

A. D. 1909.

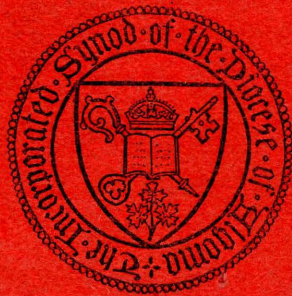
Journal of Proceedings

OF THE

Second Session

OF THE

Synod of the Diocese of Algoma.



ONTARIO CHURCHMAN PRINT,
KINGSTON, ONT.

Prayer for the Synod of the Diocese.

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 our Saviour. Amen.

The Incorporated Synod
OF THE
CHURCH OF ENGLAND

IN THE
Missionary Diocese of Algoma.

Journal of Proceedings

OF THE
Second Session

Held in the Town of Sault St. Marie, Ontario, from June 9th to
June 11th inclusive, A.D. 1909.

WITH APPENDICES.

Clergy and Officers of the Missionary Diocese of Algoma.

THE BISHOP.

The Right Reverend GEORGE THORNELOE, D.D., D.C.L., Bishophurst, Sault Ste. Marie, Ontario.

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THE ARCHDEACON OF ALGOMA.

The Venerable GOWAN GILLMOR.

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“ A. J. YOUNG	Manitowaning
“ JAMES BOYDELL, M.A.	Sudbury
“ C. J. MACHIN	Beaumaris
“ CHARLES PIERCY	Sault Ste. Marie
“ A. H. ALLMAN, B.Sc.	Burk's Falls
“ W. A. J. BURT	Bracebridge
“ W. H. FRENCH	Emsdale

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The REV. C. W. BALFOUR, M.A., Huntsville.

RURAL DEANS.

The REV. F. H. HINCKS, M.A.	Algoma
“ A. W. HAZLEHURST	Muskoka
“ C. E. BISHOP, M.A.	Nipissing
“ CANON ALLMAN, B.Sc.	Parry Sound
“ C. W. HEDLEY, M.A.	Thunder Bay

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" R. A. COWLING.	" R. J. HUTCHESON.
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" E. J. HARPER.	Mr. C. M. PIERCY.
" F. H. HINCKS.	" H. PLUMMER.
" C. W. HEDLEY.	" T. J. FOSTER.
" H. G. KING.	" F. H. KEEFER.

SUBSTITUTES.

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" H. FRANKLAND.	Mr. E. D. JESSUP.
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" E. P. S. SPENCER.	" H. P. TAYLOR.
" CANON ALLMAN.	" A. WAHUNOSA.
" D. A. JOHNSTON.	Dr. SHAW.
Ven. ARCHDEACON GILLMOR.	Mr. H. S. BROWNING.
Rev. CANON BURT.	" M. D. C. NICHOLLS.
" P. W. P. CALHOUN.	Dr. O'GORMAN.
" T. N. MUNFORD.	Mr. P. A. COBBOLD.
" A. T. LOWE.	" A. S. SMITH.
" W. H. HUNTER.	" H. C. HAWKINS.

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 Rev. W. G. WOOLSEY, M.A., St. Alban's Vicarage, Acton Green, Chiswick.

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" " H. A. BROOKE, M.A.	" W. J. THOMPSON.
" " CANON PIERCY.	" W. H. PLUMMER.

ASSOCIATION IN ENGLAND FOR UNION IN PRAYER AND WORK WITH THE
CHURCH IN ALGOMA.*President*—The BISHOP OF ALGOMA.

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Abbott.*Bankers*—Messrs. DRUMMOND, 45, Charing Cross, London, W.C.

The Clergy and Lay Delegates of the Second Synod of the Missionary Diocese of Algoma, 1909.

PARISH OR MISSION.	INCUMBENT.	LAY DELEGATE.
Aspdin	*Rev. L. Sinclair, Aspdin.	
Lancelot		
Stanleydale		
Allensville		
Baysville	Rev. A. W. Hazlehurst, R.D., Baysville.	
Dorset		
Beaumaris	*Rev. Canon Machin, Beaumaris.	
Blind River	Rev. F. H. Hincks, M.A., (Trinity, Toronto), R.D., Blind River.....	*Mr. H. C. Hawkins. Mr. J. A. Hawkins (s)
Algoma		
Spragge		
Cutler		
Spanish		
Bracebridge	*Rev. Canon Burt, Bracebridge.....	Judge Mahaffy. Mr. W. Kirk (s). Mr. C. V. Plummer.
Bruce Mines	(Vacant).	
Rydal Bank		
Burk's Falls	*Rev. Canon Allman, B.Sc., (Central Uni., Ind.), R.D., Burk's Falls.	
Byng Inlet	Rev. D. A. Johnston, Byng Inlet.	
Point au Barils		
Callander	†(Vacant).	
Cobalt	Rev. E. P. S. Spencer, M.A., (Trinity, Toronto), Cobalt.	*Dr. W. F. Shaw. *Mr. H. S. Browning. Mr. F. H. Wynn (s)
Coppercliff	Rev. T. N. Munford, M.A., (Cantab)....	*Mr. W. G. Cressey. Mr. W. C. Morrison (s)
Cartier	Coppercliff.	
Chelmsford		
Wahnapiatae		
Depot Harbour	Rev. A. G. E. Westmacott (locum tenens) Depot Harbour.	*Dr. O'Gorman.
Echo Bay	†(Vacant).	Mr. H. Plummer. Mr. H. G. Watts (s)
Sylvan Valley		
Desbarats		
Elk Lake City	†(Vacant).	
Emsdale	Rev. Canon French, Emsdale	*Mr. M. D. C. Nicholls
Kearney		
Sand Lake		
Englehart	Rev. John Leigh (d), Englehart.	
Carleton		
Thornloe		
Haeslip		
Charlton		
Falkenberg	Rev. J. Waring, Falkenberg.	
Beatrice		
Ufford		
Foote's Bay	(Vacant).	
Fort William	Rev. E. J. Harper, M.A. (Bishop's Coll., Lennoxville), Fort William.	*Mr. C. W. E. Rounthwaite. Mr. R. M. Griffiths (s) Mr. J. J. Wells. Mr. P.H.B. Dawson (s)
St. Luke's		
Fort William	*Rev. H. G. King, Fort William	
St. Paul's		
Fort William West	*Rev. S. M. Rankin, B.A. (Durham) Fort William West.	
Slate River Valley		
Franklin	(Vacant).	
Grassmere		
Quinn's		
Garden River (Indian)	Rev. T. B. Holland, B.A., B.D.,	Mr. A. Wahbunosa. " F. Pukwachenene (s)
Garden Riven.		
Gore Bay	Rev. J. Tate, (d) Gore Bay	*Judge Hewson.
Mills		
Kagawong		
Gow Ganda	†(Vacant).	
Gravenhurst	Rev. A. P. Banks, L.Th. (Trinity, Toronto) Gravenhurst.	*Mr. R. K. Johns.
Northwood		
Haileybury	Rev. R. A. Cowling, M.A. (Bishop's Coll., Lennoxville), Haileybury.	*Mr. P. A. Cobbold. Mr. F. K. Ebbitt (s)
Huntsville	Rev. C. W. Balfour, M.A. (Bishop's Coll., Lennoxville), Huntsville.	*Mr. Mackie Kinton. " R. J. Hutcheson (s)
Korah	Rev. W. H. Hunter, Korah.....	Mr. A. Wilding. Mr. J. Coulter (s)
Goulais Bay		
Latchford	(Vacant).	
Temagami		

**Clergy and Lay Delegates of the Second Synod of the Missionary
Diocese of Algoma, 1909.—Continued.**

PARISH OR MISSION.	INCUMBENT.	LAY DELEGATE.
Little Current	Rev. C. Simpson, Little Current.....	Mr. J. B. Wallace.
Sucker Creek		
Green Bush		
Maganatawan	(Vacant).	
Dunchurch		
Manitowaning	Rev. Canon Young, Manitowaning.	
Hilly Grove		
The Slash		
Massey	Rev. W. E. Phillips, (<i>d</i>), Thessalon.	
Walford		
Spanish River (Indian).		
Michipicoten	(Vacant).	
Helen Mine		
Murillo	*(Vacant).	*Mr. F. H. Keefer. Mr. John Forde (s)
Stanley		
Hymer's		
Nipigon	*Rev. B. P. Fuller, Nipigon.	
Ningwenenang (Indian)		
New Liskeard	Rev. A. T. Lowe, New Liskeard.....	*Mr. M. F. Pumaville.
Hudson		
Nipissing	‡(Vacant).	
Haney.....		
Restoule		
North Bay	Rev. C. E. Bishop, M.A. (Bishop's Coll., Lennoxville), R.D., North Bay.	Mr. G. L. Spencer.
North Cobalt	‡(Vacant).	
Novar	‡(Vacant).	
Ravenscliffe		
Ilfracombe		
Parry Sound	Rev. T. E. Chilcott, M.A., (Trinity, To- ronto), Parry Sound.	*Mr. Tasker. Mr. W. Taylor, Sr.(s)
Christie Road		
Port Arthur	Rev. C. W. Hedley, M.A., (Trinity, To- ronto), R.D., Port Arthur.	*Mr. W. J. Langworthy Mr. J. W. Morgan (s)
St. John's		
Port Arthur	Rev. H. C. Dunn, B.A., (<i>d</i>) (Cantab.) Port Arthur.	
St. Michael's		
Port Arthur	*Rev. T. E. Gullander, Port Arthur.	
St. Ansgarius (Swedish Mission)		
Port Carling	*Rev. W. Evans, Port Carling.	
Port Sandford		
Gregory.....		
Port Sydney	*Rev. C. E. Hewitt, (<i>d</i>), Port Sydney....	*Mr. A. Sydney Smith Mr. H. Vincent (s)
Newholme		
Parkinson	(Vacant).	
Dean Lake		
Powassan	*Rev. E. M. Rowland, Powassan.....	*Mr. W. C. Porter. Mr. T. Scarlett (s)
Trout Creek		
Chisholm		
Providence Bay	(Vacant).	
Rosseau	*Rev. Canon Frost, Rosseau.	
Ullswater		
Cardwell		
Windermere		
Sault Ste. Marie	Rev. H. A. Brooke, M.A. (Bishop's Coll., Lennoxville), Sault Ste. Marie.	Mr. W. J. Thompson. Mr. J. B. Way (s)
St. Luke's		
Sault Ste. Marie	Rev. Canon Piercy, Sault Ste. Marie.....	Mr. C. M. Piercy. Mr. G. Williams (s)
St. John's		
Seguin and Broadbent	*Rev. T. O. Curliss, Seguin Falls.....	*Mr. E. Watkinson. Mr. W. Fry (s).
Seguin Falls		
Broadbent		
Dufferin Bridge		
Orrville		
Schreiber	Rev. W. S. Weary, Schreiber.....	*Mr. Shilling. Mr. Cambridge (s).
Rosspoint		
Jackfish		
Sheguindah (White)	*Rev. G. Prewer, Sheguindah.	
Sheguindah (Indian)		
Birch Island		
Bidwell		
Silverwater	‡(Vacant).	
Meldrum Bay		
Cockburn Island		
Sprucedale	‡(Vacant).	
Midlothian		

**Clergy and Lay Delegates of the Second Synod of the Missionary
Diocese of Algoma, 1909.—Continued.**

PARISH OR MISSION.	INCUMBENT.	LAY DELEGATE.
Sturgeon Falls	(Vacant).	*Mr. E. P. Jessup.
Cache Bay		Mr. R. L. Y. Jones.
St. Joseph's Island	Rev. H. Frankland, M.A. (Oxon.).....	Mr. T. J. Foster.
Marksville	Marksville.	Mr. W. D. Fremlin (s)
Jocelyn		
Richard's Landing		
Sudbury	Rev. Canon Boydell, M.A., (Bishops Coll., Lennoxville), Sudbury.	Dr. Arthur.
Sundridge	Rev. L. A. Trotter, B.A., Trinity Coll., Toronto), Sundridge.	Mr. W. J. Montgomery (s)
South River		Mr. Joseph Edgar.
Eagle Lake		Mr. Thos. Quirt (s)
Thessalon	Rev. P. W. P. Calhoun, Thessalon.....	*Mr. H. P. Taylor.
		Mr. J. W. Grainger (s)
Torrance	(Vacant).	
Bala		
Mortimer's Point		
Uffington	‡(Vacant).	
Purbrook.....		
Oakley.....		
Victoria Mines	‡(Vacant).	
Webbwood	Rev. A. J. Oakley, B.A., (Durham).....	Mr. M. Cloughley.
Nairn	Webbwood.	
Espanola		
White River	Rev. S. H. Ferris, Missanabie.....	*Mr. Herbert Hare.
Missanabie		Mr. J. Midgley (s)

*Absent.

‡Substitute took delegate's seat.

‡Has a Lay Missionary.

(s) Substitute delegate.

LAY MISSIONARIES.

Mr. R. C. Bartells	Callander	Mr. C. G. D. Longmore.....	Gow Ganda
Mr. P. Bull.....	Sprucedale	Mr. P. Mayes.....	Elk Lake City
**Mr. F. W. Colloton.....	Victoria Mines	Mr. C. R. Monckton.....	Murillo
Mr. C. E. Emerson	Novar	Mr. G. H. Phillips	Uffington
Mr. J. Graham	Nipissing	Mr. H. A. Sims	Silverwater
Mr. H. J. Hawken.....	North Cobalt	Mr. H. G. Watts.....	Echo Bay

**Honorary.

JOURNAL OF PROCEEDINGS
OF THE
SECOND SYNOD
OF THE
MISSIONARY DIOCESE OF ALGOMA
1909.
FIRST DAY—WEDNESDAY, JUNE 9th, 1909.

OPENING SERVICE.

The Second Synod of the Missionary Diocese of Algoma met, pursuant to adjournment, at Sault Ste. Marie, Ontario, on Wednesday, June 9th, 1909, and was opened with a celebration of Holy Communion in the pro-Cathedral of St. Luke at 10 o'clock a.m. The Bishop was the celebrant, assisted by the Ven. the Archdeacon of Algoma and the Rev. Canon Boydell, M.A., Bishop's Chaplain. The preacher was the Rev. C. W. Hedley, M.A., rector of St. John's Church, Port Arthur.

ORGANIZATION FOR BUSINESS.

After the service in the pro-Cathedral the members of the Synod assembled in the adjacent school-house. The Bishop occupied the chair and said prayers.

The Clerical Secretary, having received from the Bishop a list of the clergy entitled to sit in the Synod, called the roll of clergy, when twenty-nine of the clergy answered to their names. They were: Revs. A. P. Banks, L.Th.; C. W. Balfour, M.A.; C. E. Bishop, M.A.; Canon Boydell, M.A.; H. A. Brooke, M.A.; R. A. Cowling, M.A., S. H. Ferris, Canon French, H. Frankland, M.A.; Ven. Archdeacon Gillmor, Revs. A. W. Hazlehurst, C. W. Hedley, M.A., F. H. Hincks, M.A., T. B. Holland, B.D., W. H. Hunter, D. A. Johnston, John Leigh, A. T. Lowe, T. N. Munford, M.A., A. J. Oakley, B.A., W. E. Phillips, Canon Piercy, E. P. S. Spencer, M.A., Chris. Simpson, J. Tate, L. A. Trotter, B.A., J. Waring, W. S. Weary, and Canon Young.

The Bishop appointed Rev. C. W. Balfour and Rev. A. P. Banks a committee to examine and report upon the credentials of lay delegates.

In due course the committee on credentials reported the presence of the following properly accredited lay delegates to the Synod and the report was adopted:

Messrs. R. J. Hutcheson, Huntsville; Joseph Edgar, Sundridge; H. Plummer, Echo Bay; C. V. Plummer, Bruce Mines; Judge Mahaffy, Bracebridge; Dr. Arthur, Sudbury; C. M. Piercy (St. John's), Sault Ste. Marie; and T. J. Foster, St. Joseph's Island.

ELECTION OF SECRETARIES.

The Bishop having declared the Synod duly constituted, it was Moved by Rev. A. W. Hazlehurst, seconded by Rev. F. H. Hincks,

That Rev. Canon Piercy be elected Clerical Secretary.—Carried.

Moved by Dr. Arthur, seconded by Mr. C. M. Piercy,

That Mr. C. V. Plummer be elected Lay Secretary.—Carried.

The Synod then adjourned until 2.30 p.m.

On reassembling, apologies for non-attendance were received from Revs. W. Evans, S. M. Rankin, Canon Allman, T. O. Curliss, B. P. Fuller, H. G. King and Canon Machin, and Mr. F. H. Keefer.

Revs. E. J. Harper and H. C. Dunn arrived and took their seats in the Synod.

The Bishop then read his "Charge."

THE BISHOP'S CHARGE.

Rev. Brethren and Brethren of the Laity:

In the Name of the Lord I bid you a hearty welcome to the deliberations of this adjourned meeting of the second regular session of our Diocesan Synod.

The objects for which we are met together are the firmer establishment amongst us of the principles of our most Holy Faith, and the advancement of the borders and work of the Holy Catholic Church of Christ, of which our Communion in this Dominion of Canada is an integral part.

May the Holy Spirit move and control us in word and deed that all we say and do in this important gathering may be in entire conformity with His holy will and worthy of His blessing.

Since last we met in Synod it has pleased Almighty God to visit the Canadian Church with severe losses. Two Primates in quick succession have been taken from us—the Most Reverend William Bennett Bond, Lord Archbishop of Montreal, and the Most Reverend Arthur Sweatman, Lord Archbishop of Toronto. Both had been permitted of God to live long and useful lives; and both were men of conspicuous fidelity and zeal to whom the Church owes much. They leave behind them inspiring memories of single and untiring devotion to duty.

Two distinguished diocesan bishops have also been called from their earthly labors, the Right Reverend Hollingworth Tully Kingdon, the scholarly Bishop of Fredericton, and the Right Reverend James Carmichael, the universally beloved Bishop of Montreal. The departure of such men from our midst leaves the Church unspeakably poorer. But their work on earth being done, God has bidden them rest from their labors and "their works do follow them." So He giveth His beloved sleep.

Within the narrowed circle of our own diocesan staff we have to thank God for unbroken ranks. It is of His mercy that we are preserved "because His compassions fail not." May He give us grace to remember that we are preserved for a purpose, namely, to serve and glorify Him.

During the three years which have passed away since our Synod was formed, the machinery of diocesan government then formed has been very fairly tested and on the whole it appears to have proved substantially adequate and satisfactory. That a few amendments and additions should be called for is not surprising. Rather it is wonderful that there should be so few.

Among the chief proposals to be submitted to your consideration are two Canons, one on the appointment and duties of Rural Deans, the other on the management of graveyards. Both these Canons embody substantially regulations which were in force in the Diocese before the formation of the Synod. They may therefore be regarded as in some measure the matured fruits of experience.

A change is also proposed in a Canon (No. 11) on the Status of Parishes, etc.—the aim being to bring the Canon into closer conformity with the long-established custom of the Diocese. And a further alteration of no small importance is proposed in the constitution of the Executive Committee. I would like to explain this more fully. In framing the Canon which defines the Constitution of the Executive Committee the attempt was made to give as nearly as possible fair and equitable representation to the different sections of the Diocese. But it was felt at the time that practical efficiency might be sacrificed by too rigid an adherence to the representative principle. An Executive Committee to do effective work must meet often and must meet in the centre of the Diocese in close touch with Diocesan officers and records. And it must have a quorum. But to gather a quorum at brief intervals in a fixed centre, the committee being scattered over the whole Diocese, would be a practical impossibility. So the attempt was made to provide a sufficient number of members within reach of the Sault where our meetings are held. But unfortunately the provision made has proved very inadequate. Indeed, at times, it has been exceedingly difficult for the Committee to transact business at all for lack of sufficient attendance. It is felt that the Synod must be asked to provide some measure of relief. And what is proposed is the simple expedient of adding to the Committee, as ex-officio members, certain Synod officers who live in Sault Ste. Marie. I hope the Synod will realize that what is asked is reasonable. For if the Committee is to do its work, an adequate and available quorum must be provided and trusted to do it.

Respecting other proposals to be brought before you I need make no comment here.

OFFICIAL ACTS.

During the past three years I have made my usual annual visitations of the various missions and parishes in the Diocese, confirming and caring for the churches. I have attended the General Synods in Quebec and Ottawa and the various meetings of the Mission Board. I have also attended the Pan-Anglican Congress and the Lambeth Conference of Bishops, held in London last summer. While in England I made it my special duty to do what I could to help and encourage the Algoma Association which has done such splendid work in our behalf throughout my Episcopate.

I have baptized 76 children and one adult; confirmed 967 persons; celebrated Holy Communion 163 times, and delivered 502 addresses and sermons—56 of these in England. I have consecrated one church and one graveyard. I have admitted 9 candidates to the Diaconate and 7 to the Priesthood. I have also performed a great number of less important acts incidental to my office, which it is not necessary to enumerate here.

The following clergymen have left us since the last session of Synod: The Rev. T. J. Hay, relieved of Bruce Mines, granted leave of absence for one year and subsequently for a second year, finally transferred to the Dio-

cese of Bristol, England; the Rev. Benjamin Bean, transferred to the Diocese of Nebraska, U.S.A.; the Rev. J. T. Larzen, removed to the Diocese of Oxford, England; the Rev. L. D. Griffith, granted indefinite leave of absence on account of ill-health; the Rev. C. M. B. Ryan, transferred to the Diocese of Michigan, U.S.A.; the Rev. M. O. Smith, retired for the present from active work; the Rev. K. S. Totterman, *locum tenens* at St. Ansgarius', Port Arthur, removed to Sweden.

I have received the Rev. H. Frankland, from the Diocese of York, England, and have appointed him to the mission of St. Joseph's Island; the Rev. William Evans, from the Diocese of Rochester, England, and have appointed him to the mission of Port Carling; the Rev. T. N. Munford, from the Diocese of Exeter, England, and have appointed him to the Mission of Copper Cliff; the Rev. Thomas B. Holland, from the Diocese of Moosonee and have appointed him to the Mission of Garden River; the Rev. A. J. Oakley, from the Diocese of Saskatchewan, and have appointed him to the Mission of Webbwood; the Rev. L. E. Gullander, from the Diocese of Minnesota, for work among the Swedes at Port Arthur.

The Rev. A. G. E. Westmacott is still working as *locum tenens* at Depot Harbour.

I have admitted to the Diaconate Mr. S. H. Ferris and appointed him to the Mission of Missanabie and White River; Mr. Thos. O. Curliss, and appointed him to the Mission of Seguin and Broadbeat; Mr. W. S. Weary, and appointed him to the Mission of Schreiber; Mr. L. D. Griffith, and appointed him to the Mission of Thessalon; Mr. A. T. Lowe, and appointed him to the Mission of New Liskeard; Mr. H. C. Dunn, and appointed him to assist the Rev. C. W. Hedley, in Port Arthur; Mr. W. E. Phillips, and appointed him to the Mission of Massey; Mr. John Leigh, and appointed him to the Mission of Englehart; Mr. John Tate, and appointed him to the Mission of Gore Bay.

I have admitted to the Priesthood the Rev. Benjamin P. Fuller, of Nepigon; the Rev. Christopher Simpson, of Novar; the Rev. C. M. B. Ryan, of Port Sydney; the Rev. S. H. Ferris, of Missanabie; the Rev. A. T. Lowe, of New Liskeard; the Rev. W. S. Weary, of Schreiber; the Rev. Thos. O. Curliss, of Seguin and Broadbeat.

I have transferred the Rev. Jos. Waring from the Mission of Seguin and Broadbeat to the Mission of Falkenburg; the Rev. L. A. Trotter, from the Mission of Port Carling to the Mission of Sundridge; the Rev. C. M. B. Ryan, from the Mission of Port Sydney to the Mission of Maganatawan, thence to the mission of Nipissing and thence to the Mission of Novar; the Rev. Christopher Simpson, from the Mission of Novar to the Mission of Little Current; the Rev. P. W. P. Calhoun, from the Mission of Little Current to the Mission of Thessalon; the Rev. Canon Frost, from the Mission of Garden River to the Mission of Rosseau; the Ven. Archdeacon Gillmor, from the Mission of Rosseau to be travelling missionary; the Rev. H. G. King, from the Parish of Gravenhurst to the Parish of St. Paul's, Fort William; the Rev. E. P. S. Spencer, from the Mission of Gore Bay to the Parish of Cobalt; the Rev. A. P. Banks, from the Mission of Sundridge, after a year's leave of absence, to the Mission of Bruce Mines and subsequently to the Parish of Gravenhurst; the Rev. D. A. Johnston, from the Mission of Sturgeon Falls to the Mission of Byng Inlet.

I am about to admit to the Diaconate Mr. Charles Edward Hewitt, of Port Sydney.

The following laymen are serving as catechists and readers: Mr. G. H. Phillips, at Uffington; Mr. John Graham, at Nipissing; Mr. R. C. Bartells, at Callander; Mr. H. G. Watts, at Echo Bay; Mr. Percy Bull, at Sprucedale; Mr. H. A. Sims, at Silver Water; Mr. Percival Mayes, at Elk Lake City; Mr. Percy Paris, at Parkinson; Mr. H. J. Hawken, at North Cobalt; Mr. Longmore, at Gow Ganda; Mr. Monckton, at Oliver. Various students from the different theological colleges have also been employed during the summer months.

In connection with the above records, before we pass away from the subject, I wish deliberately to state my conviction that the frequent changes of incumbent to which our cares are subjected is a very serious hindrance to the progress of the work.

Acting upon the advice of the Executive Committee I have appointed for the time being Mr. Andrew Elliott to the position of Diocesan Registrar, and Mr. C. Vernon Plummer to that of Insurance Officer, in place of Mr. George Ley King, who through illness was unable to continue the work. It will be the duty of the Synod to confirm or cancel these appointments as it may deem fitting. I recommend that elections to these offices be made at each regular meeting of Synod at the time of the other elections.

SEE HOUSE REPAIRS.

I acknowledge with much gratitude the work done at Bishophurst, the See House, which had fallen into a state of serious dilapidation. The back wall of the building, which had been heaved and cracked by frost, has been secured; the decayed woodwork on the house and verandah has been replaced; the paint has been renewed both outside and in; the rooms which most needed it have been papered, and not a few minor matters sorely needing attention have been put right; while the last and crowning need of all has been supplied in the form of a new and efficient hot water heating apparatus to take the place of the old worn-out hot air furnace. The work has cost some \$2,246, and it is most gratifying to know that the greater part of this large sum was cheerfully provided at no small effort and self-sacrifice by the various parishes and missions of the Diocese.

Thus the Bishop's house has been made for the present more nearly what it ought to be. It is a splendid house and worthy of its purpose if only it can be kept up. One serious lack alone remains, namely, a small endowment to keep it in repair. And, by way of establishing such a fund, which to be of much use should amount to at least \$2,000, I have appropriated to this end a sum of \$85 left in my hands for some such purpose by the late Miss L. E. Fuller.

FINANCES—ENDOWMENTS.

I have but little to say about the invested funds of the Diocese. Yet that little is important. The aggregate amount of our various endowments has reached the sum of \$150,305.81, as compared with \$142,907.28 reported to last Synod.

The increase is not very large, but it is gratifying that there is any increase at all considering the financial depression which has prevailed during a good part of the Triennium and the many special demands which have been made upon us during that period.

1. The Episcopal Endowment Fund remains unchanged. We have fully realized that it should be increased so as to yield the stipulated income of \$3,000. But in view of the various pressing needs of the Diocese and more particularly of the increasing demands made upon our Mission Fund, it has been thought both right and wise to let the Episcopal Endowment wait a little longer. In this view I, as Bishop, fully concurred.

2. The Bishop Sullivan Memorial Sustentation Fund shows the most marked increase. It stands now at \$61,048.68, as compared with \$56,427.28 reported to last Synod. This fund is our great hope. As our grants from the various missionary societies diminish we look more and more to it for the support of our poorer missions. That it may be adequate to meet such emergencies, we have been pressing its claims upon our people with vigor throughout the interval since last we met. And, in particular, our devoted Archdeacon, in the discharge of his duties as General Diocesan Missionary, has laid before the Diocese the special claims of this fund, raising by his appeal the splendid sum of \$3,313.90, which was made a part of our Pan-Anglican thank-offering.

To show the urgent necessity which exists for the building up of this Fund it may be well for me to remind you of our recent and prospective losses. The S.P.G. is reducing its grant at the rate of 10 per cent. per annum, and gives us this year some \$1,064, as compared with \$1,917 given us three years ago. The C. & C. C. S. has also begun a 10 per cent. reduction and gives us this year some \$1,400, instead of nearly \$1,600. The M.S.C.C. has never been able to vote us all we have required and asked for. And both last year and the year before was able to pay us only 80 per cent. of the sum voted us by the Board of Missions. In view of the constant expansion of our work and the consequent increase of the demands made upon us for its support, these facts should make it quite clear that a Sustentation Fund of \$100,000 will not be one dollar too large to supply the needs of the immediate future.

3. The Widows and Orphans' Fund has been slightly increased by a generous gift from one of our own Algoma Church people whose practice of tithing income is worthy of that truest form of approval—imitation. The Fund stands at present at \$23,186.57. Happily it is still adequate to supply the demands made upon it under our Canon. But any day, should the be-reaving hand of God be outstretched to create further vacancies in our ranks, it may become utterly inadequate. It is therefore most important that its claims should be kept before us.

4. As for the Superannuation Fund it is still practically non-existent. For although it has increased by some \$1,237.60 since 1906, it amounts only to the paltry sum of \$6,161.77, the interest of which would not suffice to pay a single superannuation stipend.

I am appalled as I ask myself the question what is to become of our older clergy should it please the Almighty to prolong their lives into infirm old age, or to any of the brethren should they lose their power to work. For humanly speaking, I see nothing before them but a prospect of want and suffering—unless indeed the labours of the Committee appointed by the General Synod to deal with the subject of Beneficiary Funds should relieve the situation. And in this connection I commend to the brethren the Report presented to the General Synod held last October in Ottawa, together with a memorandum upon the subject prepared with great pains by Professor Mac-kenzie and printed in the Synod report.

We cannot, my brethren, as reasonable and intelligent beings fail to realize that although we may rely with confidence upon the assurance that "the Lord will provide," yet the provision that He makes comes largely through human beneficence and forethought. That is, He gives abundantly, if men will only use and apply His gifts aright. But in proportion as men misapply or neglect to provide what is necessary the fault and the penalty must be theirs. The lack of adequate provision for maintaining and educating our families and for keeping body and soul together in old age is doubtless one of the many obstacles checking the inflow of candidates into the ranks of our ministry.

5. The "Algoma Divinity Students' Fund," for aiding needy and deserving students in their work of preparation for the Sacred Ministry has been in operation ever since the Synod last met and has proved a very useful addition to our resources. Already one student has been helped to ordination by it and has repaid his loan in full. While four others, three in Trinity College, Toronto, and one in Bishop's College, Lennoxville, are to-day enjoying its benefits. It is hard to see how these men could have been accepted by the Bishop had there been no such fund to aid them.

The fund now stands at \$3,152.44, of which sum \$2,057.44 are in the Canadian Bank of Commerce, and \$1,095 are lent to students, who are pledged to repay their respective loans in the first years of their ministry. A Trust Deed has been prepared formally transferring the Fund to the Synod on certain conditions. The Executive Committee has accepted the transfer. It remains for the Synod to ratify it. A copy of the Deed is herewith presented to the Synod.

6. The "Church Building Loan Fund" is a new fund which was begun last summer with the assistance of a few friends in England. The object of the Fund is to help needy missions, in the erection of churches and parsonages, by way of loans at low rates of interest. The interest is to be added to the capital until the Fund reaches the sum of \$10,000. The amount at present on hand is \$1,000. A Trust Deed has also been prepared for this Fund and has been accepted by the Executive Committee under conditions. This acceptance also needs ratification by the Synod.

CURRENT FINANCES.

It is no small gratification that although some of our parishes and missions are in debt, and in one or two cases heavily, we have no diocesan debt—no debt on diocesan funds. But this has been managed only at the expense of the work. This year, for example, our estimated expenditure for mission grants is \$16,505.75, and our estimated income only \$13,295.95. Thus we have \$3,209.80 to make up or to save in some way by starving missions—that is, by keeping some of them vacant or by supplying them only with lay ministrations. I am glad to say that this year's Easter returns show an increase of \$34,847.52 over those of 1906, the year of our last Synod. The total sum raised in our missions and parishes for all purposes during the Triennium has been \$196,070.97, or an average of \$65,356.99 per annum.

It is only fair, however, to point out that this striking result has been largely due to the special efforts made in connection with building operations, and especially to the extraordinary zeal and liberality of the congregation of the new Parish of St. Paul's, Fort William, whose splendid church would be an ornament to any of the larger cities. None the less, it marks the onward progress of the Diocese in wealth and willingness to give, and is a hopeful augury for the future.

And this is all the more worthy of note because the returns referred to show no corresponding increase in the numbers of our Church people. When our last Synod met our Church population was about 14,000. It is now only 16,374. And, compared with the figures returned in 1907, our present returns show a positive decrease of 598. Obviously our improvement is due not to the great growth of our Diocese in general population so much as to the increase of our people's ability and willingness to give. Surely it is a matter of deep thankfulness that we are able to say with truth, "our people last year gave at the rate of \$4.74 apiece for every man, woman and child in the Diocese.

It is also well worthy of note that in giving to outside objects we have made a steady advance throughout the Triennium. For although the appended statistics show a slight falling off in the year just ended, those statistics take no account of a sum of \$1,000 given last year unappropriated to the great Pan-Anglican Thank-offering. Including this \$1,000, we gave to outside objects this past year some \$1,188.29 more than we gave three years ago.

In part, of course, this giving to outside objects is due to the pressure put upon us by the M.S.C.C. In 1906 we were asked to contribute \$1,800. Our apportionment last year was \$2,347, of which sum, I grieve to say, we raised only \$2,052.52. May I never again be compelled to make such a confession. We are asked this year for \$2,528. It will be to me a personal mortification beyond words if every dollar of the sum be not made up when the end of the year comes. But in order to bring about such a result it is essential that our clergy and laity should lay their plans and begin their work early in the year. I hope all the brethren have been acting on this principle. For in these matters no less than in others, lost ground is hard indeed to recover.

And this leads me to notice that certain missions and parishes are habitually slack in making collections and paying dues required of them by the Synod. By this time it should be well known throughout the Diocese that by the authority of the Bishop and Synod various special collections are re-

quired to be taken up at certain specified times for a variety of very important objects, namely, for the great English Societies which have helped us so nobly from the beginning of our diocesan existence; for the Domestic and Foreign Missions of our own M.S.C.C.; for our diocesan missions in Algoma; for the Jews; for our Clergy Superannuation Fund; for our Bishop Sullivan Memorial Sustentation Fund, on which our poorer missions depend so largely; and for our Diocesan Expense Fund, for meeting the cost of diocesan management. And it should further be familiar to every interested Churchman that, since the prescribed collection for Diocesan Expenses brought in barely half the sum required, the Synod has levied upon each parish and Mission a fixed assessment towards the Expense Fund, the right of each parish and mission so assessed to be represented at the Synod meetings being made contingent upon the payment of such assessment in full.

It ought not then to be the case that half our missions and parishes should be defaulters year by year, and that to our other burdens of management should be added the thankless and not always easy task of collecting arrears of dues. Here again I am persuaded system and promptitude are the secrets of success. When it is considered that taking the total amount of our Invested Funds, together with the average current income passing through our Treasurer's hands, as the basis of our calculation, the cost of management is only one-half of one per cent. per annum, it does seem as though we had a right to expect from the brethren concerned every measure of consideration possible. I do hope that the representatives of delinquent cures, should there be any present, will take my words to heart, and that missions which receive their support largely from Diocesan Funds will realize that in their case neglect of what is due is doubly reprehensible.

STATISTICAL SUMMARY.

The following statistical summary, gathered from our latest Easter returns, will help to a better understanding of what I have said above, and will suggest further matters for consideration:

	1906-7.	1907-8.	1908-9.	Totals.
Church population	16,972	15,989	15,824	
Communicants	4,178	4,588	4,513	
Sunday School pupils	3,220	3,681	3,788	
Confirmed	283	323	361	967
Baptized	740	833	805	2,378
No. of Clergy	40	40	46	
No. of catechists and students	6	9	12	
Total paid agents	46	49	58	
Self-supporting Rectories ...	9	10	12	
Aided Missions	42	44	50	
No. of Churches	88	97	103	
No. of Parsonages	33	38	43	
Insurance:				
Churches	\$93,035 00	\$150,970 00	\$179,990 00	
Parsonages, etc.	43,205 00	45,825 00	54,390 00	
Amount raised for objects outside the Diocese ...	2,060 26	2,790 58	2,279 14	\$ 7,129 98
Total amount raised for all objects	46,244 06	73,824 02	75,993 98	196,070 97
Total amount of parochial- debt:				
Churches	4,106 61	42,393 68	50,989 59	
Other buildings	8,105 00	7,319 03	9,582 64	

THE CONDITION OF THE DIOCESE.

It may well appear strange that notwithstanding the wide interest aroused by the discovery and development of our wonderful mineral resources, and the consequent rush of people into the chief centres of activity,

there should be no increase worthy of mention in our Church population for the past three years, and none at all during the year just past; and that while our clergy have increased in number and our offerings have risen amazingly, there should be hardly any appreciable variation in the numbers of our communicants, of the pupils attending our Sunday Schools, or of persons baptized and confirmed.

There is food for reflection here. It is so easy to see only one side of a case, and by ignoring the other to obtain a partial or exaggerated view of the whole. Judging from newspaper reports and current rumors as to the wonderful riches of Cobalt, Elk Lake City, and Gowganda, to say nothing of the older metal centre of Copper Cliff or of the industrial progress of the Sault or in the twin cities of Fort William and Port Arthur; and learning that all these places are within the limits of Algoma's diocesan boundaries, it is easy for people to conceive the idea that our Diocese has become suddenly populous and rich and that our appeals for continued aid can hardly rest upon any solid foundation of need. And it may well be thought that good management, or the proper working of the vast resources opened out in our midst, should result in our soon becoming, if we have not already become, practically a self-supporting diocese.

And there is, of course, a grain of truth in such conceptions. Compared with the old Algoma, Algoma of the present day is populous and rich. For instead of being, as was supposed, hopelessly barren and resourceless, it has been suddenly found to possess mineral deposits which, as far as they have been developed, compare favorably with the best in the world: and instead of being, as was the case at first, an unpeopled wilderness, it has become, in the regions referred to, a hive of industry and the abode of thousands. All this is perfectly true. And we base our hopes upon it. We believe that the Diocese of Algoma has a great future before it because it possesses, if they do but last, such wonderful mining centres and such splendid industrial resources.

But it must not be forgotten that the Diocese of Algoma is very large, and that all we have referred to is true only of a few exceedingly small areas out of an immense tract of country. After all the great bulk of the Diocese remains what it was, rocky, unfruitful, and ill calculated to attract and hold enterprising settlers. While railways, miners and manufacturers have built up certain new localities, great sections of older Algoma have not changed materially except to retrograde. In fact the contrast between the old and the new is in not a few cases distinctly disheartening. So it has come about that, during the past three years, side by side with the conditions of growth and development we have had also conditions of stagnation and ever of retrogression. Over large areas our people in great numbers have moved away, or are moving, many to the great West, not a few to our own mining centres. There are parts of the Diocese where farm after farm has been deserted. Quite a number of our old missions have far fewer people to-day and are much less able to give to the support of the Church than they were ten years ago. A typical letter reached me from one of these missions a few days ago saying: "We can no longer pay our \$65 a year. The best we can do this year is \$40. So many of our people have moved away." This condition of things has become so acute in one region that I am compelled to face the necessity of reducing the ministrations hitherto supplied and of even considering the question of re-organizing, under one clergyman, the work of a number of mission fields, each of which, till recently has had a clergyman to itself. Although it is, humanly speaking, certain that some happily situated places will live and hold their own; it is, I fear, equally certain that a large number of once promising centres will practically cease to exist. I conceive it to be the Church's duty to stand by these decaying missions as long as it is possible to do so. But there is no doubt that their existence is, financially and otherwise, a weakness rather than a strength and a very serious offset to the new and thriving centres.

I might enlarge on the subject, especially upon the brighter side of it, dwelling, for example, upon the wonderful progress and development at

Fort William and Port Arthur, or recounting the story of the fresh hopes of growth and prosperity entertained at the Sault, or giving facts to show what really remarkable progress the Diocese is making on the whole. But I think I have said enough to correct misapprehensions and to give a balanced picture of diocesan conditions at the present time. The one point I wish to emphasize is this, that we must be alive to seize every opportunity of promoting and building up our cause wherever activity and progress prevail. For we are even yet only in a state of flux; and we are by no means sure what final form our country will assume.

And now we turn to a few details of Diocesan interest.

"A. M. N."

The action taken at the last Synod in regard to the "Algoma Missionary News" led to strenuous but unavailing efforts to place the periodical upon a more satisfactory financial basis. Our failure, however, has been mainly due to our inability to find men possessed of experience, skill and leisure for the complex task of editing, publishing and managing the paper. Could we find the men, I am disposed to think the task of making ends meet might prove to be not altogether an impossible one.

Meantime our efforts have called forth a strong appeal from the Committee of the Algoma Association in England earnestly deprecating the discontinuance of the periodical. They declare it to be their chief means of keeping in touch with our work and, therefore, an invaluable aid in their undertakings in our behalf. To such an appeal we can hardly turn a deaf ear. And though it costs us one or two hundred dollars in the course of the year we must not begrudge the money in view of the splendid return the Association makes us.

On this occasion, therefore, I recommend a course quite different from that which I proposed at the last Synod. I urge that the "A.M.N." be continued, but that no pains be spared to find a suitable and efficient assistant to relieve the Editor, Canon Piercy, of the business part of the enterprise. And I once more appeal to the clergy, one and all, to take up in earnest the work of supplying diocesan news, that the Editor may no longer be required to make bricks without straw. And in making this appeal I feel it only fair to remind the brethren that the work which Canon Piercy has accomplished in carrying on the "News" for the past seventeen years, well nigh unaided, is truly beyond all praise.

THE INDIAN HOMES.

The Shingwauk and Wawanosh Homes are still alive; but they have had a precarious existence for the past three years. They have, of course, received no grants from the M.S.C.C. Moreover that Society, by claiming the offerings of Sunday Schools throughout the country has, to a large extent, closed against us one of our most considerable sources of revenue. Meanwhile the cost of living has been advancing, and the Government continues to refuse any increase of its per capita grant of \$60. The inevitable result has been that the Homes have been making debt at the rate of at least \$2,000 per annum; and would ere this have been closed by their creditors had not the Government intervened and paid the deficits. But we have now been informed that no further deficits will be paid by the Department. Consequently we have either to carry on the work with our present grant, which will involve very radical changes in the management, or we must close the Homes. Meanwhile the deficit stands at the present moment at close upon \$3,000.

The last Synod referred the subject of the Homes and their relation to the Synod to the Executive Committee. But obviously, in view of the uncertainty of their position, the Executive Committee could take no action. It is not a question of relations but of life or death. I think this Synod should have something to say upon the subject. Schools which have done such a splendid work and which have cost so much in effort and money and

prayers should not be allowed to die without some attempt being made to save them. The Executive Committee will place the matter in detail before you.

OUR TRAVELLING MISSIONARY.

In accordance with the suggestion of the Synod of 1906 our Archdeacon has been appointed Travelling Missionary to promote the interests of the Church in outlying and newly settled portions of the Diocese. I need hardly tell you he has done a noble and devoted work. The very name of him who fills the office, Gowan Gillmor, will suffice to assure you of that. For the "sinews of war" to carry on this new department of activity we are indebted to the English Algoma Association and particularly to the efforts of our untiring friend and helper Miss A. B. Tucker. I understand, if we desire it, they are willing to continue the stipend for two years more. To these friends and to our beloved Archdeacon we owe no ordinary debt.

THE THANK-OFFERING.

One of the Archdeacon's chief aims in his journeying through the Diocese during the year 1907 was the gathering of a sum of money to be presented as part of the great Thank-offering at the Pan-Anglican service in St. Paul's Cathedral. And as your Bishop, I had the great happiness of laying on the altar of that glorious Metropolitan Church of the Anglican world the noble sum of \$4,313.90 as the expression of our grateful sense of God's unfailing goodness to us and the whole Anglican Church. Of this sum \$3,313.90 were earmarked, according to the decision of the Synod, for our Bishop Sullivan Memorial Sustentation Fund. The remainder, as I have already stated, was presented undesignated to emphasize the principle of unselfish giving. It is particularly worthy of note that this offering was essentially a pure Thank-offering, since it in no way appreciably diminished the ordinary giving of our people as the statistics already laid before you serve to show.

THE PAN-ANGLICAN.

Allusion has been made to our Thank-offering; and it may be well for me to dwell for a moment upon the wonderful and unique Pan-Anglican Congress in connection with which the Thank-offering was presented and upon the Conference of Bishops at Lambeth for which the Congress prepared the way.

The place of meeting was significant—London; the great throbbing heart of the English-speaking world; an epitome of all that is greatest and all that is meanest in human life and conduct; with its indescribably squalid slums and its splendid palaces and churches, above all, St. Paul's, the great Mother Church of our Anglican Communion, vast, solemn and stately, lifting its huge dome 400 feet into the peaceful air of heaven, while the roar and din of earth's busiest streets were raging about its base!

And the assembled multitude also was impressive by its variety and representative character. There were men and women gathered from the ends of the earth, leaders of thought and action the world over, experts and specialists in various departments of life and interest, and activities, bishops, clergy and laymen, great both in office and in effectiveness of life and character, a truly memorable assemblage—be it remembered wholly Anglican!

For a week this great gathering deliberated upon the world's greatest problems, and assuredly not without results. What those results were I have neither ability nor time to tell you. But if you will bear with me I will give you one or two of my own impressions bearing upon the relation of the Congress or Conference to our Anglican Communion.

1. These gatherings seemed to give me a truer grasp of the Church's great purpose as a divine means of bringing the ends of the earth together under God. Just below where I sat in one great meeting was a Hindoo lady, keen, refined, intellectual in feature and expression, absorbed in the

utterances of certain learned speakers on Faith and Science. A typical native of East India, yet one with us in the faith and following of Jesus Christ, she seemed to me a living symbol of the work entrusted to Christ's Holy Church; to break down all barriers of race and color and class and temperament so far as these things keep men and women from the knowledge and allegiance of Christ and to unite all in His service and worship through the Holy Ghost.

If there is any panacea for the widespread evils affecting the Church's life to-day and withstanding her progress amongst men it is to be found in the growth of the missionary spirit: by which I mean spirit which impelled the Saviour to seek and save the lost," and in the pursuit of this great purpose even to suffer death upon the cross. And only when the Christian Church glows with the white heat of this loving spirit of the Saviour will it rise in triumph above the atmosphere of party strife and narrow selfishness which paralyze its action.

It is my great ambition not merely to see my Diocese become an independent diocese in the sense of self-support, but a real missionary diocese in the truest sense of the phrase, exemplifying in every way the words of the Lord Jesus: "It is more blessed to give than to receive."

My impression of what the Congress taught us in this regard may be summed up thus: It is both our duty and our wisdom to spread the light of the Gospel to every class and race of men, since only thus can we secure for ourselves and others the fulness of Christ's blessing and only thus can we enable all men whatever their race and color to fulfil the purpose of their being by laying at their Master's feet the special gifts with which they have been entrusted for His glory.

2. Again, I gathered from the Congress and Conference a better idea of the magnitude, influence, and responsibility of the Anglican Communion, and of its special fitness to be a meeting point for extremes of thought and practice and a harmonizer of the sundered sections and interests of Christendom. One could not look around and take part in one of those marvellous meetings in the Albert Hall, where nearly 10,000 Church people joined in repeating the Apostle's Creed or in singing our well-known hymns without wondering whether all this demonstration of enthusiasm, interest and harmony was not prophetic of amazing possibilities of peace-making laid by the hand of Providence before our Communion to-day.

We are realizing to-day that one outcome of missionary enterprise is zeal for re-union. In the face of heathenism religious division becomes intolerable. With the great uprising of the missionary spirit there is coming to-day a yearning determination to spare no pains and to shrink from no legitimate sacrifice likely to promote the fulfilment of the Saviour's prayer that "all may be one." All this was made abundantly evident in the Congress and Conference.

Now it may perhaps seem to you that anything we can do in a comparatively isolated and unimportant diocese like Algoma will be of infinitesimal value in a matter of such moment as the right solving of the great and complicated problem of Re-union. But we ought to realize that in great movements as in small every personal unit counts. Public opinion, after all, is but the balanced combination of private judgments. And it is of no small moment that both as individuals and as a body each part of the Church Universal should assume and maintain a right attitude towards the grave questions which may happen to be at issue. It is so easy under the law of action to go too far and in renouncing one evil to fall into its opposite. No great revulsion of public opinion is without its dangers. Even in restoring our lost unity we may pay too high a price. We may forget in our eagerness to remove the scandal of division that the violation of principle is an equal scandal, since truth is as precious as unity. And surely there are not wanting signs to warn us that this danger is threatening us to-day. It seems presumptuous to say so, but I thought I perceived such signs in the Congress and Conference themselves. I feel it, therefore, to be my duty to warn

you against too ready a taking up with prevailing cries which belittle the traditional views of our fathers. To put the matter in a concrete form,—it will be a sorry attempt at re-union which in making us one with the great modern Communion, which we revere for their work's sake, creates an impassable gulf between us and the various great Branches of the Historic Catholic Church.

For my part I feel convinced that we must be content to make haste slowly, even though for some time to come we do little more than practice the two-fold rule of love and prayer—love which in maintaining principle extends the hands of motherly kindness to all who name the Name of Christ and prayer which seeks continually from God the humility and wisdom demanded for the solution of all such puzzling sin-born problems as the healing of our unhappy divisions. For I am persuaded that there can be no more certain cause of disaster to our Communion and indeed to the Church at large than the impatient plucking of the unripe fruit of the advancing movement towards Re-union.

3. Yet again the great Congress and Conference gave me a more adequate appreciation of our Anglican position and the theory which regards our various national Churches as Branches of the great Catholic Church throughout the world, linked on through the past to the Church of the Apostles and to Christ, and yet independent of the sway of any earthly supremacy such as that claimed by the Pope of Rome.

"Why," said a friend to me recently, "did the Congress and Conference speak with such hesitating voice,—“We recommend,” “We urge,” “We are of opinion,” never “We decree,” “Determine,” “Command.” “It is not with such uncertain note that the Roman Catholic Church declares its mind.” So far my friend. The answer was obvious. “The Congress and Conference were not authoritative Synods, but only voluntary gatherings. They did not presume to arrogate to themselves power to decree and command.”

But there is more to be said. The whole difference between the Roman and the Anglican theories lies enwrapped in our conciliar action. The Roman theory is that of a supreme human headship; “a one man rule, exercised of course under Christ, still a “one man rule.” The one inspired head rules over, and ex-cathedra speaks, with infallible voice for, the whole Church. Papal councils, deriving their authority from the central fountain at Rome, decree, settle, determine everything submitted to their judgment, in accordance with the mind of the Pope. There is scant consideration for national or divergent views. They who differ, conscience or judgment notwithstanding, must submit. In saying all this I wish to speak with consideration for a great Church which, though it has erred, is the mother of many saints and is still a Branch of the Great Catholic Church of Christ. No gain can come to any cause through injustice. But in all honesty we find this theory of Rome supported neither in Scripture nor in History.

Rather we find Christ Himself the Head of His Church. We read nothing of any earthly Vicar. The Lord deals with His servants by His Spirit Who directs their judgments, controls their deliberations, overrules their councils. The Lord by His Spirit leads His Apostles “into all truth.” That truth is arrived at not by the inspiration of one man but by the enlightenment of many who in Council compare views, discuss problems and come to decisions under the guiding influence of the Holy Ghost. Catholic faith and practice are not determined by one man's decree, but arrived at by the approval of the Church as a whole, being those which are held “always, everywhere and by all”—as revealed by God or as the decisions of the sanctified common-sense—if we may reverently say so—of the whole Mystical Body of Christ.

It was thus the decrees were arrived at in the first Council of the Church in Jerusalem. After discussion St. James, as President, summed up the debate. And his decision was not merely his, still less merely that of St. Peter. It was rather the judgment of the whole assembly moved by the

Holy Ghost,—as is shown by the well-known phrase with which it was commended, "It seemed good to the Holy Ghost and to us."

Such is the Scriptural view as compared with the Roman. And I beg you to mark well, not merely its reasonable character but the responsibility it throws on every individual Christian. Then only can we approach the fulness of truth, the perfect apprehension of the Divine Will when we act together in harmony, putting aside all that savours of self-will or has to do with pride of heart.

In Canada to-day, Christian people of all denominations live together for the most part in very happy relations. There is even a marked breaking down of old-time barriers of prejudice and bigotry, and a growing tendency to draw closer together in the effort to resist the common enemies of religion;—witness the movement towards the union of great Non-Episcopal Communions; the Laymen's Missionary Movement; and the recently formed alliance for promoting moral and social reform. Even in the case of our Roman Catholic brethren there is, I am thankful to say, an evident desire to maintain at least the outward formalities of peace in their dealing with those who are not of their fold. And yet, as I say, I believe we are all of us conscious of a very real and deplorable aggressiveness underlying the actions of the Roman Church to-day. It shows itself in a variety of ways. We may see it in the systematic and successful schemes of Roman Catholic colonization; in the pressure brought to bear upon non-Romanists in cases of mixed marriage; in the organized zeal which aims at reaching and winning one here and another there by the spread of Romanist literature and by the use of well-directed personal influence; to say nothing of the power exerted quietly, but none the less deliberately and effectively, in every well equipped Roman Catholic parish, by hospitals and schools. Legitimate in themselves, and from the Romanist's point of view entirely praiseworthy, these means undoubtedly combine, as they are certainly intended, to prove antagonistic to our cause. And in the face of them it behoves us to be more alive and watchful, not necessarily in a controversial sense, but in teaching and holding our own principles, if we would retain inviolate our priceless heritage of spiritual freedom.

On the one hand we must be alive lest we allow our people to be drawn into the toils of a system which despite its antiquity and its many impressive features—nowhere more attractively exhibited than in Canada—rests on no solid foundation of either Sacred Scripture or early history and remains essentially, not to say incurably, tyrannical in the exercise of its assumed authority, giving room neither for individual liberty of action nor for personal independence of thought.

On the other hand we must beware lest in fleeing from such evils we allow ourselves to be carried by the law of reaction into a purely Protestant attitude of mind and to become so thoroughly identified with sectarian principles as to lose all touch and kinship with that balanced Catholicism which is the one hope of true and permanent peace.

4. Yet once more the final service in St. Paul's on the Festival of the Baptist impressed me as a wondrous and prophetic Act of Devotion. As the long drawn line of Bishops and Clergy passed through the vast concourse of people crowding the area in front of the great church, and finally proceeded into the sacred edifice which was thronged to the very doors, and as, at a certain point in the service the Bishops from every quarter of the globe advanced two by two to lay their offerings on the altar there occurred to one's mind the well-known words of the evangelical prophet: "Lift up thine eyes round about and see, all these gather themselves together; they come to Thee; Thy sons shall come from far." And yet as we look back and ponder the scene, two thoughts remain prominent. (1) Judged by the proportions of the Thank-offering the enthusiasm of the Congress may need a little discounting; and (2) after such outbursts of spiritual fervour there must always be lying in wait for us a terrible temptation to re-action.

OUR SERVICES.

And now, before I conclude, there are three matters connected with our services upon which I propose to say a few words. I do so hoping, perhaps, to set you thinking; possibly to prevent the overgrowth of divergent, and in some cases of seriously unedifying, uses throughout the Diocese.

1. Coming to us, perhaps from our separated brethren, the practice of sitting during the singing of Anthems has invaded not a few of our congregations. For those who are not infirm the Church knows no such custom. As the reverent and traditional attitude for prayer is kneeling so that for praise is standing. Whether, therefore, our Anthems be prayer or praise sitting is inappropriate. "But are not Anthems for edification?" it may be asked. I answer, surely all singing in God's House is for God's glory, being offered to Him directly, or indirectly to honor Him by moving men's hearts to greater devotion. It is surely as unfitting for the congregation which joins in such an offering to sit while it is in progress as it would be for a deputation to sit while their spokesman presented an address or petition to the King.

This may seem to be a matter of small moment. But I feel that it behoves us in these days of unrest to be on the watch against practices having little to commend them but their popularity, and likely to affect injuriously our people's views concerning worship.

2. Another growing practice connected with the conduct of our worship I feel reluctantly constrained to dwell upon.

On several occasions since last we met in Synod I have been asked to approve of mixed vested choirs. I have felt obliged to reply that I could not bring myself to approve. I wish to be understood on this point. It would of course be as absurd to refuse women the right to sing God's praises in His House as to deny them the privilege of joining in audible response and prayer. But to put them into surplices, which by virtue of their traditional use seem to me to be men's garments, or to clothe them in any special garb so that joining with men in processions and taking their place beside them in the chancel of the church they become identified with the official leaders of worship, is in my judgment going beyond the teaching of Holy Scripture and the best traditions of the Church.

It is undoubtedly true that the custom has established itself in not a few important parishes of the Canadian Church. But that does not make it right or wise. Nor can it be adequately justified by the well nigh universal difficulty of maintaining an efficient choir without women. It is surely possible to use the great gift of woman's voice without thrusting its possessor into official prominence in Divine worship. Such arguments and others offered in defence of the practice do not seem to me to weigh appreciably against the voice of Scripture, principle and tradition. And I venture to say it will be a sorry day for the Church in Canada, when, breaking away from the natural conservatism by which she clings tenaciously to the best models of the past and harks back to the authority of the Apostles themselves, she takes refuge in mere opportunism—picking up readily, if not greedily, whatever is commended by the changing fancies and fashions of the day.

3. One word I must add on the subject of ritual. I have no idea of discussing the subject in detail, or of attempting to determine the lawful limits of ritual in the Canadian Church. We are all agreed, I take it, that there must be ritual. Inward feeling will find suitable expression in word and act, and definite belief will seek protection and illustration in appropriate symbols. We are also agreed, I hope, that the limits of legitimate ritual are not fixed by hard and fast rules like those of a mathematical problem, but that they may be widened or narrowed to a considerable extent without really essential loss, and that according to their training and temperament Christian people may and will desire richer or simpler expression of their faith and feeling.

I venture, therefore, to remind you that in parishes and missions such as ours, where there is only one Church for all varieties of churchmanship, our clergy ought to be considerate, avoiding extremes, not given to forcing their own personal tastes and fancies on any nor allowing themselves to fall into the hands of a party in the Church. Our services should indeed be always ordered on sound, conservative, reverent, Churchly lines, according to the directions of the Prayer Book. But in going beyond that they should bear in mind the danger of giving just cause for any brother to break off from the Historic Church and to take refuge in sectarianism.

For how can we reasonably expect those who have been born and trained all their lives in one way of thinking lightly at our bidding to take up with the opposite extreme? If it come at all such a change will be a growth, the issue of long and patient consideration. And it will be the more likely to come if in setting his views before them their clergyman combine with the firmness of entire conviction, the gentleness and self-abnegation of the true disciple of Christ.

And surely they who have a right view of ritual may well afford to exhibit this spirit for they know that it is far more than a mere matter of temperament and training; they know that where rightly used it becomes a vehicle of grace to the soul, a point of contact between the soul and God. Nay, more, they realize and feel that in due time and measure all must realize, that our offering of worship to the Divine, Adorable, All-glorious Trinity should be, in circumstance and beauty, adequate and as worthy of its object as it is in our power to make it.

And now before I conclude I must add a few words on certain matters of moment which concern not merely our Diocese but the whole Canadian Church.

1. The General Synod has called into being a Sunday School Commission and we are invited to appoint two clergymen and two laymen to act upon it. In view of the grievous need of more thorough training of the young in the faith and principles of the Church I conceive it to be our bounden duty to join heartily in this attempt to improve our Sunday School system. But in saying this I feel it my duty to add that however we may perfect our Sunday Schools we clergy cannot evade the personal responsibility for teaching the young which rests upon us by virtue of our office.

2. After long and patient labor the Committee of the General Synod has prepared and the General Synod has accepted for use in the Church a Canadian Hymnal, which I heartily commend to our parishes and missions through the Diocese. The preparation of this book has been a great and laborious task; and it is due to Mr. Edmund Jones, of Toronto, to acknowledge that without his knowledge, skill and devotion it could hardly at present have been accomplished.

3. Here in Canada, as well as in England, the subject of Prayer Book Revision has been pressing to the front. And at its last session the General Synod appointed a Committee to consider the subject and report to the next session, three years hence. The Committee, however, is charged in any recommendations it may make to keep within the lines laid down in the Resolutions of the recent Lambeth Conference. I sincerely hope and pray that no spirit of undue haste or love of novelty, or determination to keep up with the times may induce those responsible for their work to advocate what will weaken our relationship to the old Mother Church or in any degree detach us essentially from the faith and practice of Catholic Christendom.

4. Finally, I earnestly commend the work of the Brotherhood of St. Andrew and wish it were in active operation in every parish and mission in the Diocese. To the Woman's Auxiliary, also, I express my sense of deep and heartfelt obligation for a work which is simply beyond praise.

To the devoted band of clergy, with whom I feel it a privilege to work, and whose loving loyalty has been an unspeakable comfort to me through-

out the triennium, I give my sincere and heartfelt thanks and especially to all who hold official position, with the Archdeacon at their head. And last of all, to our hosts of friends in Canada and England, but in particular to the great English Societies, the S.P.C.K., the S.P.G., and the C.C.C.S., and above all to our devoted fellow-workers in the English Algoma Association, who never cease their labor, their thought, and their prayers, in our behalf, I extend the assurance of a gratitude it is not easy to express.

Brethren, I have done.

May "the God of peace that brought again from the dead our Lord Jesus "that great Shepherd of the sheep through the blood of the everlasting "covenant, make you perfect in every good work to do His will, working "in you that which is well pleasing in his sight through Jesus Christ; to "whom be glory for ever and ever. Amen."

The Bishop appointed as a committee on the Bishop's Charge: The Ven. the Archdeacon of Algoma, Rev. H. A. Brooke, Rev. C. W. Balfour, and Mr. Joseph Edgar.

The Committee on Credentials reported the following additional lay delegates present and entitled to seats: Messrs. G. L. Spencer, North Bay; W. J. Thompson (St. Luke's), Sault Ste. Marie, and J. J. Wells (St. Paul's), Fort William.

Moved by Rev. H. A. Brooke, seconded by Rev. C. E. Bishop,

That the Ven. Archdeacon Lord, of Sault Ste. Marie, Michigan, U.S.A. (Diocese of Marquette), be invited to take a seat on the floor of the Synod.—Carried.

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

That the rules of order be suspended to permit the motion standing in the mover's name on the agenda paper to be discussed forthwith.—Carried.

MOTION TO AMEND THE CONSTITUTION.

Moved by Mr. W. J. Thompson, seconded by Dr. Arthur,

That Article 1 of the Constitution be amended to read as follows: "The Synod shall consist of the Bishop of the Diocese, any co-adjutor or assistant Bishop thereof, the Chancellor of the Diocese (if there be one), the Honorary Registrar, the Treasurer of the Synod, the clergy of the same, being duly qualified, and the lay delegates to be elected as hereinafter provided."

Moved by Rev. C. W. Hedley, seconded by Rev. C. W. Balfour,

That the motions of Mr. W. J. Thompson on the agenda paper be referred to a special committee, consisting of the mover and second, Judge Mahaffy and Mr. C. V. Plummer, to consider said motions and report their conclusions to the Synod.—Carried.

The other motion referred to read as follows:

That Article 16 of the Constitution be amended by adding after the words "Bishop's Commissary" in the tenth line the following: "Chancellor of the Diocese (if there be one), the Clerical Secretary, the Lay Secretary, the Honorary Registrar and Diocesan Treasurer shall be ex-officio members of the Committee.

MEMORIALS, PETITIONS, ETC.

Under the order of memorials, petitions, etc., the Clerical Secretary read the following:

Copies of Resolutions of Committee of General Synod re subdivision and readjustment of the dioceses in the "Province of Canada."

Annual Report of the University of Trinity College.

Letter from Rev. C. L. Ingles in re Moral Reform Committee.

Letter of Greeting from the Diocesan Branch of the Woman's Auxiliary.

Letter from Associate Secretary of the Bi-Centenary of the Church in Canada.

EXECUTIVE COMMITTEE REPORT.

The Clerical Secretary next read the report of the Executive Committee and gave notice that at the proper time he would move its adoption clause by clause.

CANON ON RURAL DEANS.

The next order of business was the consideration of the proposed Canon on Rural Deans. The Canon was read by the Clerical Secretary, Rev. Canon Piercy.

Moved by Rev. Canon Piercy, seconded by Rev. A. W. Hazlehurst,

That the Canon on Rural Deans be considered clause by clause.
—Carried.

First Clause.—Carried.

Second Clause.—Amended by erasing the words "this Ecclesiastical Province" and substituting therefor "the Church of England in the Dominion of Canada."

Amended again by erasing "clerical changes" and substituting therefor the word "circumstances."

Third Clause.—Under consideration when the Synod rose at 5.30 p.m.

SECOND DAY—THURSDAY, JUNE 10th, 1909.

The Bishop took the chair at 10 o'clock a.m. and said prayers.

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

Apologies for non-attendance at Synod were read from Revs. Canon Frost, S. M. Rankin, E. M. Rowland and Mr. C. H. E. Rounthwaite.

Revs. T. E. Chilcott, M.A., and P. W. P. Calhoun, having arrived, took their seats.

REPORTS.

The Ven. the Archdeacon of Algoma read the report of the Committee on the Bishop's Charge and gave notice that in due course he would move its adoption.

The report of the Editor of *The Algoma Missionary News* was read by Rev. Canon Piercy.

The report of the Committee on Beneficiary Funds was read by Rev. C. W. Hedley.

The Committee on Credentials of Lay Delegates reported that the following were present and entitled to seats, viz.: Messrs. A. Wilding, Korah; S. Wahunosa, Garden River, and C. Obottessoway (substitute), Little Current.

INVITATION TO BISHOPHURST.

The Bishop extended to the members of the Synod and their friends an invitation, on behalf of Mrs. Thorneloe and himself, to a reception at Bishophurst at 8 o'clock p.m.

CANON ON RURAL DEANS ADOPTED.

The Synod resumed its discussion of the third clause of the proposed Canon on Rural Deans.

Rev. Canon Piercy, the mover of the clauses, with the consent of Rev. H. Frankland, who seconded, accepted two proposed alterations, (a) To begin the clause with the words "It shall be the duty of" and to erase the word "will" in the first line. (b) To substitute "three years" for "each year" at the end of the first line.

Moved by Rev. E. J. Harper, seconded by Rev. R. A. Cowling,

That in section 3 of the Canon on Rural Deans the words "if possible" be inserted before "at least" and that the original words "once in each year" be retained.—Carried.

The Synod consented to the following changes:

Fourth Clause.—That the words "He will" at the beginning be erased and "It shall be his duty to" substituted therefor.

Fifth Clause.—Erase in first line the words "He will also" and substitute therefor "It shall be the duty of the Rural Dean."

Sixth Clause.—Erase in first line the words "He will receive" and substitute therefor "It shall be the duty of the Rural Dean."

Clauses 7 and 8 were adopted, after which it was

Moved by Rev. Canon Piercy, seconded by Rev. H. Frankland,

That the Canon on Rural Deans, amended by the Synod, be adopted as a whole.—Carried.

CANON ON GRAVEYARDS.

The proposed Canon on Graveyards, which also was on the agenda paper in the name of the Executive Committee, was next taken up. Each clause was moved by Rev. Canon Piercy, seconded by Mr. J. J. Wells.

First Clause.—Moved in amendment by Rev. A. P. Banks, seconded by Rev. C. W. Hedley,

That the words "to officiate at a funeral" be removed to the end of the first clause, being followed by "without the consent of the incumbent."—Carried.

The other clauses were adopted and the amended Canon was adopted as a whole on motion of Rev. Canon Piercy, seconded by Mr. J. J. Wells.

Rev. Canon Piercy obtained the consent of the Synod to a suspension of the regular order of business to permit the immediate consideration of the report of the Executive Committee.

CONSIDERATION OF EXECUTIVE COMMITTEE REPORT.

Moved by Rev. Canon Piercy, seconded by Mr. J. J. Wells,

That the report of the Executive Committee be considered clause by clause.—Carried.

Rev. Canon Piercy, seconded by Mr. J. J. Wells, then moved the adoption of the several clauses of the Executive Committee's report, and they were dealt with as follows:

All the clauses of the report down to that dealing with the Indian Homes were adopted by the Synod. That on the Indian Homes was under discussion when the Synod rose.

ELECTIONS.

When the Synod reassembled at 2.30, it took up the special order of the day, viz., elections.

The Bishop appointed Rev. E. J. Harper and Rev. P. W. P. Calhoun to be scrutineers of the lay votes, and Dr. Arthur and Mr. J. Hutcheson to be scrutineers of the clerical votes.

GENERAL SYNOD.

The delegates elected to the General Synod were:

Clerical—Ven. Archdeacon Gillmor, and Revs. C. W. Hedley, E. J. Harper and H. A. Brooke.

Lay—Dr. Arthur, His Honor Judge Mahaffy, and Messrs. Joseph Edgar and R. J. Hutcheson.

The substitute delegates to the General Synod elected were:

Clerical—Revs. C. W. Balfour, C. E. Bishop, T. E. Chilcott and Canon Piercy.

Lay—Messrs. W. J. Thompson, J. J. Wells, C. V. Plummer and G. L. Spencer.

PROVINCIAL SYNOD.

The delegates elected to the Provincial Synod were:

Clerical—Revs. C. E. Bishop, C. W. Balfour, A. W. Hazlehurst, H. A. Brooke, Canon Young, Canon Piercy, R. A. Cowling, A. P. Banks, E. J. Harper, F. H. Hincks, C. W. Hedley and H. G. King.

Lay—Dr. Arthur, Messrs. J. J. Wells, Joseph Edgar, W. J. Thompson, G. L. Spencer, C. V. Plummer, R. J. Hutchison, Judge Mahaffy, Messrs. C. M. Piercy, H. Plummer, T. J. Foster and F. H. Keefer.

The substitute delegates elected to the Provincial Synod were:

Clerical—Revs. Canon French, H. Frankland, T. E. Chilcott, E. P. S. Spencer, Canon Allman, D. A. Johnston, Ven. Archdeacon Gillmor, Revs. P. W. P. Calhoun, T. N. Munford, A. T. Lowe and W. H. Hunter.

Lay—Judge Hewson, Messrs. E. D. Jessup, R. K. Johns, H. P. Taylor, S. Wahbunosa, Dr. Shaw, Messrs. H. S. Browning, M. D. C. Nicholls, Dr. O'Gorham, Messrs. P. A. Cobbold, A. S. Smith and H. C. Hawkins.

APPOINTMENT OF RURAL DEANS.

The clergy of the several rural deaneries having met and decided upon nominees, presented the following names to the Bishop:

Rural Deanery of Algoma—Rev. F. H. Hincks, M.A.

Rural Deanery of Muskoka—Rev. A. W. Hazlehurst.

Rural Deanery of Nipissing—Rev. C. E. Bishop, M.A.

Rural Deanery of Parry Sound—Rev. Canon Allman.

Rural Deanery of Thunder Bay—Rev. C. W. Hedley, M.A.

The Bishop appointed as rural deans the clergy who had been nominated to him.

THE EXECUTIVE COMMITTEE.

The next business was the election of members of the Executive Committee. In accordance with the Constitution the Bishop first made his appointments, which were: Rev. H. A. Brooke, Rev. C. W. Hedley, Rev. F. H. Hincks, Mr. W. J. Thompson, Dr. Arthur and Mr. T. J. Foster. The Synod by vote elected: Rev. C. W. Balfour, Rev. T. E. Chilcott, Rev. C. E. Bishop, Mr. Joseph Edgar, Judge Mahaffy, Mr. J. J. Wells and Mr. W. F. Langworthy.

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

On motions duly made, seconded and adopted, the representatives of the diocese on the Board of Management of the M.S.C.C. are: Ven. Archdeacon Gillmor, Rev. Canon Boydell, Mr. F. H. Keefer and Mr. A. S. Smith.

CONSIDERATION OF THE EXECUTIVE COMMITTEE'S REPORT.

The Synod resumed its discussion of the report of the Executive Committee, having under its consideration the clause relating to the Indian Homes, which was adopted.

The clauses relating to Examination Fees, the rent of a room for the Diocesan Library, and the resolutions of the Committee of the General Synod in re the sub-division and readjustment of the dioceses in the Province of Canada were adopted.

When the clause which endorsed the "card" which should be attached to church doors on which, among other matters, is enumerated the special offerings to be taken up annually in the diocese, was reached it was

Moved in amendment by Mr. J. J. Wells, seconded by Dr. Arthur,

That a special envelope collection, instead of the proposed house-to-house collection for Diocesan Missions, be taken up on the first Sunday in Lent in envelopes provided by the Diocese.—Carried.

The clause relating to the Diocesan Expense Fund Assessments was withheld in order that it might be considered when a motion printed on the agenda paper and standing in the name of Rev. H. G. King, treating of the subject, should be reached.

The remaining clauses of the report of the Executive Committee's report were severally approved.

PROPOSED AMENDMENT TO CANON 5—LOST.

On motion of Rev. C. W. Hedley, seconded by Rev. W. E. Phillips, the rules of order were suspended to enable the Synod to take up the motion to amend Canon 5, of which notice had been given by Rev. H. G. King.

For Rev. H. G. King, it was moved by Rev. C. W. Hedley, seconded by Mr. J. J. Wells,

That the second clause of Canon 5 (providing that the open offerings of the principal service on the occasion of all annual visitations of the Bishop shall be given towards the Diocesan Expense Fund) be struck out, and that the parochial assessment for the said Fund be proportionately increased to provide the total amount required, less the amount raised by the 5 per cent. tax upon the income of all invested funds except those specially exempted by the Synod.

—Lost.

The Synod adjourned shortly after 6 o'clock p.m.

THIRD DAY—FRIDAY, JUNE 11th, 1909.

The Bishop took the chair at 10 o'clock a.m. and said prayers.

The Clerical Secretary presented the first annual report of the Sunday School Commission.

ELECTION OF THE TREASURER OF SYNOD.

The Clerical Secretary presented a report from the Executive Committee nominating a Treasurer of Synod as required by Canon 4. Its nominee was Mr. H. Plummer, of Sault Ste. Marie.

The rules of order were suspended to permit the report to be considered forthwith.

Moved by Rev. Canon Piercy, seconded by Dr. Arthur,

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

PRESENTATION OF REPORTS.

Rev. E. J. Harper presented the report of the Committee on Temperance and gave notice that in due course he would move its adoption.

Mr. W. J. Thompson presented the report of the special committee appointed to consider the notices of motion to amend Articles 1 and 16 of the Constitution.

Consent of the Synod was given to suspend the rules and to deal with the report at once.

AMENDMENT TO CONSTITUTION.

On motion of Mr. W. J. Thompson, seconded by Rev. C. E. Bishop, the report was adopted. This cancelled the motion to amend Article 1 and carried the motion to amend Article 16 of the Constitution. (See page 24).

REPORT OF THE EXECUTIVE COMMITTEE ADOPTED.

The Clerical Secretary then read for adoption that clause of the report of the Executive Committee which made assessments for the Diocesan Expense Fund upon the several parishes and missions. With minor amendments, accepted by the mover and seconder, the clause was adopted.

Moved by Rev. Canon Piercy, seconded by Rev. J. J. Wells,

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

ELECTION OF HON. REGISTRAR AND INSURANCE OFFICER.

The rules of order were again suspended to permit the introduction of the two motions following:

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

That Andrew Elliot, Esq., be the Hon. Registrar of the Synod.—Carried.

Moved by Mr. J. J. Wells, seconded by Rev. Canon Boydell,

That Mr. C. V. Plummer be appointed Insurance Officer of the Diocese.—Carried.

AMENDMENT OF CANON 11 ADOPTED.

Reverting to the regular order of business, the motion to amend Canon 11, standing in the name of the Executive Committee, was brought before the Synod. It reads as follows:

Alteration of Canon 11 by introducing after "contributions" in the third line of Section 2 the words "such stipend not being less than \$800"—and by adding as a separate clause, to be numbered 3, the following: "No incumbency or mission receiving aid from the Diocese shall be entitled to become self-supporting and assume the title and privileges of a rectory until it possesses a parsonage and until the minimum sum of eight hundred dollars per annum has been

subscribed in the mission or parish and a resolution passed by a legally called vestry and signed by the wardens binding the vestry to pay that amount, has been transmitted to the Bishop or proper authority; and also that the sole patronage shall, for the first year after such a mission declares its ability and willingness to become self-supporting, be vested in the Bishop."

The motion was adopted.

PROPOSED AMENDMENTS TO CANON 13.

The Synod next took up for consideration the motion on the agenda paper, standing in the name of Rev. H. G. King, and reading as follows:

That the second paragraph of Canon 13 (relating to the election of churchwardens) be struck out and that the clauses (a) and (b) of the Diocesan Rules and Regulations relating to the "Election, Qualifications, etc., of Churchwardens," as published in the July number of "The Algoma Missionary News," in 1897, and re-enacted on July 16th, 1902, be substituted therefor. The clauses referred to read as follows:

"(a) At the annual meeting of the vestry, one warden shall be nominated by the clergyman, and one elected by a majority of those present and entitled to vote. Should either the clergyman or vestry decline or neglect to appoint a warden, then the vacancy shall be filled by the other party, *i.e.*, by the vestry or the clergyman as the case may be."

"(b) No person shall be eligible to the office of churchwarden unless he be a member of the vestry of the church he habitually attends, possessing all the five qualifications enumerated in the preceding section."

It was moved by Rev. C. W. Hedley (for Rev. H. G. King), seconded by Mr. J. J. Wells, and on a vote was lost.

The next motion, also standing in Rev. H. G. King's name:

That the following be added to Canon 13:—"No resolution, except one to adjourn, shall be put to vote at any meeting unless there be present at least one-fifth of the qualified members of the vestry" was withdrawn by Rev. C. W. Hedley with the consent of the Synod.

CONSIDERATION OF REPORTS.

Under this order of business the Synod took up the report of the Committee on the Bishop's Charge. On motion of Ven. Archdeacon Gillmor, seconded by Rev. Canon Boydell, it was adopted clause by clause with the exception of that dealing with the "A. M. N." which was deferred to await the consideration of the report of the Editor.

The report of the Editor of the "A. M. News" was next considered clause by clause and approved. It was then

Moved by Rev. Canon Piercy, seconded by Mr. H. Plummer,
That the report of the Editor of the "A. M. N." be adopted as a whole.—Carried.

The clause of the report of the Committee on the Bishop's Charge referring to the "A. M. N." being agreed to, it was

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

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

AUGMENTATION OF THE EPISCOPAL ENDOWMENT FUND.

Moved by Rev. C. W. Balfour, seconded by Ven. Archdeacon Gillmor,

That the Executive Committee take immediate steps to increase the Episcopal Endowment Fund until it yields at least the minimum income of \$3,000 per annum as promised in writing by this Synod at its inauguration to the Metropolitan and House of Bishops.—Carried.

SPECIAL COMMITTEE ON THE "A. M. N."

Moved by Rev. C. W. Hedley, seconded by Rev. C. W. Balfour,
That a special committee to be named by the Bishop, be appointed to deal with the question of the "A. M. N."—Carried.

The Bishop appointed the following: Rev. Canon Piercy, Rev. A. P. Banks, Mr. W. J. Thompson and Mr. T. J. Foster.

INDIAN HOMES.

Moved by Mr. J. J. Wells, seconded by Dr. Arthur,

That the matter of the Shingwauk Home be referred to the Executive Committee with the recommendation that if the said institution cannot be sustained without charge upon the funds of the Synod in the near future that sufficient of the assets be sold to pay all liabilities and the active work of the institution be discontinued.—Carried.

MINUTES CONFIRMED.

When the Synod re-assembled after luncheon, the minutes of yesterday's proceedings were read and confirmed.

REPORT OF COMMITTEE ON BENEFICIARY FUNDS.

The report of the Committee on Reciprocity in Beneficiary Funds was adopted on the motion of Rev. C. W. Hedley, seconded by Ven. Archdeacon Gillmor.

REPORT OF COMMITTEE ON TEMPERANCE.

On motion of Rev. Canon Boydell, seconded by Rev. Canon Young, the report of the Committee on Temperance was considered clause by clause. On reaching clause 3, it was

Moved in amendment by Rev. F. H. Hincks, seconded by Mr. C. V. Plummer,

That the report of the Committee on Temperance and Moral Reform be referred to a small committee, to be appointed by the Bishop, to report to the Synod during its present session.—Carried.

The Bishop appointed Rev. C. W. Hedley, Rev. F. H. Hincks, Rev. C. W. Balfour, Mr. J. J. Wells and Mr. W. J. Thompson.

APPOINTMENT OF AUDITORS.

Moved by Mr. H. Plummer, seconded by Rev. C. Simpson,
That Mr. P. H. B. Dawson and Mr. C. M. Piercy be the official auditors for the Synod of the Diocese of Algoma.—Carried.

THANKS.

Moved by Rev. C. Simpson, seconded by Rev. W. S. Weary,
That the English Societies—the S.P.G., the S.P.C.K., and the C. & C.C.S.—be cordially and gratefully thanked by this Synod for their generous aid as shown by their grants from time to time.—Carried.

Moved by Rev. T. E. Chilcott, seconded by Rev. C. W. Balfour,
That the most hearty thanks of the delegates to this Synod are due and are hereby tendered to their kind hosts and hostesses for the generous hospitality extended to them during the meeting of the Synod. And that we further wish to convey our thanks to the Rev. H. A. Brooke and the Hospitality Committee; also to Mrs. Thorneloe for her kindness in entertaining us at Bishophurst. Our brief stay will remain a bright spot in our memories.—Carried.

CONGRATULATIONS TO THE ARCHBISHOPS.

Moved by Rev. Archdeacon Gillmor, seconded by Rev. Canon Boydell,

That the Synod of the Diocese of Algoma, assembled at Sault Ste. Marie, Ontario, on the 9th of June, 1909, and following days, send their hearty congratulations to the Most Rev. the Primate of all Canada, and desire to express their loyalty to him in his high office and their loving obedience.—Carried.

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

That the Synod of the Diocese of Algoma, assembled at Sault Ste. Marie, Ontario, on the 9th of June, 1909, and following days, send their hearty congratulations to the Most Rev. the Lord Archbishop of the Ecclesiastical Province of Canada, and desire to express their loyalty and loving obedience to him in his high office.—Carried.

LORD'S DAY ALLIANCE, MORAL REFORM, ETC.

Moved by Rev. C. W. Balfour, seconded by Rev. R. A. Cowling,
That this Synod commends the great work of the Lord's Day Alliance and urges co-operation whenever possible. Also that this

Synod cannot but believe that the organization of a Moral and Social Reform Association in Ontario and the forming of a Canadian Branch of the Laymen's Missionary Movement are signs of a public awakening to moral responsibilities which bring gratitude and encouragement.—Carried.

PROCEEDINGS TO BE PRINTED.

Moved by Rev. C. W. Balfour, seconded by Ven. Archdeacon Gillmor,

That the Executive Committee of the Synod be instructed to have the records of this Synod printed and copies of the same distributed to the members of the Synod and to every parish and mission of the Diocese.—Carried.

THANKS.

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

That the very warm and sincere thanks be sent to our valued and devoted auxiliary in England—the Algoma Association—and that the members be assured of our deep appreciation of their labors and successes on behalf of our diocese.—Carried.

Moved by Rev. A. W. Hazlehurst, seconded by Rev. F. H. Hincks,

That a hearty vote of thanks be tendered the Rev. Canon Piercy for his faithful services in the management and editorship of the "A. M. N.," and also that the sum of \$50 be given him as a slight recognition of the Synod's appreciation of those services.—Carried.

Moved by Rev. F. H. Hincks, seconded by Rev. A. W. Hazlehurst,

That the hearty thanks of this Synod be tendered to the Clerical and Lay Secretaries for their arduous and unremitting labors since their election to office.—Carried.

SUNDAY SCHOOL COMMISSION.

Moved by Ven. Archdeacon Gillmor, seconded by Rev. C. W. Hedley,

1. That this Synod rejoices in the formation of a Sunday School Commission under a Canon of the General Synod of the Church in Canada and declares its readiness to co-operate with the Commission in the interests of the Sunday School work of the Church.

2. That this Synod notes with satisfaction that the General Synod has appointed the third Sunday in October as a day of intercession for Sunday Schools, when special services are to be held and an offertory made in aid of the work of the Sunday School Commission of the Church in Canada.

3. That the Synod would urge upon the clergy, Sunday school teachers and officers and the parents of the Church in the diocese the great importance of co-operation in this movement by making

special and early preparation to render the observance of this day of intercession for Sunday Schools in every parish and mission of the diocese both effective and inspiring.—Carried.

ALGOMA'S REPRESENTATIVES ON THE S. S. COMMISSION.

The delegates elected on the Sunday School Commission as representatives from this diocese are Rev. H. A. Brooke, Rev. C. W. Balfour, and Messrs. W. J. Thompson and J. B. Way.

THE DIOCESAN W. A.

Moved by Mr. C. V. Plummer, seconded by Rev. C. W. Balfour,

That this Synod desires to acknowledge the cordial greeting of the Algoma Branch of the W.A. and to place on record its sincere appreciation of the devoted and self-sacrificing work of this, the most valuable auxiliary of the Church in this diocese, and that a copy of this resolution be sent to the Diocesan W.A.—Carried.

BI-CENTENARY OF THE CHURCH IN CANADA.

Rev. C. W. Hedley and Mr. J. J. Wells were elected delegates from this Synod to the Bi-Centenary celebration of the Church of England in Canada to be held at Halifax, N.S., in the fall of 1910.

REPORT OF THE SPECIAL COMMITTEE ON TEMPERANCE.

The special committee to which was referred the report of the Committee on Temperance, presented the following report:

We, your Committee appointed to consider the report of your Committee on Temperance, beg to report as follows:

That the Committee's report be not accepted, and that the following be substituted therefor:

That having in view the great evil of intemperance this Synod places itself on record as pledged to take all proper and legitimate means to educate our people to do all in their power to lessen such evil, so as to build up in Canada and elsewhere a nation of better men and women who will be noted for their temperance and sobriety the world over, and that we recommend for the study of clergy and congregations the report of the General Synod on this subject.

This report was adopted on the motion of Rev. C. W. Hedley, seconded by Mr. J. J. Wells.

SUB-DIVISION OR RE-ADJUSTMENT OF DIOCESES.

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

That in any action taken with regard to the sub-division or re-adjustment of dioceses in the Province of Canada, this Synod would (1) in a large measure depend upon the action taken by the Synod of the Province of Canada, and (2) whether the General Synod will favorably receive the suggestion that in any Ecclesiastical Province of Ontario to be established all the territory within the civil province be included.—Carried.

TRINITY COLLEGE, TORONTO.

Moved by Rev. F. H. Hincks, seconded by Rev. C. W. Hedley,
That this Synod receives with gratification the encouraging report of Trinity College, Toronto, and desires to express its keen appreciation of the fact that the Church is to retain the splendid services of the Rev. Dr. Macklem in the office of Provost and Vice-Chancellor, and welcomes the addition to the staff of the Rev. J. P. D. Lloyd, the son of the late revered Archdeacon of Algoma, as Assistant-Provost.—Carried.

THANKS TO THE PREACHER AND THE LIBRARY BOARD.

Moved by Rev. John Leigh, seconded by Rev. Canon Young,
That the Synod desires to place on record its appreciation of the able and well-thought-out sermon preached by the Rev. C. W. Hedley on the opening day, June 9th, 1909, in St. Luke's pro-Cathedral, Sault Ste. Marie, Ontario.—Carried.

Moved by Rev. Canon Piercy, seconded by Rev. F. H. Hincks,
That the Synod tenders its thanks to the Library Board of the town of Sault Ste. Marie, Ontario, for its kind offer of the use of its hall for Synod purposes.—Carried.

APPOINTMENT OF EDITOR OF "A. M. N."

Moved by Dr. Arthur, seconded by Rev. Canon Boydell,
That Rev. Canon Piercy be appointed Editor of the "Algoma Missionary News."—Carried.

DEPRECATES "CHILDREN'S SUNDAY."

Moved by Rev. C. W. Hedley, seconded by Rev. John Leigh,
That while agreeing heartily in the proposal that a Sunday be set apart for consideration and intercession in regard to Sunday School work, this Synod deprecates the growing custom of substituting for the names in the calendar of the Church such terms as "Children's Sunday."—Carried.

MINUTES CONFIRMED.

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

SCHEDULE OF ENACTMENTS.

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

1. The election of Clerical and Lay Secretaries.
2. A Canon on Rural Deans.
3. A Canon on Graveyards.
4. Executive Committee Rules.
5. Election of Delegates to the General Synod.
6. Election of Delegates to the Provincial Synod.
7. Election of the Executive Committee.

8. Election of members of the B. of M. of the M.S.C.C.
9. Rule governing Examination Fees.
10. Appointment of a Registrar.
11. Appointment of an Insurance Officer.
12. Election of a Treasurer of Synod.
13. An amendment to Article 16 of the Constitution.
14. An addition to Canon 11.
15. Reference to the Executive Committee of the matter of the Augmentation of the Episcopal Endowment Fund.
16. Reference of the "A. M. N." to a special committee.
17. Reference to the Executive Committee of the Shingwauk Home.
18. Appointment of Auditors.
19. Resolutions of congratulation to the Most Rev. the Primate of all Canada and the Most Rev. the Archbishop of the Ecclesiastical Province of Canada.
20. The adoption of the Report of the Executive Committee.
21. The adoption of the Report of the Committee on the Bishop's Charge.
22. General Approval of the Sunday School Commission and the Election of Diocesan Representatives.
23. Election of Delegates to the Bi-Centenary Celebration of the Church in Canada—Halifax, 1910.
24. Adoption of a Report on Temperance.
25. A resolution in re the sub-division and re-adjustment of Dioceses in the Province of Canada.
26. Votes of thanks to various bodies and individuals.
27. Appointment of the Editor of the "A. M. N."

ADJOURNMENT.

The Bishop pronounced the Benediction and the Synod adjourned at 10 o'clock p.m.

(Signed) GEORGE ALGOMA,

Sault Ste. Marie, Ontario.
June 11th, 1909.

Chairman.

APPENDIX.

REPORT OF THE EXECUTIVE COMMITTEE.

ADJOURNMENT OF SYNOD.

In the forefront of our report we record the action of your Committee in taking steps in December, 1907, for the adjournment of the Synod meeting to be held in June, 1908, until June 9th, 1909. As you are aware a circular was issued setting forth sufficient reason for said action, viz.: (1) The absence of the Bishop in England in attendance at the Pan-Anglican Congress and at the Lambeth Conference; (2) the omission in the last proceedings of Synod of provision for the due election of delegates in 1908. The Synod met *pro forma* in Sault Ste. Marie, Ontario, on June 2nd, 1908, and adjourned until the date above-mentioned. In this way the requirements of the Constitution were satisfied. To get into perfect order, the circular issued on the 13th of March, last, for the information of all concerned anent the due election of lay delegates to this meeting, set forth that said delegates should be elected definitely for two years only. We are confident that the action of the Executive Committee in this matter will meet with your full approval.

MEETINGS.

Since the adjournment in 1906 of the First Synod of the Diocese of Algoma your Executive Committee has held thirty regular and three special meetings.

RULES AND REGULATIONS ADOPTED BY THE EXECUTIVE COMMITTEE.

Your Committee has made the following rules and regulations for its guidance in the transaction of the business of the Synod brought before it:

1. In addition to the annual and quarterly meetings provided for by Canon there shall be monthly meetings of the Executive Committee for dealing with the affairs of the Mission Fund and any other matter dealing with property or finance, and of such a character that it cannot safely be left over for the next quarterly meeting.
2. Monthly meetings of the Committee shall be held on the first Thursday of the month.
3. Rules of procedure at all meetings of the Executive Committee shall be,—

Prayer.

Reading and confirmation of minutes.

Business arising out of the minutes.

Reports of sub-committees.

Correspondence.

General Business.

Among the preliminary steps taken by your Committee for the better transaction of the Synod's business it was decided that on principle, as well as in consequence of inability, consent could never be given to use the Trust Funds of the Synod for loans in aid of diocesan or parochial objects.

Also on the advice of the Honorary Registrar and in accordance with the practices of other dioceses it was decided not to execute or consent to any mortgage unless the covenants clauses were struck out.

Your Committee adopted the rule in force in the Diocese before the Synod was created requiring annually a memorandum of agreement covering one year for the quota of the missionary's stipend to be entered into by the Executive Committee and each organized mission station.

Another rule laid down by the Committee requires that before a mortgage can be consented to or executed it must be supplied with a duly certified copy of a resolution, asking for a mortgage, adopted at a legally called vestry meeting of the parish or mission concerned.

MISSION FUND GRANTS.

Your Committee, acting as a Mission Board, has, with the Bishop, annually revised the grants from the Mission Fund. Guided by the Constitution it has brought pressure to bear on missions which were not living up to the mark, but for causes pleaded by Burk's Falls and Manitowaning your Committee has not yet seen its way rigidly to enforce the regulations.

In conjunction with the Bishop your Committee has distributed the apportionment asked for by the M.S.C.C. from this Diocese among the several parishes and missions.

CHURCH AND PARSONAGE FUND GRANTS.

The following are grants made from the Church and Parsonage Fund:

Burk's Falls, furnace for church	\$ 25 00
Englehart, new church	150 00
New Liskeard, parsonage	50 00
Port Arthur, St. Michael's, new church	150 00
Biscotasing, new church	150 00
Cutler, cost of survey of church site	
Dorset, new church	50 00
Garden River, parsonage repairs	25 00
Webbwood, parsonage	25 00
Massey, new church	70 00
Torrance, cost of survey of church site	
Walford, new church	70 00
Sheguindah, parsonage	300 00
Burk's Falls, parsonage	30 00
Bying Inlet, new church	350 00
West Fort William, rebuilding church after fire and extension	100 00
Victoria Mines, new church	50 00
Nipigon, parsonage	400 00
Garden River, parsonage extension	50 00
Sault Ste. Marie, St. John's parsonage	50 00
Garden River, parsonage extension .. .	100 00
Green Bush, purchase of building for a church	80 00
Silverwater, parsonage	150 00
Thessalon, new church site	100 00
North Cobalt, new church	75 00

REQUESTS FOR MORTGAGES.

In the matter of mortgages on church property the report of the Committee on the Bishop's Charge, adopted at the last Synod has been the guide of your Committee. Requests for mortgages have been consented to as under:

CONSENTS.

Port Arthur—Consent was given to a mortgage for \$4,000, asked for by the vestry of St. John's Church to help cover cost of an extension to the church foundation and the erection of a substantial addition to the parsonage. Enquiry discovered that the title of a portion of the site was vested in the Synod of Toronto. Said title having been conveyed by the Synod of Tor-

onto to the Synod of Algoma, the title to the whole site was, at the request of the vestry, transferred to trustees duly appointed, in order that they might execute the mortgage. The trustees were required to sign an agreement to convey the property back to the Synod when the mortgage was executed. This they have not yet done.

Fort William—After the erection of the new parish in Fort William application was made by its vestry in due form for consent to a mortgage for \$15,000 in order that a fine church might be built. The congregation was asked to contribute \$15,000 as a condition of consent to the mortgage. This was done. Another application was made by the vestry asking that the mortgage should be increased from \$15,000 to \$30,000. To this consent was given and a mortgage executed. Subsequently the vestry made a further request, viz.: that the Committee consent to and execute a mortgage for \$45,000 to enable St. Paul's vestry to redeem the \$30,000 mortgage and to pay outstanding accounts. Your Committee after long consideration reluctantly consented to the application and executed the mortgage.

Powassan—Having been applied to in the regular manner by the vestry of St. Mary's church, Powassan, your Committee consented to a mortgage for \$250 on the parsonage to enable the vestry to pay up all debt thereon—a sum of \$403. This mortgage is not yet executed.

NON-CONSENTS.

Your Committee has decided to consent to some applications for mortgage, viz.:

Bracebridge—For a ten-year mortgage on the parsonage property to raise money to pay debt on the church tower and to purchase a pipe organ.—Refused.

Sheguindah—For a mortgage to cover debt remaining on the new parsonage which was built at a cost of 50 per cent. in excess of the estimate agreed upon when the Committee made a grant of \$300 towards it. Though your Committee refused to mortgage, when it was informed that of the \$864.75 of debt \$800 could be covered by personal notes, willingness was expressed to pay the balance of \$64.85 as an extra grant.

LANDS AND TIMBER.

At the request of the vestry of the church at Goulais Bay, your Committee transferred certain lands to Mr. B. W. James, reserving $1\frac{1}{2}$ acres on the east side of the road for church purposes. Mr. James had cleared some land in payment for the transfer. Consent was at the same time given to sell pulpwood and cedar standing in church lands at Goulais Bay, the money accruing therefrom to be used for the improvement of the church building or the land upon which the church is situated.

An extension of time not exceeding three years in which to cut timber off church lands at North Seguin was granted on the payment to the Treasurer of the Synod of the sum of \$37.

OTHER REQUESTS ANENT PROPERTY.

Applications to sell certain properties were dealt with in the manner following:

At Seguin Falls—A lot of 80 acres.—Refused.

At Uffington—Several acres of church lands.—Refused.

At Cobalt—The mining rights under the church lot.—Granted. For these the Committee secured the sum of \$1,800, which sum was applied to Church purposes at Cobalt.

At Sprucedale—For the sale of an old church.—Granted, on condition that the money received be applied to capital account, not to current expenses.

In Thunder Bay District—For the sale of standing timber on mining locations in the Township of Ledger.—Granted. The application was made by Mr. Whalen, through the Rural Dean of Thunder Bay. It was granted on conditions of time and immediate payment. An agreement of sale was executed last December, but it has not been signed nor the money paid to the Treasurer of the Synod by Mr. Whalen. The proceeds of the lands in question are to be held in trust for educational purposes.

At Huntsville—For the sale of nine-tenths of an acre in the Township of Chaffey for the sum of \$75.—Consent given, the proceeds to be applied on the debt of the parish hall at Huntsville.

At Emsdale—By the vestry of St. Mark's Church for the sale of a house and lot for \$175, the money to be applied to church improvements.—Granted, on condition that any and all sums given to the property by the diocese be refunded.

SWEDISH MISSION AT PORT ARTHUR.

Your Committee approved of a work among the Swedes at Port Arthur and granted \$700 per annum as the stipend for Rev. K. N. Totterman. Towards this sum the M.S.C.C. promised \$500.

An application was made for aid towards the erection of St. Ansgarius Church for the use of the Swedish people at Port Arthur. This was refused on the following grounds: (a) The Bishop had not approved of the erection of said church. (b) The site was not deeded to the Synod. (c) The Committee was not convinced of the wisdom of building so expensive a structure. (d) The Swedes themselves were doing little or nothing in aid of the work.

Subsequently the construction of the church being well advanced and the credit of our cause in Port Arthur at stake, the Committee agreed to the expenditure by the mission of \$2,000 to put the basement in condition for occupation, undertaking to stand behind the work provided the property was deeded to the Synod and no further indebtedness incurred without due authority. Rev. K. N. Totterman, acting for the mission, exceeded the limit of expenditure above referred to and appealed for further concessions which were not granted.

After long negotiations, during which it was difficult to arrive at the true state of affairs, a request that the Synod should accept the property and mortgage it for \$3,000 was refused, but the Committee agreed to the congregation mortgaging for that sum.

Later the Rev. K. N. Totterman resigned and the Rev. W. Bloomquist was appointed to succeed him at the same stipend.

MAGANATAWAN PARSONAGE.

Permission was given the churchwardens at Maganatawan to rent the parsonage pending the appointment of a clergyman.

GASOLINE LAUNCH FOR MISSION WORK.

Your Committee is able to announce that it has been able to procure a seaworthy gasoline launch for missionary work on the North Shore and round Manitoulin Island. The boat is in commission. Your Committee decided that the said launch is the property of the Diocese, held in trust for the mission of Sheguindah and for any needs, diocesan or otherwise, which the Bishop in his discretion may approve. The missionary at Sheguindah has been charged to have and keep the boat properly housed. The diocese pays the marine insurance.

MISSANABIE AND BISCOTASING.

The Mission of Missanabie was thought by the Bishop of Moosonee to be in his diocese. When he learned that it was in Algoma he made a claim for \$300 for the church property there. This was resisted by your Committee and the Bishop of Moosonee gave up the claim. No title has been acquired.

The Mission of Biscotasing had also, in error, been thought by the Bishop of Moosonee to be in his diocese. It is in Algoma and your Committee acquired the title for the land upon which the church is built before it made a grant thereto.

CHURCH SITES ACQUIRED.

In each instance two lots of land have been acquired for church purposes at Latchford, Englehart, Nipigon and Desbarats. Sites have been acquired also at Elk Lake and Gow Ganda. At Victoria Mines the church site is held on a 999 years' lease. At Sudbury conditions in the deed of the land have been cancelled by the C.P.R.

"BISHOPHURST" REPAIRS.

A resolution was adopted at the Synod of 1906, "That the Synod provide for the complete repair and renovation of Bishophurst." Another resolution was carried instructing the Executive Committee "to take steps forthwith to provide the funds necessary to carry out the repairs to Bishophurst by an apportionment from the several parishes and missions." Your Committee took the work in hand at once and the necessary repairs were completed within that year. An assessment was made on the parishes and missions throughout the diocese for the total sum of \$1,185. As the pro-cathedral had given a considerable sum of money to pay for urgent repairs to the See House it was agreed by this Synod that said congregation should not be assessed. The sum contributed by the parishes and missions was only \$964.64. The seventeen defaulting ones owe \$238.40. Notwithstanding the undertaking referred to, St. Luke's, Sault Ste. Marie, contributed \$275. The cost of the undertaking was \$2,246.04. A balance of some \$500 had at last to be paid from moneys that might have benefitted some of our missions. But this deficit, as to one-half of it, is almost accounted for by cures in default. A statement of receipts of expenditures, assessments and payments was published to the diocese in "The Algoma Missionary News" of November, 1907.

TRAVELLING MISSIONARY.

In accordance with the recommendation of the Synod of 1906, your Committee have secured a travelling missionary. Our friends of the English Association having promised the funds, £200 per annum for stipend and £50 per annum for expenses for three years, terminating 31st December, 1909. The Venerable the Archdeacon of Algoma was asked to undertake the duties and accepted. The Archdeacon was requested to report to the Executive Committee if his expenses exceeded £50 per annum. The appointment was duly made by the Bishop.

DIOCESAN LEGISLATION.

The Synod laid upon your Committee the matter of considering the appointment of a Diocesan Registrar. In August, 1907, on the recommendation of the Committee the post was offered to Mr. Andrew Elliott, barrister, of Sault Ste. Marie. He was duly appointed by the Bishop and accepted on the condition that the office was to be an honorary one. In this connection it is only just to say that Mr. Elliot has frequently and cheerfully given of his advice and services to the Bishop and the Committee. Your Committee recommends that the Diocesan Registrar be an appointee of the Synod.

PROPOSED JOINT MISSION.

For some months your Committee have been engaged in the consideration of a scheme whereby certain missions in the Rural Deaneries of Muskoka and Parry Sound which are without promise of growth, if not decaying, may be made into a joint mission under the charge of a priest with lay assistants. The missions included in the proposed scheme are: Aspdin, Maganatawan, Novar, Seguin Falls and Sprucedale. The plans were submitted to the Rural Deans of Parry Sound and Muskoka and to the resident

incumbents of the missions affected. It met the approval of all. There are three parsonage houses in the district embraced by the proposed joint mission. The scheme under consideration has caused the Committee to decline to entertain proposals for new parsonages at Sprucedale and Orrville. The details of a plan whereby such a joint mission would be established have not been sufficiently perfected to justify action.

THANK-OFFERING COLLECTOR.

The Bishop was asked to appoint the Ven. the Archdeacon of Algoma as collector of the Pan-Anglican Thank-offering. Later the Committee approved of the sum of \$1,000 being given as undesignated, the remainder to be "ear-marked" for the Bishop Sullivan Sustentation Fund. The Committee is sure the Synod will appreciate the Archdeacon's successful canvass.

W. AND O. FUND.

The canonical requirements being fulfilled the Rev. S. H. Ferris and the Rev. C. W. Balfour have been placed on the W. & O. Fund.

DIVINITY STUDENTS' FUND.

The Divinity Students' Fund, established by the Bishop, has been used to aid students. The following loans have been made:

Mr. R. Haines	\$150 per annum for 3 years.
Mr. E. F. Pinnington	\$150 per annum for 3 years.
Mr. H. Bruce	\$150 per annum for 3 years.
Mr. F. G. Sherring	\$150 per annum for 3 years.

TRUST DEEDS FOR NEW FUNDS.

The Church and Parsonage Loan Fund, also established by the Bishop, and the Algoma Divinity Students' Fund, are to be handed over to the Synod for management in accordance with and subject to the Trust Deeds, which have been accepted by your Committee.

REV. L. D. GRIFFITH'S ILLNESS.

With reference to the serious mental derangement of Rev. L. D. Griffith, a missionary in Deacon's Orders, resident at Thessalon, your Committee paid all necessary expenses for treatment from October, 1907, to June, 1908, and his ultimate transportation to England.

FORMS.

In order to procure the information necessary for the intelligent and judicious distribution of the Divinity Students' Fund and the Church and Parsonage Fund, blank forms have been prepared for the use of all who seek aid from these funds.

INSURANCE.

Your Committee brings before the Synod the importance of the adequate insurance of all church buildings with their furnishings and recommends:

(a) That there shall be an officer of the Synod known as the Insurance Officer, who shall be appointed at each regular meeting of the Synod.

(b) That the duties of the Insurance Officer shall include the keeping of records of all insurance policies on church properties within the diocese and endeavoring to see that the premium payments are promptly made. He shall also be the custodian of such policies and renewal receipts as shall be sent to him and shall hand them over with his books of record to his successor.

(c) That it shall be the duty of every clergyman or missionary and the churchwardens of every parish or mission station to see that all church property is adequately insured.

(d) That all insurance policies should be taken out in the name of, and all losses be made payable to, "The Incorporated Synod of the Diocese of Algoma," by which the property is, as a rule, held in trust for the various parishes or missions.

(e) That should any mission be unable to find the necessary premium the clergyman or missionary shall at once inform the Rural Dean of the fact, who shall take such steps as he may consider advisable.

INDIAN HOMES.

The Synod of 1906 referred to the Executive Committee the whole matter of the Indian Homes. Your Committee has given a large amount of careful thought to the matter thus committed to it, but in view of the great uncertainty which at the present time overshadows the future of these Homes it is not prepared to recommend any very detailed scheme of action. Should the schools become established upon a permanent and satisfactory basis your Committee recommends that it be empowered to continue its consideration of the subject and, after seeking the best legal advice, to formulate a scheme for presentation to the next regular Synod. Your Committee further recommends that should the schools be discontinued it be granted special authority to act in conjunction with the Bishop and the Committee of the Homes in taking whatever steps may be deemed necessary and wise with a view to securing the diocese from loss. Subsequently a resolution from the Indian Homes Committee was presented to this Committee and by it referred to the Synod to be dealt with when this clause was before the Synod.

ASSESSMENT FOR DIOCESAN EXPENSE FUND.

Your Committee begs to submit the following plan of annual assessment of parishes and missions to the Diocesan Expense Fund:

Rural Deanery of Algoma.

Blind River	\$ 4 00	Manitowaning	\$ 3 50
Spragge	1 50	The Slash	1 50
Cutler	1 50	Hilly Gore	1 00
	<u>7 00</u>		<u>6 00</u>
Bruce Mines	\$ 3 00	Sault Ste. Marie—	
Rydal Bank	50	St. Luke's	\$30 00
	<u>3 50</u>	St. John's	7 00
Copper Cliff	5 00	Sheguindah—	
Echo Bay	\$ 50	St. Andrew's	\$ 1 50
Sylvan Valley	1 50	St. Peter's	1 50
Desbarats	50	Bidwell and Birch Is.	1 00
	<u>2 50</u>		<u>4 00</u>
Garden River	3 00	Silverwater	\$ 1 50
Gore Bay	\$ 5 00	Meldrum Bay	1 50
Kagawong	2 00		<u>3 00</u>
Mills	1 00	St. Joseph's Island—	
	<u>8 00</u>	Marksville	\$ 2 00
Korah	\$ 3 50	Richard's Landing	3 50
Goulais Bay	1 50	Jocelyn	3 50
	<u>5 00</u>		<u>9 00</u>
Little Current	\$ 3 50	Thessalon	7 00
Sucker Creek	1 50	Webbwood	\$ 2 00
Green Bush	50	Nairn Centre	1 50
	<u>5 50</u>	Espanola	1 00
Massey	\$ 2 00		<u>4 50</u>
Walford	2 00	White River	\$ 1 50
	<u>4 00</u>	Missanabia	1 50
			<u>\$ 3 00</u>

Rural Deanery of Muskoka.

Aspdin	\$ 1 25	Gravenhurst	\$15 00
Lancelot	50	Huntsville	15 00
Stanleydale	1 00	Novar	\$ 2 00
Allensville	1 25	Ravenscliffe	1 50
	<u>4 00</u>	Ilfracombe	1 00
Baysville	\$ 3 00		<u>4 50</u>
Dorset	2 00	Port Carling	\$ 3 00
	<u>5 00</u>	Gregory	2 00
Beaumaris	5 00	Port Sandfield	2 00
Bracebridge	18 00		<u>7 00</u>
Fox Point	\$ 1 50	Port Sydney	\$ 3 00
Quinn's	75	Newholme	\$ 1 00
Grassmere	75		<u>4 00</u>
	<u>3 00</u>	Uffington	\$ 1 50
Falkenberg	\$ 2 00	Purbrook	1 00
Beatrice	1 00	Vankoughnet	1 00
Ufford	1 00		<u>3 50</u>
	<u>4 00</u>	Torrance	2 00

Rural Deanery of Parry Sound.

Burk's Falls	\$ 5 00	Powassan	\$ 5 00
Byng Inlet	10 00	Trout Creek	1 00
Callander	2 00	Chisholm	1 00
Depot Harbour	4 00		<u>7 00</u>
Emsdale	\$ 5 00	Rosseau	\$ 6 00
Kearney	2 00	Ullswater	2 50
Sand Lake	50	Cardwell	1 50
	<u>7 50</u>		<u>10 00</u>
Maganatawan	\$ 1 50	Sprucedale	\$ 2 00
Dunchurch	1 00	Midlothian	2 00
	<u>2 50</u>		<u>4 00</u>
Nipissing	\$ 1 50	Sundridge	4 00
Restoule	1 00	South River	4 00
	<u>2 50</u>	Eagle Lake	2 00
Parry Sound	\$15 00		<u>10 00</u>
Christie	1 00	Seguin Falls	\$ 1 00
	<u>16 00</u>	Dufferin Bridge	
		Broadbent	\$ 1 50
		Orrville	1 50
			<u>4 00</u>

Rural Deanery of Nipissing.

Cobalt	\$15 00	North Bay	\$20 00
Englehart	2 00	Sturgeon Falls	\$ 8 00
Haileybury	15 00	Cache Bay	4 00
Latchford	1 50		<u>12 00</u>
New Liskeard	\$ 5 00	Sudbury	20 00
Hudson	1 00		
Harley	1 00		
	<u>7 00</u>		

Rural Deanery of Thunder Bay.

Fort William—		St. Michael's	\$ 1 00
St. Luke's	\$12 50	Schreiber	\$ 4 00
St. Paul's	15 00	Nepigon Station	1 00
Oliver	2 00	Rossport	1 00
Port Arthur—			<u>6 00</u>
St. John's	25 00	West Fort William	4 00

EXAMINATION FEES.

Your Committee recommends that the Synod adopts as its own the rule with reference to Examination Fees which was in force in the diocese previous to the establishment of the Synod, viz.:

The following fees are to be paid to the Examining Chaplain:—Examination for a Catechist, \$2; examination for Deacon's Orders, \$5; examination for Priest's Orders, \$5.

DIOCESAN LIBRARY.

The Committee has rented a room at \$5 per month in which to place the Diocesan Library.

GENERAL SYNOD COMMITTEE RESOLUTIONS REFERRED.

Your Committee has received copies of the three resolutions passed at the last meeting of the Committee of the General Synod on the sub-division and re-adjustment of Dioceses in the Provinces of Canada and refers the same to the Synod.

SPECIAL OFFERINGS—CHANGES ON CARD.

Your Committee has suggested changes in the special offertory plan, printed on the cards to be affixed to church doors, which with the card, as a whole, it recommends for adoption.

The "card," as amended, would read as follows:

—
"Freely ye have received: freely give."
 —

DIOCESE OF ALGOMA.

The following Special Offertories and Collections are appointed to be taken up, annually, in each of the Congregations of the Diocese:

1. Circumcision *S. P. C. K.
2. Sunday after Epiphany Foreign Missions.
3. First Sunday in Lent—(special envelope collection)
 Algoma Mission Fund.
4. Good Friday The Jews.
5. Sunday after Ascension Day Domestic Missions.
6. 4th Sunday after Trinity, (or St. Peter's Day) Bishop Sullivan
 Sustentation Fund, (for supplying clergy to poorer Missions).
7. Week following Twelfth Sunday after Trinity, (a house-to-house collection)
 Apportionment for †M. S. C. C. and Algoma Mission Fund
8. Thanksgiving Service Superannuation Fund.
9. St. Andrew's Day ‡S. P. G. and §C. & C. C. S.
10. Christmas Day The Clergyman.

All these Offerings, except the last (for the Clergyman), are to be forwarded without delay to the Treasurer of the Synod, H. PLUMMER, Esq., Sault Ste. Marie, Ont.

REMEMBER.

1. The rule of the Church is—That Baptisms, Marriages, and Funerals be solemnized in the Church. The Clergy and Laity are requested to obey this rule whenever possible.

2. The Clergy are not at liberty to officiate at Funerals on Sundays, if their attendance interferes with any of the Public Services of the Church.

3. Strangers are welcome, and are cordially invited to send their names and addresses to the Incumbent that he may visit them.

ALL SEATS IN THIS CHURCH ARE FREE .

THE CHURCH IS LARGELY SUPPORTED BY VOLUNTARY CONTRIBUTIONS.
 GEORGE ALGOMA.

*The Society for Promoting Christian Knowledge.

†The Missionary Society of the Church in Canada.

‡The Society for the Propagation of the Gospel.

§The Colonial and Continental Church Society.

“A. M. N.”

The Synod of 1906 handed over to your Committee the matter of “The Algoma Missionary News,” with power to act. Serious consideration has not proved it possible to produce a good article at cheaper cost. The need of such a magazine is, by our English friends of the Algoma Association, said to be “practically the only means they have of keeping in touch” with the Church’s work in the diocese. Moreover, the Executive Committee of that Association respectfully submits to the Bishop “their feeling that they would strongly deprecate any proposal for the discontinuance of the “A.M.N.”

AUGMENTATION OF THE EPISCOPAL ENDOWMENT FUND.

In order that the Diocesan contributions to the Pan-Anglican Thank-offering might be unopposed by any appeal of a Diocesan character and in consequence of an appeal for delay from the Joint Deaneries of Muskoka and Parry Sound, supplemented by a request by the Bishop, the Executive Committee has not taken any steps to augment the Episcopal Endowment Fund. Now, however, the Committee believes action should be taken and sustained until the end aimed at is achieved. It will look to every part of the diocese for assistance—active assistance from the clergy and people—to raise within the diocese a large sum within five years. At the same time aid will be sought outside diocesan boundaries. Full details of a proposed scheme are not yet prepared, but it may be said that it includes small committees in each rural deanery, subsidiary to the Executive Committee, and the solicitation of annual subscriptions as well as annual appeals for immediate response.

All of which is respectfully submitted,

(Signed) CHARLES PIERCY,

Secretary of the Executive Committee.

June 8th, 1909.

REPORT OF THE COMMITTEE ON THE BISHOP’S CHARGE.

My Lord,—Your Committee having studied your Lordship’s charge feel that by reason of its comprehensive and lucid presentation of the affairs of our Diocese since last Synod there is little need for comment or suggestion. Most heartily do we desire to congratulate your Lordship upon the encouraging and most successful working of our Diocese, and we feel it a cause for gratitude that such manifest evidences are before us of the adequacy and satisfactoriness of the Constitutions and Canons adopted at the institution of our Synod in 1906.

Your Committee notes with satisfaction that two new Canons—one on the duties of Rural Deans and the other on Graveyards—are to be presented to this Synod.

The view of your Lordship concerning the enlargement of the Executive Committee so that an available quorum may always be forthcoming must commend itself to all. We trust that this Synod will enact such legislation as may be necessary to bring this enlargement about.

Your Committee expresses great pleasure indeed that the work decided upon for the repair of our See House, "Bishophurst," has been carried to a successful issue. We feel that the neglect of the past must not be repeated in the present or future and therefore suggest that until your Lordship's proposed endowment of \$2,000 be forthcoming "Bishophurst" repairs be annually met by assessments on our parishes and missions.

Now that "Bishophurst" has been greatly improved, we strongly urge the claims of the Episcopal Endowment Fund which have been long neglected, and we request that this Synod by no means adjourn until necessary steps have been taken to enlarge this Fund till it furnishes the required and pledged income of \$3,000.

With reference to your Lordship's allusion to the matter of Reciprocity in Beneficiary Funds we leave all practical suggestions to the Committee appointed at our last Synod upon that subject.

Your Committee feel with your Lordship about the "Algoma Missionary News." While we entirely concur in its continuance, believing that it should be edited at the See city—we think that perhaps a complete change in its management would be beneficial. We would also suggest that the Rural Deans become more interested and gather from their respective deaneries at frequent intervals items of news for publication in the magazine.

If it is at all possible we feel that the Indian Homes of this Diocese should be kept on and advise even to this end a curtailment of present scope to save running expenses.

As for the Sunday School Commission we expect that the two clergy and two lay delegates will be elected at this Synod and we hope that one of the first works of that Commission will be the establishing of a weekly Sunday School paper to interest and instruct our young in the knowledge of the Faith.

Lastly we welcome your Lordship's endorsement of our new Canadian Hymnal and trust that gradually as economy permits each parish and mission in the Diocese will adopt the use of this already famed book.

All of which is respectfully submitted:

(Signed) GOWAN GILLMOR, *Chairman.*

June 9th, 1909.

REPORT OF THE COMMITTEE ON RECIPROCITY IN BENEFICIARY FUNDS.

Owing to the expectations that the General Synod would take up the question of Beneficiary Funds, and bring it to the issue of General Reciprocity, no action was taken by this Committee; but understanding that the plan proposed in the memorandum by Prof. Mackenzie is for the formation of a central bureau or association, which may or may not soon become operative, and which does not propose to cover the same ground as that proposed by the Canon on Reciprocity, we recommend that the necessary steps be taken to make the Canon operative and to establish reciprocity relations as far as possible with such dioceses as are willing to enter into such relations.

NEW CANONS ADOPTED JUNE, 1909.

Canon 19—On Rural Deans.

1. The Clergy of each Rural Deanery shall meet together at some time during each regular session of Synod, but at an hour other than the Synod's business hours, to agree upon one of their number as their nominee for the office of Rural Dean. And the Clergyman agreed upon shall be nominated to the Bishop for appointment at the afternoon session of the second day of Synod.

2. No Clergyman shall be eligible for the office of Rural Dean unless he shall have served as Priest in this Diocese for five years, except in the case of a Priest of ten years standing in the Church of England in the Dominion of Canada—provided always that the Bishop may suspend this rule whenever circumstances in any Deanery may in his judgment render it necessary.

3. It shall be the duty of the Rural Dean to visit every Parish and Mission within his Rural Deanery, if possible, at least once in each year, to confer with the Clergy, Churchwardens, and other officers of the Church; examining into the condition of the churches, parsonages, and other Church edifices, inquiring as to their insurance, inspecting the burial grounds and buildings thereto, noting all additions, alterations, decays, and dilapidations that have occurred in the same, and ascertaining what amount of debt may lie upon any of them, and what steps are being taken for its liquidation.

4. It shall be his duty to inquire, at such visits, into the value and condition of any endowments, in land or otherwise, that may be contained therein, and into the amount of stipend which is contributed annually to each clergyman, by voluntary offerings or otherwise, from his congregation; whether this is regularly paid, and if not, to what extent it is in arrears, and in the case of Missions whether any increase in the quota is possible.

5. It shall be the duty of the Rural Dean also, at the same time, to inspect the Parish Registers and the inventory of parochial property (and in the event of the Wardens having failed to supply an inventory he shall obtain one at the time of his visitation, the same to be signed by the Incumbent and one of the Wardens); inquire as to supply of Service Books, and ascertain whether they are properly kept with a view to supplying the statistical information which may be required by the Bishop; ascertain whether the Churches are properly supplied with surplices, communion vessels, linen, font, etc.

6. It shall be the duty of the Rural Dean to receive the Annual Statistical Returns from the several Clergy in his Deanery, tabulate the same and transmit them with his tabulated form and General Report on the Deanery to the Bishop not later than the third week after Easter.

7. The expenses of the Rural Dean's Annual Visitation shall be borne by the Parishes and Missions of the Deanery. All offerings at Services and Missionary Meetings in connection with the said Visitation shall be sent to the Rural Dean to form a fund upon which the Rural Dean's official expenses shall be a first charge. Any excess that may remain in the fund at the end of the year shall be given to the Diocesan Mission Fund. An account of the said fund shall be given in his General Report of his Deanery. It shall further be the duty of the Rural Dean, on vacating his office, to render such an account as may be required by the Bishop.

8. It shall also be the duty of the Rural Dean to enter in a suitable book to be provided for the purpose by the Rural Deanery, all particulars of his visitations of the several Cures in his Rural Deanery, to keep copies of the inventories of each Parish and Mission Station, and to hand the book to his successor. When filled, the book shall be given to the Secretaries of the Synod.

Canon 20—On Graveyards.

1. All graveyards belonging to the Church shall be managed by the Clergyman and Churchwardens of the parish or mission to which they belong, and no one shall have the right to make selections of a lot, to prepare a grave, or in any way to make use of, or interfere with such graveyards without the approval and authority of the said Clergyman and Churchwardens. No one shall have the right to officiate at a funeral without the consent of the incumbent.

2. It shall be the duty of the vestry of every parish and mission to have every graveyard belonging to the Church within its jurisdiction carefully and systematically surveyed or divided into lots and graves, to have prepared a plan indicating clearly the location and size of said lots and graves; to sell or assign the same; to determine the price which shall be charged for them; and generally to make such regulations for the management of the property as may seem necessary and wise.

3. It shall be the duty of the Clergyman and Churchwardens, as the representatives of the vestry, (1) To use every effort to keep the property in good order, and to protect it from invasion, injury and desecration, by adequate fencing and by constant and watchful care; (2) To collect all money due on account of lots sold and to disburse it for the maintenance of fences and for keeping the ground in proper condition.

DIocese OF ALGOMA—PARochIAL FINANCES

CONTRIBUTIONS FOR OBJECTS IN THE PARISH OR MISSION.

NAME OF PARISH OR MISSION.	CONTRIBUTIONS FOR OBJECTS IN THE PARISH OR MISSION.						
	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
Rural Deanery of Algoma—							
Sault Ste. Marie, St. Luke's.....	1500 00	660 00	652 62	331 30	1203 65	181 18	688 30
Sault Ste. Marie, St. John's.....	250 66	26 50	109 03	31 08	161 59	16 85	23 96
Korah.....	222 50		3 45	31 50	60 00	1 75	38 80
Garden River.....	85 00	7 20	30 30	28 28	208 13	4 78	
Thessalon.....	325 03	25 60	56 80		86 45	7 90	253 98
Bruce Mines.....	203 19	14 59	32 09			9 65	
Blind River.....	537 25	16 15	70 15		128 11	27 11	15 20
Webbwood.....	210 23		36 90	76 00	150 00	7 95	
St. Joseph's Island.....	406 00	29 80	28 68		3 90	17 91	5 70
Copper Cliff.....	356 25	18 00	21 85	156 75		13 10	11 70
Gore Bay.....	294 22	30 00	121 81	100 80	19 40	76 55	3 61
Silverwater.....	152 81		5 75			1 65	82 48
Little Current.....	264 19	30 88	163 82			20 38	160 33
Shegindah.....	95 00	26 17	40 57	100 92	567 25	2 30	19 11
Manitowaning.....	170 00		32 12	70 40		18 15	20 60
Massey.....	175 00	7 00	38 75	375 95		7 42	42 70
Echo Bay.....	150 00		14 05	160 00		4 15	
Rural Deanery of Muskoka—							
Aspden.....	200 00	3 50	203 00			3 50	
Bracebridge.....	900 00	120 00	150 00		7 00	44 00	230 00
Baysville.....	216 00	14 00	45 00	25 00	27 00	16 50	45 00
Falkenburg.....	240 00	3 00	8 73	110 17		12 96	30 00
Foots' Bay.....	70 49						100 00
Fox Point.....							
Gravenhurst.....	486 52	123 00	182 70				
Huntsville.....	800 04	355 00	401 77	7 75	26 11	27 17	643 50
Novar.....	205 00		44 00			3 02	4 50
Port Carling.....	460 00	35 00	15 00			17 38	
Port Sydney.....	250 00	13 00	36 47	56 68	28 59	10 36	38 11
Uffington.....	174 16		5 00	34 50		1 11	5 40
Rural Deanery of Nipissing—							
North Bay.....	1200 00	76 50	413 28	75 00		35 95	929 19
Haileybury and North Cobalt.....	966 64	32 00	79 99	840 50	1311 41	55 61	55 70
Cobalt.....	1025 04	120 50	334 88	611 10	146 48	49 20	108 50
Sudbury.....	1000 00	107 00	355 72	508 64	45 80	9 70	348 00
Sturgeon Falls and Cache Bay.....	389 59	9 50	44 00	135 00		29 10	62 00
New Liskeard.....							
Harley and Hudson.....	473 33		118 45	33 00	45 18	25 24	
Englehart and vicinity.....	191 04		43 45	334 17	238 15	6 07	70 50
Latchford.....	118 17					2 70	
Rural Deanery of Parry Sound—							
Burk's Falls.....	287 50		75 50	128 80	10 00	8 00	219 50
Callander.....	200 00	10 00	30 40	50 00		3 66	75 00
Depot Harbour.....	289 00	50 00	59 22			9 25	
Emsdale.....	400 00	26 00	31 00	37 00	90 00	19 29	88 00
Maganatawan.....	140 00			100 00	55 00	7 22	
Nipissing.....	175 00		6 30	49 00		5 69	10 50
Parry Sound.....	850 00	135 00	200 00	1094 00	30 00	32 88	889 50
Powassan.....	274 00	12 00	92 50	150 00	23 50	25 20	
Rosseau.....	320 00	94 50	61 00	168 50	115 00	14 87	34 00
Seguin Falls.....	195 00	6 00	5 09			6 50	
Sundridge.....	400 00	11 50		50 00	40 00	25 85	
Sprucedale.....	160 92		9 35	70 00		8 50	16 90
Rural Deanery of Thunder Bay—							
White River, etc.....	232 10		17 66		23 75	3 30	
Schreiber.....	275 00	25 00	24 00	300 00		6 45	
Port Arthur.....	1537 50	390 00	581 30	1341 40		98 95	973 40
Port Arthur, St. Ansgarins.....			20 00	91 80			
Port William, St. Luke's.....	916 63	368 75	106 01	69 00		31 14	
Port William, St. Paul's.....	1125 00	564 25	2211 22	12321 87		98 15	1933 70
West Fort, St. Thomas'.....	230 00	10 00	216 41	2299 99		30 00	418 80
Oliver Township.....	83 17		7 88		13 50	1 60	223 80
Nipigon.....							
Summary of Rural Deaneries—							
Algoma.....	5397 33	891 89	1457 74	1462 98	2588 48	418 18	1371 00
Muskoka.....	4002 21	666 50	1091 67	234 10	88 70	136 00	1096 60
Nipissing.....	5363 81	345 50	1389 77	2537 41	1787 00	273 03	1574 00
Parry Sound.....	3691 42	345 00	570 36	1897 30	363 50	166 91	1333 40
Thunder Bay.....	4399 40	1358 00	3184 48	16424 06	37 25	269 59	3549 20
Totals.....	22854 17	3606 89	7694 02	22555 85	4864 93	1263 71	8925 00
Grand Totals.....			\$71,674 65				

FOR THE YEAR ENDING EASTER, 1909.

FOR OBJECTS OUTSIDE THE PARISH OR MISSION, BUT IN THE DIOCESE.	FOR OBJECTS OUTSIDE OF DIOCESE.						Total from all Sources
	M.S.C.C. Apportionment for Missions.						
	Domestic Ascensiontide	Foreign Epiphany.	Sunday School Lent	Other Offerings	Good Friday	Other Extra Diocesan Objects	
Algoma Mission Fund (Clergy Stipends)							
Diocesan Expense Fund	4 00	60 00		13 22			
Bishop Sullivan Mem. Sus. Fund							
Superannuation Fund							
Algoma Indian Homes							
Other Diocesan Objects							
Domestic Ascensiontide	12 22	12 00	18 16	112 92	15 79		5465 36
Foreign Epiphany.	3 01	1 65	8 81		5 75		395 65
Sunday School Lent	16 90	5 55	3 80		1 00		932 72
Other Offerings	6 47	6 81	7 23		1 20	56	164 09
Good Friday					1 50		100 00
Other Extra Diocesan Objects							294 84
Received from Outside Sources							882 76
Total from all Sources							519 33
							533 45
							599 70
							700 05
							265 48
							684 19
							1168 88
							340 54
							698 83
							334 30
							424 90
							1556 50
							433 00
							477 18
							172 75
							66 03
							821 98
							2720 43
							312 76
							634 96
							556 97
							261 80
							2904 67
							3593 54
							2589 87
							2986 75
							747 57
							791 00
							1292 41
							133 00
							2941 10
							404 66
							455 71
							805 18
							310 38
							327 48
							3308 84
							653 55
							821 40
							250 15
							617 98
							490 39
							309 63
							690 50
							5289 35
							111 80
							1543 76
							18790 38
							5026 12
							334 85
							15064 73
							8439 26
							15038 81
							11256 82
							32096 44
							81896 06
							81896 06

\$1,950 19

\$2,279 14

5902 08 | 81896 06

DIOCESE OF ALGOMA—BALANCE SHEET, 31 DECEMBER, 1908.

ASSETS.	
Savings Bank	\$ 980 70
Investments	146,207 36
Expense Account, overdrawn	275 21
Mission Fund, overdrawn	4,266 05
	\$151,729 32
LIABILITIES.	
Canadian Bank of Commerce, debit balance	\$ 1,405 32
Episcopal Endowment	59,908 79
Bishop Sullivan Memorial Sustentation Fund	56,996 74
Episcopal Income	235 22
Domestic Missions	2 47
Foreign Missions	21 81
Missionary Apportionment	33 68
Widows and Orphans' Fund	23,186 57
Superannuation Fund	6,161 77
Church and Parsonage Fund	247 84
Special Purposes Fund	3,498 28
Indian Homes	30 83
	\$151,729 32

Having examined the accounts of the Diocese of Algoma for the year ending 31st December, 1908, I hereby certify that the above, with the exception noted, and which I am unable to verify, is a true and correct statement of the affairs of the Diocese to that date.

Note.—I am unable to verify the balance shown to be at the credit of the Investments Account, as the funds of that account are under the control of the Honorary Treasurer of the Diocese in Toronto.

M. ST. C. McLEAN, Auditor.

Sault Ste. Marie, 17th February, 1909.

RECEIPTS AND SOURCES FOR YEAR ENDED 31 DECEMBER, 1908.

Diocese of Algoma	\$ 5,597 73	
Quebec	64 51	
Toronto	238 50	
Niagara	20 00	
Ottawa	3 00	
Ontario	4 00	
Huron	38 98	
Montreal	126 71	
	\$ 6,093 43	
M. S. C. C.		\$ 4,527 00
S. P. G.		1,722 55
C. and C. C. S.		1,572 09
S. P. C. K.		478 52
English Association		6,152 95
English Collections		539 74
Income—B. S. M. S. Fund		2,222 65
W. and O. Fund		625 00
Episcopal Endowment Fund		2 711 45
Edinburgh Council		129 60
All sources for Indian Homes		2,824 67
		\$ 29,599 65

RECEIPTS AND DISBURSEMENTS, DEC. 31, 1908.

	Receipts.	Disbursements.
Investments Accounts		\$ 1,363 09
Expense Account	\$ 252 82	697 13
Bishop Sullivan Memorial Sustentation Fund	531 05	
Thank-offering	1,218 34	4,278 65
Domestic Missions	248 27	269 48
Foreign Missions	499 21	478 40
Missionary Apportionment	1,502 57	1,570 07
Widows and Orphans' Fund	636 51	625 00
Superannuation Fund	221 79	
Church and Parsonage Fund	1,994 05	2,135 82
Special Purposes Fund	2,849 18	1,988 18
Mission Fund	14,109 74	17,515 24
Episcopal Income	2,711 45	2,644 41
Indian Homes	2,824 67	2,902 40
	\$29,599 65	\$36,467 87

MISSION FUND, 31 DECEMBER, 1908.

RECEIPTS.	
Diocese of Algoma	\$ 929 93
Quebec	49 51
Toronto	75 50
Ottawa	3 00
Ontario	4 00
Huron	38 98
	\$ 1,100 92
M. S. C. C.	4,527 00
S. P. G.	1,520 64
C. and C. C. S.	1,572 09
English Association	1,144 96
English Association—Archdeacon's stipend	1,213 28
English Contributions	615 75
Edinburgh Council	72 45
Income, B.S.M.S. Fund	2,222 65
Return of advance, Indian Homes	100 00
Mrs. Martin	20 00
	\$ 14,109 74
Stipend Cheque charged (not issued)	25 00
Debit Balance, 31 December, 1908	4,266 05
	4,291 05
	\$ 18,400 79
DISBURSEMENTS.	
Stipends for year 1908	\$ 17,515 24
5 per cent. commission on B.S.M.S. income	\$ 111 45
Deductions from Clergy account for Superannuation and W. and O. Funds	185 00
Advance to Indian Homes	400 00
	696 45
Debit Balance, 31 December, 1907.	189 10
	\$ 18,400 79
Debit Balance, 31 December, 1908	\$ 4,266 05

WIDOWS AND ORPHANS' FUND.

RECEIPTS.	
Balance, 31 December, 1907	\$ 22,933 03
Canon Burt	5 00
Honorary Treasurer, to pay annuities	625 00
North Bay	6 51
	636 51
Accrued interest	\$ 203 93
Payments by Clergy	85 00
	288 93
	\$ 23,858 47
DISBURSEMENTS.	
Mrs. Pardoe	\$ 100 00
Mrs. Llwyd	150 00
Mrs. Sullivan	125 00
Mrs. Ulbrecht	100 00
Mrs. Chowne	150 00
	625 00
5 per cent. commission on income	46 90
	671 90
	\$ 23,186 57

SUPERANNUATION FUND.

RECEIPTS.		
Balance, 31 December, 1907		\$ 5,764 08
From Parishes	\$ 206 93	
From Clergy	10 00	
English Association	4 86	
		<u>221 79</u>
Accrued interest	86 65	
From Clergy	100 00	
		<u>186 65</u>
		\$ 6,172 52
DISBURSEMENTS.		
5 per cent. commission on income		10 75
Balance, 31 December, 1908.		\$ 6,161 77

EXPENSE ACCOUNT.

RECEIPTS.		
Parochial assessments	\$ 76 02	
Parochial visits by the Bishop	176 80	
		<u>252 82</u>
5 per cent. commission on Trust Funds income	\$ 169 10	
Debit Balance, 31 December, 1908	275 21	
		<u>444 31</u>
		\$ 697 13
DISBURSEMENTS.		
Printing and Stationery	\$ 62 70	
Taxes, Bishophurst	175 26	
Postage, etc., Canon Piercy, Secretary	4 30	
Petty Expenses, Canon Piercy, Secretary	20 00	
Bryant Press, Algoma Missionary News	150 00	
Bell Telephone Co., Canon Piercy's house	20 00	
Telegrams, cables, etc	14 00	
Treasurer's salary	200 00	
Treasurer's postage, bank commission, etc.	30 87	
		<u>697 13</u>
Debit Balance, 31 December, 1908		\$ 275 21

INVESTED FUNDS, JUNE 30, 1909.

Statement of Securities held, J. A. Worrell, Esq., K.C., Honorary Treasurer, for the Funds of the Diocese of Algoma.

WIDOWS AND ORPHANS' FUND.

	Rate of Interest.	Amount.
1. Arnprior, Town of, Debenture.....	4 per cent.	\$ 500 00
2. Belleville, City of	4 per cent.	3,000 00
3. Belleville, City of " (Waterworks).....	4 per cent.	10,000 00
4. Belleville, City of "	4 per cent.	2,000 00
5. Brantford, City of "	4 per cent.	1,000 00
6. Cobourg, Town of "	4 per cent.	780 00
7. Cornwall, Town of "	4 per cent.	421 75
8. Dunnville, Town of "	4½ per cent.	352 48
9. Dunnville, Town of "	4½ per cent.	116 85
10. Goderich, Town of "	5 per cent.	1,000 00
11. Ingersoll, Town of "	4 per cent.	372 17
12. Owen Sound, Town of "	5 per cent.	1,680 50
13. St. Catharines, City of "	4 per cent.	1,000 00
14. Toronto, City of, interest on mortgage.....	4 per cent.	1,100 00
Cash	3 per cent.	263 54

\$23,587 29

EPISCOPAL ENDOWMENT FUND.

1. Almonte, Town of, Debentures.....	4 per cent.	\$2,000 00
2. Cornwall, Town of "	4 per cent.	1,500 00
3. Dunnville, Town of "		\$887 31
Advanced by W. & O Fund		116 85
4. Ingersoll, Town of, Debentures	4½ per cent.	770 46
5. Johnson, Thomas B., mortgage	4 per cent.	5,000 00
6. Kerr, George (Harcourt), mortgage	4½ per cent.	6,000 00
7. Peterboro, City of, Debentures	5 per cent.	10 000 00
8. St. Catharines, City of, Debentures	4¾ per cent.	5,000 00
9. Toronto, City of, Debenture of £2,000 sterling	4 per cent.	10,000 00
10. Toronto, Synod of, mortgage	3½ per cent.	9,733 33
Advanced by W. and O. Fund		1,100
	4 per cent.	9,900 00

\$59,903 79

BISHOP SULLIVAN MEMORIAL SUSTENTATION FUND.

Belleville (City) Debentures.....	4 per cent.	\$7,000 00
Belleville (City) "	4 per cent.	5,000 00
Belleville " (Waterworks).....	4 per cent.	5,000 00
Brantford "	4 per cent.	2,000 00
Brockville "	4 per cent.	2,688 28
Cobourg "	4 per cent.	2,000 00
Cornwall "	4 per cent.	2,078 46
Orillia (Township) "	5 per cent.	577 11
Owen Sound "	5 per cent.	4,485 24

Premium and accumulated interest on Owen Sound Debentures, repayable \$15 per half-year out of interest \$513 65
Less deducted out of coupon paid May 10, '09 63 65

Seaforth Debentures.....	4 per cent.	450 00
Seaforth "	4 per cent.	4,000 00
Stratford "	4½ per cent.	1,200 00
Stratford "	4 per cent.	4,000 00
St. Catharines "	4 per cent.	3,000 00
St. Catharines "	4 per cent.	4,000 00
Tilbury East "	4 per cent.	500 00
Tilbury East "	4 per cent.	9,902 00
Toronto "	4 per cent.	1,834 60
Toronto "	3½ per cent.	6,000 00

\$61,715 69

Overdraft 117 01

\$61,598 68

SUPERANNUATION FUND.

Arnprior Debentures.....	4 per cent.	\$500 00
Dunnville "	4½ per cent.	660 08
Owen Sound "	5 per cent.	485 23
Peterboro "	3½ per cent.	1,000 00
Peterboro' "	3 per cent.	1,000 00
Seaforth "	4½ per cent.	1,200 00
Stratford "	4 per cent.	1,611 00
Cash	3 per cent.	110 43

\$6,566 74

FORM OF APPLICATION FOR A GRANT IN AID OF CHURCH BUILDINGS TO BE OBTAINED FROM THE SECRETARY OF THE EXECUTIVE COMMITTEE.

DIOCESE OF ALGOMA

Application to the Executive Committee of the Synod of the Diocese for a grant of money in aid of in the Parish or Mission of.....

N.B.—It is necessary that Canon 15 be complied with before an application can be entertained.

- Has the site been acquired? Its size?.....
Is it conveyed to the Incorporated Synod of Algoma?
Have the plans and specifications been approved by the Bishop?
State the cost of the proposed undertaking?
How much money has been raised on the spot and now in hand
How much money has been raised from other sources and now in hand
How much more money is there a prospect of raising on the spot or elsewhere? . . .
How much has been promised but not yet paid?
State the amount of accommodation to be provided?.....
State the material to be employed in construction?.....
State the number of Church people for whom accommodation is required ..
State the general condition of the people?
State the object for which a grant is asked—church, parsonage, or school hall? . . .
Are all other Church properties insured?
Give any particulars, likely in your opinion, to assist the Committee to arrive at a decision.

CONDITIONS.—Grants are payable on the understanding that the buildings are insured during course of construction and continuously thereafter. The Committee does not pledge itself to pay grants until funds are in hand.

All Grants will lapse if not claimed within two years.

To be signed by the applicant, who must state his official connection with the case.

Signed.....