falls	870	155	32	1	34	3	7	....	7	....	5	5	20	29	49	5	1	151	24	3950 00
Parry Sound	3300	460	115	1	113	9	22	1	23	6	25	31	36	78	114	15	15	164	46	3350 00	
Powassan	1400	190	55	2	32	4	5	....	5	3	8	11	38	42	80	2	4	173	60	2600 00
Deanery of Thunder Bay:																					
Port Arthur:																					
St. John's	16000	1500	480	1	350	25	56	....	56	16	27	43	200	300	500	32	45	292	140	10000 00
Missions	5000	500	100	3	200	15	....	....	....	....	....	....	....	....	....	....	....	....	....	4000 00
Fort William:																					
St. Luke's	10000	1600	325	1	250	19	29	....	29	....	....	....	86	130	216	17	11	200	76	7000 00
St. Pauls	6000	1200	310	1	200	18	34	4	38	13	6	19	138	236	374	16	16	221	111	65000 00	
St. Thomas'	4161	400	100	1	160	12	15	....	15	4	4	8	40	100	140	14	7	134	38	5000 00
Schreiber	1440	325	64	1	116	7	17	....	17	3	1	4	23	40	63	2	....	159	35	4200 00
Nipigon	1190	147	37	1	37	1	18	....	18	....	....	....	15	20	35	....	1	146	21	2000 00
Summary of Rural Deaneries:																					
Algoma	38738	5164	1343	23	1060	102	185	11	196	31	55	86	653	934	1587	79	89	3297	660	41250 00	
Muskoka	8955	1855	452	11	511	50	63	2	65	22	29	51	230	401	631	27	58	1372	378	29070 00	
Nipissing	40025	4326	1070	12	995	99	186	4	190	61	73	134	461	824	1285	70	79	1423	408	65125 00	
Parry Sound	11380	1841	422	13	491	45	78	2	80	22	50	72	218	358	576	37	43	1367	348	27200 00	
Thunder Bay	43791	5672	1416	9	1313	97	169	7	176	36	38	74	502	826	1328	81	80	1152	421	105200 00	
Totals	142889	18858	4703	68	4370	393	681	26	707	172	245	417	2064	3343	5407	294	349	8611	2215	267845 00	
Totals for 1919	138555	18492	4673	76	4384	418	903	14	917	128	197	325	2121	3556	5677	190	496	9409	2434	256138 00	

OF ALGOMA—GENERAL PAROCHIAL STATISTICS FOR THE YEAR ENDING EASTER, 1920

SMS	CONFIRMATIONS			COMMUNICANTS			Marriages	Burials	Number of Services	Celebrations Holy Communion	AMOUNT OF INSURANCE			AMOUNT OF DEBT			VALUE OF		
	Total	Male	Female	Total	Male	Female					Church	Parsonage	S.S. Buildings	Church	Parsonage	S.S. Buildings	Church	Parsonage	S.S. Buildings
45	6	14	20	210	270	480	15	10	741	91	8800 00	5000 00	6000 00			4100 00	10000 00	7000 00	15000 00
27	2	3	5	50	76	126	13	8	129	50	2300 00	700 00	5000 00			8000 00	4000 00	2500 00	26000 00
8				17	36	53			123	28	1100 00			194 00			3000 00		
5				18	22	40	2	2	291	53	2400 00	2500 00					3000 00	3500 00	
6				5	7	12			46	7							5200 00	1600 00	
9				25	56	81	3	4	146	25	4000 00						6000 00		
5				48	45	93	1	10	88	19	800 00	650 00					2500 00	2000 00	
5	1	5	6	20	40	60	2	1	161	17	1400 00	1200 00			200 00		3200 00	2000 00	
15	2	4	6	29	42	71	3	7	140	21	1700 00	400 00					2000 00	800 00	
8	1	3	4	32	35	67	3	9	228	89	2100 00	1000 00			63 00	500 00	2275 00	1200 00	1700 00
1	2	1	3	15	18	33	2	2	136	22	1500 00	1000 00					2900 00	665 00	
9	5	5	10	17	13	30	12	5	118	24	2000 00	2000 00			900 00		3000 00	3000 00	
				1	8	9			41	2	650 00						1500 00		
5				39	48	87		2	135	6	3200 00	1000 00					5100 00	1000 00	
4		1	1	18	29	47	1	6	171	50	2100 00	1050 00			200 00		3300 00	2500 00	
5	1	2	3	30	26	56		3	100	6	500 00	500 00					2500 00	500 00	
13	6	9	15	23	54	77	9	5	121	30	4500 00	1200 00		200 00	1100 00		7000 00	2400 00	
17	2	8	10	16	56	72	4	11	171	40	1200 00	500 00					5000 00	1500 00	
9	3		3	40	53	93	9	2	211	80	1000 00						1800 00	500 00	
6	2		2	23	36	59	4	3	129	30	1450 00	650 00	200 00				2000 00	1200 00	100 00
	6	3	9	15	24	39	1		71	17	3900 00	2500 00		2000 00			6000 00	2800 00	
11	8	14	22	54	105	159	3	16	195	84	5000 00	1500 00	2000 00				7500 00	2500 00	5000 00
7	3	4	7	24	41	65	7	2	196	63	2400 00	1000 00					3000 00	1700 00	
18		5	5	40	75	115	7	10	240	55	6000 00	1050 00	4000 00		500 00	700 00	7000 00	1500 00	6500 00
5	3	3	6	6	18	24	2	6	99	24							3000 00	75 00	300 00
5				19	33	52	1	5	194	46	6500 00	1200 00					11000 00	4000 00	
3				19	33	52	2	9	157	35	1800 00	1000 00					2500 00	1500 00	
10				30	36	66		7	91	24	2020 00	1000 00					3500 00	1500 00	
48	23	14	37	35	70	105	15	17	137	54	2000 00	1000 00					2100 00	2000 00	
13	7	4	11	19	29	48	3	1	57	18	2200 00						4500 00		
9	1	4	5	16	15	31	1	1	90	3	1000 00						1500 00	400 00	
5				59	78	137	3	4	84	4	1500 00	250 00					4400 00	300 00	
15	4	7	11	50	110	160	14	8	210	83	4000 00	4500 00	3500 00				3700 00	5400 00	5200 00
5	3	6	9	29	48	77	2	1	115	19	700 00	350 00					1500 00	550 00	
48	16	19	35	130	255	385	13	9	318	94	16000 00	8000 00			5000 00		14500 00	12800 00	700 00
5	1	9	10	3	5	8			43	3	1000 00	500 00					1200 00	600 00	
14	4	3	7	17	44	61	6	7	109	30	3725 00	1500 00			117 00		5900 00	2000 00	
28	2	7	9	103	170	273	13	31	260	100	33000 00	4500 00		6700 00			60000 00	5000 00	
6				17	48	65	10	7	177	33	2800 00	500 00					3200 00	600 00	
16				33	43	76	1	7	171	30	4100 00	1000 00					4400 00	1000 00	
4				4	6	10			50	6	1600 00						2000 00		
3	5	6	11	15	25	40			63	4	1000 00						2000 00		
11	2	3	5	35	55	90	4	7	164	4	3800 00	1200 00					5350 00	1800 00	
5	6	3	9	20	32	52		2	254	141	4000 00						6600 00		
7		5	5	20	29	49		5	151	24	3950 00	1000 00					4700 00	1200 00	
23	6	25	31	36	78	114	15	15	164	46	3350 00	4000 00					7000 00	5000 00	
5	3	8	11	38	42	80	2	4	173	60	2600 00	1000 00					9000 00	3000 00	
56	16	27	43	200	300	500	32	45	292	140	10000 00	4000 00					26800 00	5000 00	5400 00
29				86	130	216	17	11	200	76	7000 00	6000 00	4500 00				7500 00	6000 00	5000 00
38	13	6	19	138	236	374	16	16	221	111	65000 00	6000 00		41000 00	6300 00		80000 00	11000 00	
15	4	4	8	40	100	140	14	7	134	38	5000 00		2000 00			1700 00	8000 00		5000 00
17	3	1	4	23	40	63	2		159	35	4200 00	1200 00					5300 00	1200 00	
21				15	20	35		1	146	21	2000 00	2000 00		250 00			2850 00	2400 00	
196	31	55	86	653	934	1587	79	89	3297	660	41250 00	18700 00	11000 00	394 00	2463 00	12600 00	73275 00	32665 00	42700 00
65	22	29	51	230	401	631	27	58	1372	378	29070 00	9900 00	6200 00	2000 00	500 00	700 00	45800 00	16775 00	11900 00
190	61	73	134	461	824	1285	70	79	1423	408	65125 00	20600 00	3500 00	6700 00	5117 00		99300 00	29050 00	5900 00
80	22	50	72	218	358	576	37	43	1367	348	27200 00	8700 00					43650 00	12600 00	
176	36	38	74	502	826	1328	81	80	1152	421	105200 00	19200 00	6500 00	41250 00	6300 00	1700 00	135450 00	25600 00	15400 00
707	172	245	417	2064	3343	5407	294	349	8611	2215	267845 00	77100 00	27200 00	50344 00	14380 00	15000 00	397475 00	116690 00	75900 00
917	128	197	325	2121	3556	5677	190	496	9409	2434	256138 00	66500 00	32750 00	50057 00	11465 00	7150 00	377100 00	101925 00	52700 00

DOCESE OF ALGOMA—PAROCHIAL FINANCES FOR THE YEAR ENDING EASTER, 1920.

PARISH OR MISSION	CONTRIBUTIONS FOR OBJECTS IN THE PARISH OR MISSION							FOR OBJECTS OUTSIDE THE PARISH OR MISSION, BUT IN THE DIOCESE					
	Towards Clergyman's Stipend	Salaries of Other Parish Officers	General Parochial Expenses	Building or Repairs Church	Building or Repairs Parsonage, etc.	Christmas Offering to Clergyman	Other Parochial Objects	Algoma Mission Fund	Diocesan Expense Fund	Bishop Sullivan Mem. Fund	Superannuation Fund	Algoma Indian Homes	Other Diocesan
Deanery of Algoma:													
Sault Ste. Marie:													
St. Luke's	1800 00	1348 00	1306 54	178 63	5 00	160 00	151 06	240 25		5 00			
St. John's	1100 00	114 50	160 22	2 20	4581 30	50 70							
St. Peter's	280 00	10 00				41 25	6 75	16 00	7 65				
Blind River	453 00		75 50	130 00	11 63	56 75		33 08	17 08				
Bruce Mines	143 81		102 00						3 00				
Copper Cliff	625 00		314 00			60 00			35 16				
Garden River	128 60	5 00	16 00	7 15	79 00	10 90	26 62	23 00	8 71				
Gore Bay	286 03		54 92		17 70	31 00	122 50	62 15					
Korah	340 00	10 00	67 00	223 24		7 90		19 60	12 12				
Little Current	400 00	114 00	271 16			77 50	30 00		17 83				
Manitowaning	235 00	30 00	30 00	4 00	12 00	11 20			13 40				
Massey	300 00		160 00		690 00	34 50			8 90				
Parkinson	40 76		5 00						3 00				
St. Joseph's Island	385 00		39 48	50	252 00	72 83	7 50		17 93				
Sheguiandah	138 00	12 00	16 25	2 00	300 00	5 57			9 07				
Silverwater	175 00		42 65	71 00		2 05			12 99		3 12		2
Thessalon	450 00	40 00	210 05	510 56	60 00	88 40			46 86		9 71		
Webbwood	337 79	6 00	251 95	54 98		13 40	145 35	182 21	15 62	216 00			
White River	345 77		228 95	56 90		155 04	287 19	44 28	40 87	12 81	6 78		1
Deanery of Muskoka:													
Baysville	318 00		52 19	66 00		8 26	192 48	57 00	8 62				
Beaumaris	344 00		78 71	458 63	476 48	21 91		3 86	14 45				
Bracebridge	1099 20	270 10	127 26		205 53	50 34			182 30				9
Gravenhurst	916 00	120 00	95 76	7 09	170 00	35 50	76 88	14 50	44 96		6 76		
Huntsville	1200 00	230 00	2015 97			41 00		119 00	54 42				5
MacTier	200 00		86 93	5 00	12 00	1 81	665 15		12 71				
Port Carling	425 00	36 00	206 45	918 95	52 94	25 80	190 22	60 00	13 27	21 12	18 17	18 17	
Port Sydney	400 00		76 74		13 00	21 36		23 25	13 90	20 96	5 00		
Uffington	200 00		8 00			5 00		29 00	9 08	3 86	1 00		
Deanery of Nipissing:													
Cobalt	1605 00		493 55			61 00			202 82				
Coniston	225 00		13 23	21 66		24 75		6 35	23 95				
Elk Lake	138 00		26 00	100 00		7 50	4 50	11 00					
Englehart	213 90		109 29	133 76	49 93	21 23			8 95				
Haileybury	1420 83	146 50	1342 43		51 50	85 95	366 80	80 00	42 00				9
New Liskeard	619 85		203 24		307 00	17 02			27 44				
North Bay	1850 00	1099 95	1107 42	757 30	1760 52	131 00	199 05	190 00	100 00	127 50		38 80	20
North Cobalt	150 00	4 25	38 29	17 50	39 46	12 25							
Sturgeon Falls	346 70		103 39	1 25	150 15	26 10	33 16	92 00	18 16		2 00		1
Sudbury	1350 00	1200 00	724 90	27 88	52 85	164 23	383 15	271 00	122 48		25 00		21
Deanery of Parry Sound:													
Sundridge	450 00	10 00	14 20	42 55	18 00	44 50		49 70	21 20	6 40	5 45		
Emsdale	555 00		123 03		195 00	32 50	379 00	25 50	24 75		14 75		
Depot Harbour	261 00			20 00									
Callander	137 50		20 99	75		8 75			4 09				
Rosseau	278 37	81 84	51 67	22 25		115 70		80 00	16 95	20 00	120 55		
Byng Inlet	1000 00	85 00	59 95	50 41		89 15	59 55	65 00	35 69				
Burk's Falls	341 00		45 37		56 80	22 75		50 00	21 89				
Parry Sound	1400 00	224 00	166 96	84 21	218 19	63 75			53 24				
Powassan	430 00	5 00	32 06			26 16	195 99	69 00	15 75				
Deanery of Thunder Bay:													
Port Arthur:													
St. John's	3000 00	700 00	1400 00	55 00		182 35		461 18	71 62				
Missions													
Fort William:													
St. Luke's	1800 00	400 00	666 13	170 34	200 00	65 00	106 00	126 00	9 35				
St. Paul's	1200 00	801 20	4973 07	578 24		200 75	5276 58	50 00	40 00				
St. Thomas'	400 00		14 00	2 00		1 05	3 00						
Schreiber	1320 00	60 00	220 10			21 00		71 00	25 91	56 00			
Nipigon	270 00		51 90	178 20	47 95		103 84	33 50	39 00				
Summary of Rural Deaneries:													
Algoma	7963 76	1689 50	3351 67	1241 16	6008 63	878 99	775 97	620 57	270 19	233 81	19 61		5
Muskoka	5102 20	656 10	2748 01	1455 67	929 95	210 98	1124 73	306 61	353 71	45 94	30 93	18 17	15
Nipissing	7979 28	2450 70	4161 74	1239 35	2411 41	551 03	986 66	650 35	545 80	127 50	27 00	38 80	53
Parry Sound	4852 87	405 84	514 23	220 17	487 99	403 26	634 54	339 20	193 56	26 40	140 75		
Thunder Bay	7990 00	1961 20	7325 20	983 78	247 95	470 15	5489 42	741 68	185 88	56 00			
Totals	33828 11	7163 34	18100 85	5140 13	10085 93	2514 41	9011 32	2658 41	1549 14	489 65	218 29	56 97	74
Totals for 1919	32431 70	7095 52	15116 03	5499 91	2230 77	2171 54	6244 30	2715 07	1020 94	44 41	189 33	74 14	56

Note.—The above statement does not include amounts raised in connection with the Anglican Forward Movement.

DOCESE OF ALGOMA—PAROCHIAL FINANCES FOR THE YEAR ENDING EASTER, 1920.

FOR OBJECTS IN THE PARISH OR MISSION					FOR OBJECTS OUTSIDE THE PARISH OR MISSION, BUT IN THE DIOCESE						FOR OBJECTS OUTSIDE OF DIOCESE			Received from Outside Sources	Total from all Sources
General Parochial Expenses	Building or Repairs Church	Building or Repairs Parsonage, etc.	Christmas Offering to Clergyman	Other Parochial Objects	Algoma Mission Fund	Diocesan Expense Fund	Bishop Sullivan Mem. Sus. Fund	Superannuation Fund	Algoma Indian Homes	Other Diocesan Objects	M. S. C. C. Apportionment		Other Extra Diocesan Objects		
											General	Jews Good Friday			
306 54	178 63	5 00	160 00	151 06	240 25		5 00				360 00	25 40			5579 8
160 22	2 20	4581 30	50 70												6008 9
			41 25	6 75	16 00	7 65					16 00	80		10 00	388 4
75 50	130 00	11 63	56 75		33 08	17 08					65 00	10 05	26 92		879 0
102 00						3 00					5 00			1 00	263 2
314 00			60 00			35 16									1034 1
16 00	7 15	79 00	10 90	26 62	23 00	8 71					23 00	2 00			328 9
54 92		17 70	31 00	122 50	62 15						68 15				642 4
67 00	223 24		7 90		19 60	12 12					49 40	4 35	21 70		755 3
271 16			77 50	30 00		17 83					58 00	4 00			972 4
30 00	4 00	12 00	11 20			13 40						2 00			337 6
160 00		690 00	34 50			8 90					45 00				1238 4
5 00						3 00									48 7
39 48	50	252 00	72 83	7 50		17 93					59 67	4 85			839 7
16 25	2 00	300 00	5 57			9 07								25 10	507 9
42 65	71 00		2 05			12 99		3 12		23 02	32 23	3 00			365 0
210 05	510 56	60 00	88 40			46 86		9 71			46 00	3 00	4 85		1469 4
251 95	54 98		13 40	145 35	182 21	15 62	216 00				84 29	4 10	8 40		1320 0
228 95	56 90		155 04	287 19	44 28	40 87	12 81	6 78		19 36	83 35	8 02			1289 3
52 19	66 00		8 26	192 48	57 00	8 62					70 00	3 50		2175 00	2951 0
78 71	458 63	476 48	21 91		3 86	14 45						4 40	7 50		1409 9
127 26		205 53	50 34			182 30				94 78	153 25	8 00	130 00		2320 7
95 76	7 09	170 00	35 50	76 88	14 50	44 96		6 76		6 05	65 10	5 00	6 31		1569 9
015 97			41 00		119 00	54 42				50 00	119 00	8 00	190 65		4028 0
86 93	5 00	12 00	1 81	665 15		12 71				7 86	11 37	2 85	52 96	12 00	1070 6
206 45	918 95	52 94	25 80	190 22	60 00	13 27	21 12	18 17	18 17		60 00	4 75	450 50		2501 3
76 74		13 00	21 36		23 25	13 90	20 96	5 00			53 96	7 96	39 52		675 6
8 00			5 00		29 00	9 08	3 86	1 00			29 00	1 00	4 10		290 0
493 55			61 00			202 82					100 00	11 00	31 50		2504 8
13 23	21 66		24 75		6 35	23 95				85					315 7
26 00	100 00		7 50	4 50	11 00						11 00	3 75		25 00	326 7
109 29	133 76	49 93	21 23			8 95					22 00	3 61			562 6
342 43		51 50	85 95	366 80	80 00	42 00				91 30	196 40	26 50	41 00		3891 2
203 24		307 00	17 02			27 44					52 64	4 00			1231 1
107 42	757 30	1760 52	131 00	199 05	190 00	100 00	127 50		38 80	205 00	157 17	20 52	47 60		7791 8
38 29	17 50	39 46	12 25											120 00	381 7
103 39	1 25	150 15	26 10	33 16	92 00	18 16		2 00		15 20	42 83	3 85	38 00		872 7
724 90	27 88	52 85	164 23	383 15	271 00	122 48		25 00		219 25	152 39	27 00	245 56		5145 6
14 20	42 55	18 00	44 50		49 70	21 20	6 40	5 45		5 60	59 00	3 00	49 15		778 7
123 03		195 00	32 50	379 00	25 50	24 75		14 75			62 00	8 50	17 00		1437 0
	20 00														281 0
20 99	75		8 75			4 09					28 01	2 00			202 0
51 67	22 25		115 70		80 00	16 95	20 00	120 55			34 00	4 00	2 00		827 7
59 95	50 41		89 15	59 55	65 00	35 69					114 19	8 00			1566 9
45 37		56 80	22 75		50 00	21 89					50 00	4 00			591 8
166 96	84 21	218 19	63 75			53 24					128 00	9 37			2347 7
32 06			26 16	195 99	69 00	15 75					69 00	4 00	7 60		854 5
400 00	55 00		182 35		461 18	71 62					327 00	25 00		801 00	7023 3
666 13	170 34	200 00	65 00	106 00	126 00	9 35					126 00	5 05			3673 8
973 07	578 24		200 75	5276 58	50 00	40 00					80 43	10 00			13210 0
14 00	2 00		1 05	3 00										107 00	527 0
220 10			21 00		71 00	25 91	56 00				71 00	4 85			1849 8
51 90	178 20	47 95		103 84	33 50	39 00					21 49	2 35		170 82	919 0
351 67	1241 16	6008 63	878 99	775 97	620 57	270 19	233 81	19 61		50 83	995 09	71 57	61 87	36 10	24269 8
748 01	1455 67	929 95	210 98	1124 73	306 61	353 71	45 94	30 93	18 17	158 69	561 68	45 46	881 54	2187 00	16817 7
161 74	1239 35	2411 41	551 03	986 66	650 35	545 80	127 50	27 00	38 80	531 60	734 43	100 23	403 66	145 00	23024 0
514 23	220 17	487 99	403 26	634 54	339 20	193 56	26 40	140 75		5 60	544 20	42 87	75 75		8887 7
325 20	983 78	247 95	470 15	5489 42	741 68	185 88	56 00				625 92	47 25		1078 82	27203 0
100 85	5140 13	10085 93	2514 41	9011 32	2658 41	1549 14	489 65	218 29	56 97	746 72	3461 32	307 38	1422 82	3446 92	100201 0
116 03	5499 91	2230 77	2171 54	6244 30	2715 07	1020 94	44 41	189 33	74 14	561 27	3397 06	309 28	1172 85	1391 77	81665 0

Include amounts raised in connection with the Anglican Forward Movement.