

A.D. 1923

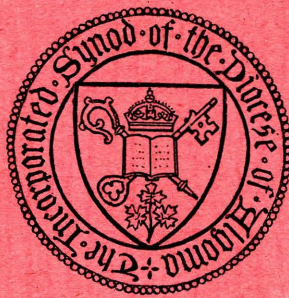
Journal of Proceedings

OF THE

SEVENTH SESSION

OF THE

Synod of the Diocese of Algoma



Printed by Hanson, Crozier & Edgar  
Kingston, Ont.

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

CLERGY AND OFFICERS OF THE MISSIONARY  
DIOCESE OF ALGOMA

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

---

Journal of Proceedings

OF THE

SEVENTH SESSION

Held in the Town of Sault Ste. Marie, Ontario, from June 19th  
to June 22nd, inclusive, A.D., 1923.

---

WITH APPENDICES

**CLERGY AND OFFICERS OF THE MISSIONARY  
DIOCESE OF ALGOMA**

**The Archbishop**

The Most Reverend George Thorneloe, D.D., D.C.L., Bishophurst, Sault  
Ste. Marie, Ontario.

**The Archbishop's Commissary**

The Venerable Archdeacon Gillmor, D.D.

**The Archdeacon of Algoma**

The Venerable Gowan Gillmor, D.D.

**Honorary Canons**

|                            |                 |
|----------------------------|-----------------|
| The Rev. A. J. Young.....  | (superannuated) |
| “ James Boydell, M.A.....  | (superannuated) |
| “ Charles Piercy.....      | Sturgeon Falls  |
| “ A. H. Allman, B.Sc.....  | Gravenhurst     |
| “ W. A. J. Burt, L.Th..... | Parry Sound     |
| “ A. W. Hazlehurst.....    | Baysville       |
| “ F. H. Hincks, M.A.....   | Haileybury      |
| “ D. A. Johnston.....      | Garden River    |

**Examining Chaplain**

The Rev. C. W. Balfour, M.A., Sault Ste. Marie, Ont.

**Rural Deans**

|                               |             |
|-------------------------------|-------------|
| The Rev. G. H. Phillips ..... | Algoma      |
| “ Canon Allman .....          | Muskoka     |
| “ Canon Hincks .....          | Nipissing   |
| “ Canon Burt.....             | Parry Sound |
| “ J. C. Popey.....            | Thunder Bay |

**Honorary Clerical Secretary of the Synod**

The Rev. Canon Piercy.....Sturgeon Falls, Ontario

**Honorary Lay Secretary of the Synod**

Mr. J. B. Way.....Sault Ste. Marie, Ontario

**Chancellor**

Mr. A. Cyril Boyce, D.C.L., K.C.....Ottawa, Ontario

**Honorary Treasurer of Invested Funds**

Mr. J. A. Worrell, D.C.L., K.C.....Toronto, Ontario

**Treasurer of the Synod**

Rev. F. W. Colloton, L.Th.....Sault Ste. Marie, Ontario

**Honorary Insurance Officer**

Rev. F. W. Colloton, L.Th.....Sault Ste. Marie, Ontario

**Honorary Registrar**

Mr. Andrew Elliot.....Sault Ste. Marie, Ontario

**The Executive Committee**

The Most Rev. The Archbishop of Algoma, Chairman.

|                                    |                                    |
|------------------------------------|------------------------------------|
| Ven. Archdeacon Gillmor            | Mr. A. C. Boyce, K.C., Chancellor. |
| Rev. Canon Piercy, Hon. Cler. Sec. | Mr. A. Elliot, Hon. Registrar      |
| Rev. F. W. Colloton, Tr. of Synod  | Ex-officio                         |
| Rev. Canon Hincks                  | Mr. J. B. Way, Hon. Lay Sec.       |
| Rev. Canon Burt.                   | Mr. W. J. Thompson                 |
| Rev. C. W. Balfour                 | Mr. T. J. Foster                   |
| Rev. J. Tate                       | Mr. R. Tymer                       |
| Rev. Canon Allman                  | Mr. A. Birch                       |
| Rev. J. C. Popey                   | Mr. W. E. Bigwood                  |
|                                    | Mr. Thos. Atkinson                 |

**Members of the Board of Management of the M.S.C.C.**

|                         |                       |
|-------------------------|-----------------------|
| Ven. Archdeacon Gillmor | Mr. Chancellor Boyce. |
| Rev. Canon Piercy       | Mr. F. W. Major       |

**Delegates to the General Synod**

|                     |                      |
|---------------------|----------------------|
| Rev. Canon Hincks   | Mr. J. B. Way        |
| Rev. C. W. Balfour  | Mr. F. W. Major      |
| Rev. Canon Burt     | Mr. W. E. Bigwood    |
| Rev. F. W. Colloton | Mr. W. J. Thompson   |
| Rev. G. Oliver      | Mr. R. Tymer         |
| Rev. J. C. Popey    | Mr. Chancellor Boyce |

**Substitutes**

|                             |                   |
|-----------------------------|-------------------|
| Rev. Canon Piercy           | Mr. G. Birch      |
| Rev. Canon Allman           | Mr. J. Dawe       |
| Rev. E. S. P. Montizambert. | Mr. A. Elliott    |
| Rev. John Tate              | Mr. H. P. Brock   |
| Rev. H. A. Sims             | Mr. A. E. Crofton |
| Rev. F. G. Sherring.        | Mr. T. Quirt      |

**Delegates to Provincial Synod**

|                     |                      |
|---------------------|----------------------|
| Rev. Canon Burt     | Mr. J. B. Way        |
| Rev. Canon Hincks   | Mr. W. E. Bigwood    |
| Rev. F. W. Colloton | Mr. F. W. Major      |
| Rev. C. W. Balfour  | Mr. R. Tymer         |
| Rev. Canon Allman   | Mr. Andrew Elliot    |
| Rev. G. Oliver      | Mr. W. J. Thompson   |
| Rev. Canon Piercy   | Mr. Chancellor Boyce |

**Substitutes**

|                     |                   |
|---------------------|-------------------|
| Rev. R. H. Fleming  | Mr. G. Birch      |
| Rev. B. P. Fuller   | Mr. H. P. Brock   |
| Rev. H. A. Sims     | Mr. G. Bailey     |
| Rev. J. Tate        | Mr. T. J. Foster  |
| Rev. D. A. Johnston | Mr. A. E. Crofton |
| Rev. R. E. Park     | Mr. T. Quirt      |
| Rev. T. H. Young    | Mr. T. Atkinson   |

**The Archbishop's Commissary in England**

Rev. L. C. Streatfeild, M.A., Darlington Vicarage, Northampton

**Sunday School Committee**

Rev. J. C. Popey  
 Rev. J. Norman  
 Rev. F. G. Sherring

Mr. W. J. Thompson  
 Mr. T. J. Foster  
 Mr. R. Tyner

**Representatives on the General Board of Religious Education**

Rev. J. Norman  
 Rev. J. C. Popey

Mr. T. J. Foster  
 Mr. R. Tyner

**Committee on Holy Orders**

The Most Rev. The Archbishop of Algoma, Chairman.

Ven. Archdeacon Gillmor  
 Rev. Canon Burt  
 Rev. Canon Allman

Rev. C. W. Balfour  
 Rev. F. H. Hincks

**Representatives on Social Service Council**

Rev. H. A. Sims  
 Rev. P. F. Bull

Mr. W. J. Thompson  
 Mr. T. H. Davies

**Representatives of the Diocese of Algoma on the Council of Trinity College, Toronto, Ont.**

Ven. Archdeacon Gillmor  
 Rev. Canon Piercy

Rev. Canon Burt  
 Rev. F. H. Hincks.

**Association in England for Union in Prayer and Work With the Church in Algoma**

President—The Most Reverend the Archbishop of Algoma.

**Hon. Central Officers**

Organizing Secretary—Rev. F. Hall, Dingley Rectory, Market Harborough.

Central Treasurer—W. F. Richmond, Esq., 84 Palace Gardens Terrace, Kensington, W. 8.

Central Secretary—Miss E. Eda Green, 1a Sheffield Terrace, Kensington, W.

Secretary of Unattached Associates—Miss L. Rooper, Elm Bank, Godstone, Surrey.

Registrar for Periodicals—Mrs. Cullin, 28 Bullingham Mansions, Kensington, W. 8.

Dorcas Secretary—Miss Russell, 48 Palace Gardens Terrace, Kensington.

Secretary for Church Embroidery—Mrs. Quinton, Blindwell, King's Teignton, Newton Abbot.

Scholarship Secretary—Mrs. L. C. Streatfeild, Dallington Vicarage, Northampton.

Pankers—Messrs. Drummond, 45 Charing Cross, London, W.C.

**THE CLERGY AND LAY DELEGATES OF THE  
SEVENTH SYNOD OF THE MISSIONARY  
DIOCESE OF ALGOMA, 1923**

| Parish or Mission              | Incumbent   | Lay Delegate                      |
|--------------------------------|---|-----------------------------------|
| Aspdin .. .. .                 | (Vacant)  |                                   |
| Allensville .. .. .            |   |                                   |
| Lancelot .. .. .               |   |                                   |
| Bala .. .. .                   | Rev. C. Lord, locum tenens  |                                   |
| Baysville .. .. .              | Rev. Canon Hazlehurst, Baysville Ont.                               | T. J. Foster                      |
| Dorset .. .. .                 |   |                                   |
| Beaumaris .. .. .              | Rev. E. F. Pinnington, Milford Bay, Ont.                            |                                   |
| Blind River .. .. .            | Rev. J. E. Hodson, B.A., Blind River, Ont.                          | *J. Hawkins                       |
| Algoma .. .. .                 |   |                                   |
| Spragge .. .. .                |   |                                   |
| Cutler .. .. .                 |   |                                   |
| Spanish .. .. .                |   |                                   |
| Bracebridge .. .. .            | Rev. F. G. Sherring, Bracebridge, Ont.                              | H. Rutherford                     |
| Bruce Mines .. .. .            | Rev. P. B. deLom, L. Th., F.G.S., locum tenens, Bruce Mines, Ont.   | *J. Leacock<br>W. W. Wilson (s)   |
| Desbarats .. .. .              |   |                                   |
| Rydal Bank .. .. .             |   |                                   |
| Burk's Falls .. .. .           | (Vacant)  | T. Quirt<br>W. Bishop (s)         |
| Midlothian .. .. .             |   |                                   |
| Byng Inlet .. .. .             | Rev. Robert E. Park, Byng Inlet, Ont.                               | W. E. Bigwood<br>A. McQueen (s)   |
| Callander .. .. .              | (Vacant)  | A. E. Crofton                     |
| Capreol .. .. .                | Rev. H. H. Heard, Capreol, Ont.                                     | P. Robinson                       |
| Milnet .. .. .                 |   |                                   |
| Charlton .. .. .               | (Vacant)  |                                   |
| Dack .. .. .                   |   |                                   |
| Haeslip .. .. .                |   |                                   |
| Cobalt .. .. .                 | Rev. T. H. Young Cobalt, Ont.                                       | *F. Lendrum<br>A. N. Davis (s)    |
| Coniston .. .. .               | ‡(Vacant)   |                                   |
| Biscotasing .. .. .            |   |                                   |
| Cartier .. .. .                |   |                                   |
| Copper Cliff .. .. .           | Rev. J. Norman, B.D., Copper Cliff, Ont                             |                                   |
| Burwash .. .. .                |   |                                   |
| Depot Harbour .. .. .          | (Vacant)  |                                   |
| Dorion .. .. .                 | Rev. W. C. Dunn, L.S.T., Dorion, Ont.                               |                                   |
| Echo Bay .. .. .               | (Vacant)  |                                   |
| Sylvan Valley .. .. .          |   |                                   |
| Elk Lake .. .. .               | (Vacant)  |                                   |
| Emsdale .. .. .                | Rev. J. C. Blow, (d) Emsdale, Ont.                                  |                                   |
| Kearney .. .. .                |   |                                   |
| Sprucedale .. .. .             |   |                                   |
| Sand Lake .. .. .              |   |                                   |
| Englehart .. .. .              | ‡(Vacant)   | *B. G. Gosse                      |
| Krugerdrorp .. .. .            |   |                                   |
| Falkenburg .. .. .             | Rev. Ralph T. Sadler, B.A., (Oxon.),<br>Bracebridge, Ont.           |                                   |
| Franklin .. .. .               | (Vacant)  |                                   |
| Fox Point .. .. .              |   |                                   |
| Grassmere .. .. .              |   |                                   |
| Quinn's .. .. .                |   |                                   |
| Fort William .. .. .           | Rev. J. C. Popey, R.D., Fort William.                               |                                   |
| St. Luke's .. .. .             |   |                                   |
| Fort William .. .. .           | Rev. H. A. Sims, Fort William, Ont.                                 | *A. J. Boreham<br>S. C. Young (s) |
| St. Paul's .. .. .             |   |                                   |
| Fort William .. .. .           | Rev. A. J. Bruce, Fort William, Ont.                                |                                   |
| St. Thomas's .. .. .           |   |                                   |
| Garden River, (Indian) .. .. . | Rev. Canon Johnston, Garden River Ont.                              | *John Driver<br>A. Whabunosa (s)  |
| Gore Bay .. .. .               | Rev. W. T. Swainson, Gore Bay, Ont.                                 | F. W. Major                       |
| Kagawong .. .. .               |   |                                   |
| Gravenhurst .. .. .            | Rev. Canon Allman, B.Sc., (Central Univ.,<br>Indiana), Gravenhurst, | *A. Purvis                        |

## The Clergy and Lay Delegates of the Seventh Synod of the Missionary Diocese of Algoma, 1923—Continued

| Parish or Mission                                 | Incumbent  | Lay Delegate  |
|---|--|---|
| Gravenhurst<br>The Sanataria                      | Rev. J. B. Lindsell, Gravenhurst, Ont.   |   |
| Haileybury  | Rev. Canon Hincks, M.A., (Trinity Tor.),<br>Haileybury, Ont.                                   |   |
| Huntsville  | *Rev. P. J. K. Law, Huntsville, Ont.   | *L. H. Ware   |
| Hymers<br>South Gillies                           | (Vacant)   | O. Wieler   |
| Korah   | Rev. W. H. Hunter, Korah, Ont.   | J. W. Hobbs   |
| Latchford<br>Timagami                             | (Vacant)   | W. Bovingdon (s)  |
| Little Current<br>Sucker Creek<br>Green Bush      | Rev. H. F. Cocks, Little Current, Ont.   | M. Newby  |
| Maganatawan<br>Dunchurch                          | ‡(Vacant)  | W. F. Smith   |
| Manitowaning<br>Hilly Grove<br>The Slash          | Rev. H. E. Pelletier, Manitowaning, Ont.   |   |
| Massey<br>Walford<br>Spanish River, (Indian)      | Rev. S. F. Yeomans, Massey, Ont.   |   |
| Michipicoten<br>Helen Mine<br>Wawa<br>Slate River | (Vacant)   |   |
| Murillo<br>Slate River                            | (Vacant)   |   |
| McTier  | (Vacant)   |   |
| New Liskeard                                      | Rev. W. M. Whiteley, New Liskeard, Ont.  |   |
| Nipigon<br>Ningewenenang                          | ‡(Vacant)  | T. Atkinson<br>C. L. Bliss (s)  |
| Nipissing<br>Restoule                             | (Vacant)   |   |
| North Bay   | Rev. Gilbert Oliver, L. Th., North Bay,<br>Ont.  | *G. Hutchison<br>R. Tyner<br>W. I. Johnston (s)<br>Dr. Ranney (s)                     |
| North Cobalt                                      | (Vacant)   |   |
| Novar<br>Ilfacombe<br>Ravenscliffe<br>Stanleydale | (Vacant)   |   |
| Parkinson<br>Dean Lake                            | (Vacant)   |   |
| Parry Sound                                       | Rev. Canon Burt, L.Th., Parry Sound,<br>Ont.   | *W. S. McKinley<br>E. J. Vincent (s)  |
| Port Arthur                                       | Rev. E. S. P. Montizambert, Port Arthur,<br>Ont.   | *F. W. Langworthy<br>*J. J. W. Crooks (s)<br>F. F. Keefer, K.C.<br>Dr. J. S. Hunt (s) |
| Port Carling<br>Port Sandford<br>Gregory          | *Rev. T. W. Bucklee, D.D., Port Carling,<br>Ont.   |   |
| Port Sydney<br>Newholme                           | *Rev. H. F. Hutton, Port Sydney<br>Rev. T. V. L'Estrange, Port Sydney                          |   |
| Powassan<br>Trout Creek<br>Chisholm               | (Vacant)   |   |
| Rosseau<br>Ullswater<br>Windermere<br>Cardwell    | Rev. W. A. Hankinson, Rosseau, Ont.  |   |
| Sault Ste. Marie<br>St. Luke's                    | Rev. C. W. Balfour, B.A., (Bishops Coll.,<br>Lennoxville, Que.), Sault Ste. Marie,<br>Ontario. | W. J. Thompson<br>R. C. Vincent (s)<br>J. B. Way<br>P. B. Wilson (s)                  |
| Sault Ste. Marie<br>St. John's                    | Rev. R. H. Fleming, L.S.T., John Street,<br>Sault Ste. Marie, Ont.,                            |   |



## The Clergy and Lay Delegates of the Seventh Synod of the Missionary Diocese of Algoma, 1923—Continued

| Parish or Mission          | Incumbent   | Lay Delegate                                  |
|----------------------------|---|---|
| Sault Ste. Marie .....     | Ven. Archdeacon Gillmor, D.D., Sault Ste. Marie, Ont.             | Geo. Bailey                                   |
| St. Peter's .....          |   |   |
| Sault Ste. Marie .....     | Rev. B. P. Fuller, Principal, Sault Ste. Marie, Ont.              |   |
| Indian Homes .....         |   |   |
| Seguin and Broadbent ..... | *Rev Wm. Daniels, Parry Sound, Ont.                               |   |
| Broadbent .....            |   |   |
| Seguin Falls .....         |   |   |
| Schreiber .....            | Rev. Robert Booth, L.Th., Schreiber, Ont.                         | G. Birch<br>R. Bailey (s)                     |
| Sheguindah .....           | *Rev. R. M. Fairbairn, M.A., (Trinity, Toronto), Sheguindah, Ont. |   |
| St. Andrew's .....         |   |   |
| St. Peter's .....          |   |   |
| Whitefish .....            |   |   |
| Bidwell .....              |   |   |
| Silverwater .....          | Rev. E. Weeks, (d)  | W. Priddle<br>W. Clarke (s)                   |
| Sheshewaning .....         |   |   |
| Meldrum Bay .....          |   |   |
| St. Joseph's Island .....  | Rev. R. Haines, Marksville, Ont.                                  | G. Ley King<br>S. Shipman (s)                 |
| Marksville .....           |   |   |
| Joselyn .....              |   |   |
| Richard's Landing .....    |   |   |
| Sturgeon Falls .....       | Rev. Canon Piercy, Sturgeon Falls, Ont.                           | A. Elliot                                     |
| Cache Bay .....            |   |   |
| Sudbury .....              | Rev. P. F. Bull, Sudbury, Ont.                                    | J. H. Davies<br>*A. M. Church<br>†J. Dawe (s) |
| Sundridge .....            | ‡(Vacant)   |   |
| South River .....          |   |   |
| Eagle Lake .....           |   |   |
| Thessalon .....            | Rev. John Tate, Thessalon, Ont.                                   | *C. F. Rothera<br>E. C. Bridge                |
| Thornloe .....             | (Vacant)  |   |
| Hudson .....               |   |   |
| Harley .....               |   |   |
| Torrance .....             | (Vacant)  |   |
| Mortimer's Point .....     |   |   |
| Uffington .....            | Rev. H. Peeling, Uffington, Ont.                                  |   |
| Purbrook .....             |   |   |
| Vankoughnet .....          |   |   |
| Webbwood .....             | Rev. G. H. Phillips, R.D., Webbwood, Ont.                         | *LeBaron Dibblee<br>F. R. Wilkes (s)          |
| Nairn .....                |   |   |
| Espanola .....             |   |   |
| White River .....          | Rev. C. C. Simpson White River, Ont.                              | H. P. Brock                                   |
| Missanabie .....           |   |   |
| Franz .....                |   |   |

On Leave—Rev. J. D. Granger.  
Rev. G. J. Kimber.

Superannuated—Rev. Canon Boydell, Sudbury.  
Rev. Canon Young, Toronto.  
Rev. L. Sinclair, Huntsville.

\*Absent.

†Substitute took delegate's seat.

‡Has a lay missionary.

(s) Substitute delegate.

### LAY MISSIONARIES.

|                       |             |                           |           |
|-----------------------|-------------|---------------------------|-----------|
| Mr. W. F. Smith ..... | Maganatawan | Mr. J. B. Caulfeild ..... | Coniston  |
| Mr. J. Dawe .....     | Sundridge   | Mr. G. B. Gosse .....     | Englehart |

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

---

FIRST DAY—TUESDAY, JUNE 19th, 1923

---

OPENING SERVICE

Pursuant to notice the Seventh Synod of the Missionary Diocese of Algoma was opened with a celebration of Holy Communion at 10 o'clock a.m. in the pro-Cathedral of St. Luke, Sault Ste. Marie, Ontario, on Tuesday, June 19th, 1923. The Most Reverend the Archbishop of Algoma was the celebrant, the Right Reverend the Bishop of Toronto was Gospeller and the Right Reverend the Bishop of Ottawa was the Epistoler. A devotional address was given by the Bishop of Toronto.

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

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

The Archbishop handed to the Hon. Clerical Secretary a certified list of the clergy of the diocese, upon receipt of which he called the roll of clergy. The clergy present at the Synod were: Rev. Canon Allman, B.Sc., Gravenhurst; Rev. C. W. Balfour, B.A., St. Luke's, Sault Ste. Marie; Rev. J. C. Blow, Emsdale; Rev. Robert Booth, L.Th., Schreiber; Rev. Canon Boydell, M.A., Sudbury; Rev. A. J. Bruce, L.Th., St. Thomas', Fort William; Rev. P. F. Bull, Sudbury; Rev. Canon Burt, L.Th., Parry Sound; Rev. H. F. Cocks, Little Current; Rev. F. W. Colloton, L.Th., Sault Ste. Marie; Rev. P. B. deLom, locum tenens, Bruce Mines; Rev. W. C. Dunn, L.S.T., Dorion; Rev. R. S. Fleming, L.S.T., St. John's, Sault Ste. Marie; Rev. B. P. Fuller, Sault Ste. Marie; Rev. Richard Haines, St. Joseph's Island; Rev. W. A. Hankinson, Rosseau; Rev. Canon Hazlehurst, Baysville; Rev. H. H. Heard, Capreol; Rev. Canon Hincks, M.A., Haileybury; Rev. J. E. Hodson, B.A., Blind River; Rev. W. H. Hunter, Korah; Rev. Canon Johnston, Garden River; Rev. T. V. L'Estrange, L.S.T., Port Sydney; Rev. J. B. Lindsell, Graven-

hurst; Rev. Christopher Lord, locum tenens, Bala; Rev. E. S. P. Montizambert, St. John's, Port Arthur; Rev. Jethro Norman, B.D., Copper Cliff; Rev. Gilbert Oliver, L.Th., North Bay; Rev. R. E. Park, Byng Inlet; Rev. Henry Peeling, Uffington; Rev. H. E. Pelletier, Manitowaning; Rev. G. H. Phillips, Webbwood; Rev. Canon Piercy, Sturgeon Falls; Rev. E. F. Pinnington, Milford Bay; Rev. J. C. Popey, St. Luke's, Fort William; Rev. R. T. Sadler, M.A., Falkenburg; Rev. F. G. Sherring, Bracebridge; Rev. C. C. Simpson, White River; Rev. H. A. Sims, St. Paul's, Fort William; Rev. L. Sinclair, Huntsville; Rev. W. T. Swainson, Gore Bay; Rev. John Tate, Thessalon; Rev. Edwin Weeks, Silverwater; Rev. W. M. Whiteley, New Liskeard; Rev. S. F. Yeomans, Massey; and Rev. T. H. Young, Cobalt.

At the request of the Archbishop the Clerical Secretary read the following telegram:

Winnipeg, Man., June 16, 1923.

Archbishop of Algoma,  
Soo, Ont.

Wish you every blessing in the celebration of your Jubilee. May the Great Head of the Church Who has blessed your Diocese in the past go before it with His gracious favor and continual health in the future. Especially may He sustain and preserve you in health and strength in the midst of the passing years as the loving and loved spiritual leader of the diocese.

Archbishop Matheson.

The Committee on Credentials of Lay Delegates reported the following delegates present with proper credentials and entitled to take their seats: Mr. J. B. Way, St. Luke's, Sault Ste. Marie; Mr. A. Elliot, Sturgeon Falls; Mr. A. E. Crofton, Callander; Mr. F. W. Major, Gore Bay; Mr. James Dawe, Sundridge; Mr. Geo. Birch, Schreiber; Mr. T. J. Foster, Baysville; Mr. A. M. Newby, Little Current; Mr. J. H. Davies, Sudbury; Mr. Thos. Atkinson, Nipigon; Mr. Thos. Quirt, Burk's Falls; Mr. Wm. Priddle, Silverwater; Mr. Geo. Bailey, St. Peter's, Sault Ste. Marie; Mr. W. E. Bigwood, Byng Inlet, and Mr. H. P. Brock, White River.

There being a quorum present the Archbishop declared the Synod duly constituted.

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

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

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

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

The Synod adjourned for lunch.

The Synod resumed business at 2.30 p.m.

There were present on the platform with the Archbishop the Bishop of Toronto and the Bishop of Ottawa. On the floor with the members of Synod were Miss E. Eda Green, the Central Secretary of the Algoma Association in England, Mrs. Sullivan (widow of Bishop Sullivan), many members of the Diocesan W.A. and others to hear the Archbishop's Charge.

### THE ARCHBISHOP'S CHARGE

Rev. Brethren and Brethren of the Laity:

In extending to you, as I now do, a cordial welcome to this Seventh Triennial Meeting of our Diocesan Synod, my heart is full to overflowing of a grateful sense of God's goodness to us through all the years of our separate diocesan existence.

This is our Jubilee year. Half a century ago, in the year 1873, pursuant to a resolution passed the year before by the Synod of Toronto the vast territory subsequently known as the Diocese of Algoma, was formally recognized by the Provincial Synod of Canada as a missionary diocese, and in due course the saintly Dr. Fauquier was elected to be its first bishop.

The fascinating story of its gradual development, as, through alternating cloud and sunshine, the diocese struggled out of the helplessness of a feeble infancy into its present state of autonomy if not of self-support, may be read in an illustrated jubilee booklet prepared with much care by the Rev. F. W. Colloton and obtainable from the officers of the Synod. I wish now simply to place on record my own, and I should like to add your, recognition of God's goodness to us, and of the obligations in which that goodness involves us.

It is surely no small thing to be able to look back over a retrospect of fifty years during which, though at times the struggle has been hard and the peril great, there has still been on the whole uniform progress, both in numbers and means,—we trust also in what is more important than either, viz. spiritual life and power. Such an experience in the past becomes a pledge and challenge for the future. It should help us to face whatever may lie before us in a spirit of hope, and to undertake the hardest tasks awaiting us without flinching. But of this I expect to have more to say later on.

I wish before going farther to express in the name of the Synod the joy we all feel in welcoming among us the Bishops of Toronto and Ottawa, my Episcopal neighbours to the South and East, to whom we have listened with such pleasure and profit, and to whose unfailing kindness I personally, and the diocese at large, owe far more than words can say. We had hoped to have with us also Dr. Worrell, the Chancellor of the Diocese of Toronto, a friend of many years, of whose indefatigable labours as Hon. Treasurer of our Invested Funds, it is by no means easy to make adequate acknowledgment. But unfortunately Dr. Worrell has been unable to come. We have, however, Mrs. Sullivan, so long identified with the work of Algoma as the wife of my distinguished predecessor in office. The name she bears is still honoured and revered throughout the land. And last, but by no means least, we have with us our devoted friend and fellow-worker from overseas, Miss E. Eda Green, who, through all the years of my episcopate, has been the Secretary and the life of our Algoma Association in England. To all these friends and

helpers I say in simplest phrase, "We welcome you and from our hearts we thank you for all you have done for us."

It has seemed a fitting thing that in this year of Jubilee a few representative figures out of the great host of our benefactors and friends should be with us, if only to hear the story and mark the signs, of our progress. We trust they will carry back with them the report that the sacrifices made in our behalf have not been made in vain.

Next, let us pass in brief review the leading features of the Triennium just closed. And first let us recall

### **Our Losses by Death**

Three times since last we met in Synod the Angel of Death has invaded the ranks of our clergy.

The Rev. Samuel Henry Ferris, after a prolonged period of declining health, passed away at Garden River on the 19th July, 1920. Mr. Ferris was admitted to the Diaconate in 1906, and advanced to the Priesthood the following year. His first sphere of missionary service was White River with the adjacent railway line including the Indian Settlement of Missanabic where for several years he lived. He had served as a School Teacher in his earlier days, and brought his gifts and experience to the work of the Sacred Ministry in mature years. He was a man of devout and unobtrusive character devoted to home and duty and uniformly conscientious in his work. His steadfast service was much appreciated. He is greatly missed.

The Reverend Frederick Frost, from 1906, Canon of the pro-Cathedral of St. Luke, Sault Ste. Marie; after a brief period of retirement passed to his rest on the 24th April, 1922. He was our oldest missionary. He came from England in 1872 and served as lay-missionary and teacher in the Shingwank Home, which was then situated on the Garden River Reserve. Subsequently for many years he laboured as layman, deacon and priest respectively, among the Indians of the Manitoulin Island. Making Sheguinandah his centre, he ministered to scattered groups of Ojibways both on the Island and on the shores of the mainland opposite from La Cloche to White Fish River and Birch Island. In these regions his name is still a household word. He returned in later life to finish his Indian work where he began it at Garden River. In 1907 he gave up Indian work and removed to the Mission of Rosseau where he finished his earthly career. His was a memorable ministry. His mastery of the Ojibway language was remarkable. The Indians themselves recognized him as an authority. He not only wrote an interesting book of Indian sketches, but translated into Ojibway a selection of English hymns which was published by the S.P.C.K., and proved of great value in our Indian services. It was beyond words unfortunate that when this great Indian pioneer was compelled to retire we had no like-minded successor ready to step into his place.

The Reverend Arthur Thomas Lowe, after a long and trying illness was called to his final rest at Bracebridge on the 15th Feb., 1923. Mr. Lowe, like Mr. Ferris, entered the Sacred Ministry somewhat late in life. He was admitted to the Diaconate in 1901 and advanced to the Priesthood the following year. His chief spheres of labour as a clergyman were the missions of New Liskeard and Port Sydney. In both places he was revered by his people. He was a man of quiet demeanour, good parts and unsparing devotion to duty. Some three years before his death an incurable malady compelled him to retire from the active responsibilities of his office; and after a painful experience of suffering and weakness, borne with patient fortitude, he entered into rest in the full assurance of hope to await his final reward.

But not among the clergy only has death been busy during the past three years. Among the laity also, many have been called to their final home. Of these there are some whose memories demand more than a silent tribute.

Of my own deep sorrow it is not fitting nor possible for me to speak. I can only thank my brethren for their sympathy, given at a time when sympathy was almost life. There are those among us who have suffered in like manner to whom our hearts have gone out, and who have cause with me to thank God for many mercies, but above all for the blessings of memory and hope.

Mrs. James Symington Ironside, was for many years a member of St. Luke's pro-Cathedral, and a devoted leader in the Woman's Auxiliary of the parish and diocese. She was the first life member of the Diocesan Auxiliary, and became Diocesan President in succession to Mrs. Thorneloe. Singularly gifted in mind and spirit she wielded a wonderful influence, and did a work which will be remembered for years to come. She passed away on the 11th March, 1921. Her memory is an inspiration.

Joseph Edgar, of Sundridge, for many years the pillar of St. Paul's Church, and the mainstay of the Sunday School, in that place, was a man of singularly winning personality. His purity of life and integrity of character endeared him to all who knew him. For a time he represented his riding in the Provincial Legislature. But no outside interests were allowed to interfere with his devotion to the Church. He died after a brief illness in the maturity of his manhood. It is characteristic of the man that he made provision in his will for the continued payment in perpetuity of his subscription to the Church.

Paul A. Cobbold, born in England and educated at the University of Cambridge, a man of sterling character and devoted churchmanship, a pioneer and founder of Haileybury and its church, in which for years he served efficiently as a lay reader, was among the victims of the great fire, which recently devastated the north, sharing, after a protracted period of suffering, the fate of his wife who actually perished in the fire. They are greatly missed and will long be remembered with affection by a large circle of devoted friends.

As we mourn the loss of these and many others our hearts are sore with a soreness no words can properly express. And yet we are conscious of a feeling not wholly alien to thankfulness and joy, in view of the constant increase of our circle of friends in Paradise.

Having died in the faith and fear of God they await their reward and their works do follow them. May they rest in peace. May perpetual light shine upon them. And may we who remain have "grace so to follow their good examples that with them we may" in due time "be partakers of the heavenly kingdom."

#### Official Acts

Immediately after our last meeting of Synod in 1920 it was my duty and privilege to attend the meeting of Anglican bishops assembled from all parts of the world under the presidency of the Archbishop of Canterbury in the historic palace of Lambeth.

There is no need that I should enter into any detailed account of that memorable gathering. I have already dealt with the subject on various occasions; and the public press has been lavish in its allusions to it, and in its discussion of the decisions at which it arrived. But I cannot refrain from saying that, while by no means hopeless as to the future, I cannot anticipate any immediate results of importance from the great pronouncement on the subject of the reunion of Christendom for which the conference was chiefly remarkable.

In October of the same year I attended the Centenary Celebration of the Church in Rupert's Land, held in the city of Winnipeg, a deeply interesting, not to say inspiring experience.

In September, 1921, I attended the Triennial Meeting of our General Synod in the City of Hamilton; and in September of the following year I presided as Metropolitan over the Provincial Synod of Ontario in the City of London.

I have also presided each year over meetings of our Provincial Council in Toronto, and attended the usual meetings of the M.S.C.C., the G.B.R.E. and the S.S.C. in various places.

In our own diocese I have visited the various parishes and missions as usual, year by year; and have made special visitations to certain parts on particular occasions, more especially in connection with W.A. gatherings and Deanery Meetings.

In discharge of these duties I have travelled some 54,144 miles in the 3 years, that is an average of 18,048 per annum.

I have officiated at 3 marriages; baptized 24 children and 1 adult; confirmed 1283 persons, 494 males and 789 females. I have received into the Anglican Communion 4 persons from the Church of Rome. I have delivered 401 addresses and sermons. I have consecrated 3 churches and 1 cemetery. I have also performed various minor duties in connection with my office of Metropolitan. In particular I have taken my part, in association with representatives of the Presbyterian, Methodist and Congregationalist Communions, in urging upon the Provincial Department of Education a fuller recognition of the Christian Religion in our Public Schools. Agreement has been reached between the representatives of the Communions concerned, and Dr. Merchant representing the Government, that after the coming elections the following points will be urged upon the Government: (1) The extension of the present system of Bible reading in schools by the adoption of a comprehensive and systematic scheme of readings. (2) The memorization of carefully selected passages of Holy Scripture and the use of suitable texts as the basis of moral teaching and good citizenship. (3) The inclusion of religious instruction thus provided for in the daily curriculum of our schools as a necessary part of education.

I have admitted 7 candidates to the Diaconate. On the 19th Sept., 1920, in St. Luke's pro-Cathedral, Sault Ste. Marie, I admitted Harry Frederick Charles Cocks, and licensed him to the Mission of St. Joseph's Island; William Percy Griffiths, and licensed him to the Mission of Oliver; and Theodore Victor L'Estrange, and appointed him to the Mission of St. George's and St. Michael's in the City of Port Arthur. On the 29th May, 1921, in St. Paul's Church, Haileybury, I admitted William Daniels, and licensed him to the Mission of Thorneloe in Temiskaming; Robert Booth, and licensed him to the Mission of Torrance and Mortimer's Point. On the 18th December, 1921, in the Church of the Epiphany, Sudbury, I admitted Henry Herbert Heard and licensed him to the Mission of Capreol. On the 17th December, 1922, in the Church of the Redeemer, Thessalon, I admitted Edwin Weeks and licensed him to the Mission of Silverwater and Sheshegwaning.

I have ordained 8 candidates to the Priesthood. On the 27th February, 1921, in the Church of St. Mary Magdalene, Sturgeon Falls, I ordained the Rev. James Templeton and appointed him to the Mission of Sundridge and South River. On the 29th May, 1921, in St. Paul's Church, Haileybury, I ordained the Rev. George John Kimber, and appointed him to the Mission of Coniston and Biscotasing. On the 5th June, 1921, in St. Paul's Church, Fort William, I ordained the Rev. William Percy Griffiths and appointed him to the Mission of Oliver; and the Rev. Theodore Victor L'Estrange, and appointed him to the

Mission of St. George and St. Michael in the city of Port Arthur. On the 18th December, 1921, in the Church of the Epiphany, Sudbury, I ordained the Rev. Henry Frederick Cocks and appointed him to the Mission of Little Current. On the 11th June, 1922, in St. Luke's pro-Cathedral, Sault Ste. Marie, I ordained the Rev. Robert Booth, and appointed him to the Mission of Nipissing and Restoule; and the Rev. William Daniels, and appointed him to the Mission of Thorneloe. On the 17th Dec., 1922, in the Church of the Redeemer, Thessalon, I ordained the Rev. Henry Herbert Heard, and appointed him to the Mission of Capreol.

I have transferred and duly instituted eleven clergymen, the Rev. Charles Wilfred Balfour from the Parish of St. John the Divine, North Bay, to the Parish of St. Luke's pro-Cathedral, Sault Ste. Marie; the Rev. Gilbert Oliver from the Mission of Blind River to the Parish of St. John the Divine, North Bay; the Rev. H. A. Sims from the Parish of St. James', Cobalt, to the Parish of St. Paul's, Fort William; the Rev. Eric Montizambert, from the Mission of Little Current to the Parish of St. John's, Port Arthur; the Rev. Thomas Henry Young from the Mission of Massey and Walford, to the Parish of St. James' Cobalt; the Rev. Jethro Norman from the Mission of Sunbridge and South River to the Mission of Copper Cliff; the Rev. Reginald M. Fairburn from the Mission of Massey and Walford to the Mission of Sheguiandah; the Rev. James Templeton from the Mission of Englehart to the Mission of Sundridge and South River; the Rev. Sidney Frank Yeomans from the Mission of Burk's Falls to the Mission of Massey and Walford; the Rev. Percy F. Bull from the Parish of St. John's, Sault Ste. Marie, to the Parish of the Church of the Epiphany, Sudbury; the Rev. Robert Henry Fleming from the Parish of St. John's, Schreiber, to the Parish of St. John's, Sault Ste. Marie.

I have transferred 10 clergymen to other dioceses: The Rev. Albert George Smith to the Diocese of Glasgow, Scotland; the Rev. James Templeton to the Diocese of Niagara; the Rev. William Henry Trickett to the Diocese of Athabaska; the Rev. Franklin Franklin-Watson to the Diocese of Quebec; the Rev. Owen L. Jull to the Diocese of Rupert's Land; the Rev. C. F. Langton Gilbert to the Diocese of Huron; the Rev. Walter S. G. Bunbury to the Diocese of Quebec; the Rev. Percy A. Paris, to the Diocese of Albany; the Rev. William P. Griffiths to the Diocese of Moosonee; the Rev. Canon C. W. Hedley to the Diocese of Toronto.

I have granted indefinite leave of absence for sufficient cause to 5 Priests: To the Rev. George John Kimber; the Rev. C. Miles; the Rev. Algernon Cooper; the Rev. Joseph D. Granger; and the Rev. E. H. C. Stephenson, and all these clergymen are now in England. Also to the Rev. H. F. Hutton, incumbent of Port Sydney, who is disabled by serious illness. I commend our dear brother to the earnest prayers of the Synod.

After an absence of a year in the Diocese of Montreal, the Rev. Theodore Victor L'Estrange has returned to the Diocese of Algoma and is taking duty in Port Sydney, during Mr. Hutton's illness.

By the kind permission of the Bishop of Toronto, three clergymen from that diocese have served in Algoma, the Rev. Christopher Lord at Bala and McTier throughout the Triennium; the Rev. Pierre de Lom, at Bruce Mines and Desbarats, since 1921; and the Rev. Thomas W. Bucklee at Port Carling, Gregory and Port Sandfield, since the beginning of last summer.

The Rev. Justice Southam after a year's service as locum tenens in the Parish of Port Arthur returned to England.

I have received from the Diocese of Mackenzie River, the Rev. J. C. Blow, in Deacons' Orders, and have licensed him to the Mission of Emsdale, Kearney and Novar; the Rev. J. E. Hodson, B.A., in Priest's Orders, from the Diocese of Quebec and have appointed him to the



Mission of Blind River; the Rev. William H. Whiteley, also in Priest's Orders, from the Diocese of Quebec, and have appointed him to the Mission of New Liskeard.

I have appointed the Rev. Francis Hamilton Hincks, M.A., and the Rev. David Abraham Johnston, to be Canons of the pro-Cathedral of St. Luke, Sault Ste. Marie, in succession to the Rev. Canon Charles W. Hedley, resigned, and the Rev. Canon Frederick Frost, deceased.

**Finances**

Despite some measure of incompleteness, which I regret to say is only too customary, the following figures are sufficiently accurate to be not merely of interest, but of value.

The total contributions of the diocese reported at Easter for all purposes during the Triennium have been as follows:

|                    |               |
|--------------------|---------------|
| Easter, 1921 ..... | \$124,358 99  |
| Easter, 1922 ..... | 135,942 71    |
| Easter, 1923 ..... | 113,504 13    |
| Total .....        | \$ 373,805 83 |

Of these contributions the following sums have been given for use, either in the diocese or beyond its limits, outside the parishes and missions in which they were contributed:

| Contributed | Spent in the Dio. | Outside    | Total       |
|-------------|-------------------|------------|-------------|
| 1921 .....  | \$7,344 10        | \$7,573 91 | \$14,918 01 |
| 1922 .....  | 7,264 31          | 7,040 81   | 14,416 12   |
| 1923 .....  | 9,427 60          | 5,435 60   | 14,863 20   |

Total for the 3 years ..... \$ 44,197 33

Thus about 11½% of the money contributed by our people has gone to objects outside their own parishes and missions.

This is noteworthy and demands a few words of comment. I can well understand that there may be those among us who disapprove of such liberality towards outside interests, and who complain that our own missions and parishes are being impoverished by constant appeals for outside objects. And it is well that we should face these objectors and hear what they have to say. They ask, and not without a show of reason, how it can be right that missions, which are so poor as to need continual aid, should be required to give, out of their poverty, towards the support of other mission fields. Would it not be more reasonable, and better business, they ask, to allow these struggling missions to spend all they can raise upon themselves, and to leave the burden of missionary giving to richer and better established centres?

And as of missions, so of dioceses, they ask why should poor missionary dioceses be required to raise apportionments for outside mission fields? Would it not be truer policy to encourage such dioceses to seek first their own independence, and then to turn their attention to the needs of other missionary areas.

This is very plausible, but very misleading. It may be faultless logic, and good business, but it is bad Christianity. Indeed it is not Christianity at all. The essence of Christianity is giving for the good of others. It requires every receiver to be also in turn a giver. It is by giving that the soul is enlarged, and giving to ourselves is not true giving. To content ourselves with receiving is a sure way to dry up the springs of love and sympathy within us. In dioceses as in individuals spiritual growth is best promoted by unselfish giving.

The promise is unmistakable "Give and it shall be given unto you; good measure pressed down and shaken together and running over

*Not  
Business  
Sault Ste. Marie  
Rec. 450  
Miss.  
\$100  
500*

shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

At our last meeting of Synod there was one problem which called for solution with insistent emphasis; and that was the problem of the adequate payment of our clergy. It will perhaps be remembered that up to the date of that Synod we had been paying a paltry six or seven hundred dollars per annum to our old and faithful missionaries. It may also be remembered that proposals were made, and resolutions were passed, looking towards the increase of these stipends according to certain scales presented to the Synod. It is gratifying to realize that, although we have not reached the full measure of our hopes, we have made some progress in that direction. No missionary priest on the regular working list of Algoma receives today less than \$1,000 per annum, while those of ten years standing receive \$1,200. Rectors of self-supporting parishes may, of course, receive as much as their people are able and willing to pay them; but they must have, under our canons, a minimum of \$1,200, together with a house rent free.

And our Deacons instead of a maximum of \$700 as reported at the last Synod, receive today \$900 per annum.

This is recognized as only a beginning. We must not rest until we are able to pay all our missionaries a "living wage" to use a modern expression. And that I would interpret as involving at least such a rate of payment in every case as was recommended in the higher scale presented to the last meeting of Synod.

The scale referred to is as follows:

|   |        |
|---|--------|
| The Stipend of a Deacon .....                 | \$ 900 |
| The Stipend of a Priest, first 5 years .....  | 1,000  |
| The Stipend of a Priest, 2nd 5 years .....    | 1,200  |
| The Stipend of a Priest, after 10 years ..... | 1,500  |

Something remains to be said about the payment of diocesan dues. Obviously the diocese must have funds to carry on its work. And that work involves not only the payment of grants for the support of our missionary clergy, but certain considerable and unavoidable expenses (such as Treasurer's stipend, insurance, legal expenses, taxes, printing, stationery, &c.) connected with the management of the diocese. It is lamentable when any parish or mission, in its anxiety to provide for its own necessities, finds itself driven to disregard the diocesan calls for such purposes. Though it may involve the limitation, or even the abandonment for a time, of some cherished ambition in the way of a finer church or some beautiful addition to the Church's equipment, yet I feel sure you will agree with me that the proper maintenance and management of diocesan affairs should be in every parish and mission a primary obligation.

In fairness to diocesan authorities I feel it right to say that the cost of management is kept down to the lowest possible rate. Last year was an average year. The cost of management was  $4\frac{1}{2}\%$ , or omitting taxes which hardly seem an item of management,  $3.3\%$ , on the total amount passing through the Treasurer's hands. If that is deemed excessive the Synod will probably have something to say about it. But even in that case no parish or mission should withhold its dues altogether on that account without trying to right what is wrong.

As regards our diocesan apportionments for the general missionary work of the Church it is with real sorrow that I record the fact of our failure, year by year, to reach the amount assigned us. Our deficit in 1921 was \$1,106.87; in 1922, \$1,503.52; in 1923, \$1,171.04. I sincerely hope that if I should be permitted to report at the close of another Triennium, I may have a different tale to tell.

A new plan of assigning apportionments has been in use during the past 2 years.. The needs of the Church have been laid before us clearly and distinctly, and our Executive Committee has been invited to fix its own apportionment. This has commended itself to us as a fair and considerate method.

In view of the great opportunities confronting us, and considering the withdrawal of the Church Missionary Society from our Indian and Eskimo Missions, a step involving us in largely increased financial responsibilities, five thousand dollars seemed to be the very lowest figure our self-respect would allow us to suggest. I sincerely trust that sum may be made up in full this year.

I cannot turn from the subject of our current finances without recognizing our good fortune in having so faithful, efficient, and devoted a man for our Treasurer as the Rev. F. W. Colloton.

**Invested Funds**

We have once again to thank our friend, Dr. Worrell, for his devoted services as Hon. Treasurer of our Invested Funds. When 25 years ago he undertook the task the aggregate amount placed in his hands for investment was comparatively small. But it has grown year by year till to-day our combined endowments sum up to well over a quarter of a million dollars. The investment and care of this amount of money is no small task and no slight responsibility. The whole burden rests still where it has rested through all these years, on the shoulders of Dr. Worrell alone. He has given himself to the work with singular devotion. I am sure we all wish him to know that his labours are appreciated by those he serves so faithfully.

The following figures quoted from the January statements, year by year, will show the growth of the five funds in Dr. Worrell's hands during the Triennium.

|                                | 1921         | 1922         | 1923         |
|--------------------------------|--------------|--------------|--------------|
| Episcopal Endowment Fund....   | \$ 63,715 28 | \$ 62,825 28 | \$ 64,097 98 |
| Bishop Sullivan Sust. Fund.... | 100,638 55   | 116,182 11   | 122,484 28   |
| Superannuation Fund .....      | 36,827 86    | 37,804 78    | 37,820 48    |
| Widows' and Orphans' Fund ..   | 30,940 66    | 32,593 19    | 32,801 39    |
| Bishophurst Endowment Fund.    | 2,745 40     | 2,899 47     | 5,047 04     |
|                                | <hr/>        | <hr/>        | <hr/>        |
|                                | \$234,867 75 | \$253,304 83 | \$261,251 17 |

The names of these funds disclose sufficiently their respective purposes. Yet a few words of explanation are needed. The "Bishop Sullivan Memorial Sustentation Fund" is not only the memorial of a great and beloved bishop, but is also the chief hope of our poorer missions for days to come. I fear it is beyond doubt or question that, in respect to our struggling missions, we are likely to have the poor always with us. All through our diocesan limits there are areas and elements of population of such a character that it is practically certain they can never support their own religious institutions. What then is to become of them when our present benefactors withdraw their aid, and the diocese is thrown upon its own resources? Obviously since the stronger parts of the diocese are not likely, even in the remote future to be able to support the weaker we must have an adequate Endowment Fund. And in my judgment, nothing less than \$200,000 would be an adequate provision against the day of need. We are still nearly \$80,000 short of that amount.

Our beneficiary funds, the Superannuation, or Clergy Pension Fund and the Clergy Widows' and Orphans' Fund, need a little consideration.

Such small funds as ours are obviously inadequate to meet the needs of any ordinary sized diocese. The General Synod has recognized this and has created, out of the contributions of the Anglican Forward Movement, a supplementary fund from which the inadequate local grants may be brought up to a reasonable figure.

But just here we, in Algoma, encounter a difficulty. Our funds are for voluntary use. Our clergy may please themselves about accepting the benefits provided. Moreover we discriminate in respect to age. So it comes about that some of our men are on the funds and some are not. Here then the trouble begins. Those who are not on their own diocesan funds have no claim upon the General Synod Supplementary Fund. They are wholly out in the cold. This is inevitable. It seems to me entirely reasonable that every diocese should be required to do all it can for its own men before the claim of those men for aid from the General Synod Fund can be recognized.

We have quite a problem before us here. We can hardly ignore the claims of men who by such local regulations as I have referred to are ruled out of all benefits in connection with both funds. The only practical solution of the problem that I can think of is to put all our clergy on the Funds of the Diocese making their standing the measure of their claim.

During the 3 years just past the sum of \$382.68 has been added to the principal of the Episcopal Endowment Fund which provides the stipend of the Bishop. The fund is now able to pay, and has paid throughout the Triennium the sum pledged to the Bishop when he was elected, viz. \$3,000 per annum. This is fortunate because the withdrawal of railway passes involves from \$300 to \$500 travelling expenses.

The Bishophurst Endowment Fund for necessary repairs on the See House is now available for use. The Synod may recall the stipulation laid down when the fund was created, namely that the principal should be made up to \$5,000 before the income could be used. This figure has now been reached. The principal is now \$5,000. Therefore the income may now be used for the purpose it was intended to serve. I should mention, however, that \$1,000 of the principal, being the amount given the Bishop by the Woman's Auxiliary on the 25th Anniversary of his consecration, is not at present, so far as the fund is concerned, producing income. For some time to come the amount available for repairs will be pitifully small. We have in hand for that purpose at the present moment only \$43.

The members of Synod will probably have an opportunity of looking over Bishophurst before they leave the city. It is a splendid property,—albeit costly to maintain,—and might be made almost ideal for its purpose. But I think those who see it, as it is today, will agree with me that the Endowment Fund is essential. Perhaps they will go with me so far as to say the Fund should be increased materially and made adequate to cover not merely all necessary repairs, but also taxes. The taxes last year amounted to \$827.44. In view of this we should aim at a principal sum of, at the very least, \$20,000.

In addition to these Endowment Funds it will be remembered we have two small funds of rather special character: "The Church and Parsonage Loan Fund," for helping poor missions over emergencies; and "The Divinity Students' Loan Fund", for assisting candidates for Holy Orders who have proved themselves worthy, but are unable to pay their way at college.

The peculiar feature of these funds is that they are what their names imply,—loan funds,—and that loans are made from principal, there being no income since the funds are not invested. Loans are

made under sufficient guarantees—in most cases without interest—on easy terms of payment. If interest is charged it is used to cover possible losses. So far the losses have been very trifling.

The balances standing at the credit of these funds respectively on the 1st January last were as follows: "The Church and Parsonage Loan Fund, \$2,829.99, and the Divinity Students' Loan Fund, \$6,138.29.

Before leaving the subject of finances it is fitting that I should make acknowledgement of certain legacies received for various diocesan objects during the Triennium.

In 1920 we received an anonymous bequest of \$200 from one who, through a long period of service in a subordinate position, had saved small sums to be the nucleus of an endowment for maintaining a pupil at the Shingwank Home.

In 1921 a legacy of \$1,000 was received, under the will of Marcellus Crombie, Esq., Toronto, for our Widows' and Orphans' Fund.

Also a legacy of \$1,000 under the will of H. C. Blachford, Esq., Toronto, undesignated. This was applied to the "Bishophurst Endowment Fund." In 1922 a legacy of \$4,723.88 was received, under the will of the Rev. E. T. Gurney, England, undesignated. This was applied to the newly acquired Diocesan House and office, henceforth to be known as the "Gurney Memorial."

Also a bequest of \$200 from the estate of Mrs. Boomer, widow of the late Dean Boomer, for the Widows' and Orphans' Fund. It is noteworthy that Mrs. Boomer took a very active part in early days in raising money for this fund.

In the same year a legacy of \$2,000 under the will of the late Joseph Edgar, of Sundridge, was received to be invested for the benefit of the Sundridge Mission so long as our services continue to be held in that place and on their being discontinued for the benefit of some other diocesan object.

And lastly, a week or two before the date of this Synod, a further and very notable legacy was received from England. For some time we have known that, through the influence of certain members of our English Association which has brought us so many splendid gifts, we were to receive in due time a generous bequest under the will of the late H. H. Wills of Bristol. But only now have we learned the actual amount of that bequest, viz. \$27,554.33 with a possible addition later on. So splendid a sum added to our invested funds will not only bring us appreciably nearer the day of self-support, but, by the encouragement it gives us, will make that day seem easier of attainment.

We must not fail in some appropriate way to express the gratitude we feel for so magnificent a benefaction.

### **General Statistics and the Condition of the Diocese**

The following figures quoted from our Easter Returns may be taken as a close approximation to truth, and therefore as possessing real value,—though there is much yet to be desired in respect to such returns, both as to completeness and accuracy.

|                         | 1921      | 1922      | 1923      |
|-------------------------|-----------|-----------|-----------|
| Total population .....  | 141,748   | 141,431   | 141,985   |
| Church population ..... | 18,615    | 20,414    | 22,014    |
| Communicants .....      | 6,127     | 6,545     | 6,276     |
| Sunday Schools .....    | 4,727     | 4,981     | 4,780     |
| Baptisms .....          | 845       | 840       | 653       |
| Debt, Churches .....    | \$ 45,855 | \$ 44,760 | \$ 43,800 |
| Parsonages .....        | 12,100    | 11,560    | 7,483     |
| S. S. Buildings .....   | 11,200    | 9,860     | 9,825     |
| No. of Clergy .....     | 52        |           |           |

The gathering of statistics is not an easy task. It is hard enough even in secular spheres of interest with the Government at one's back and abundant means at one's command. It is unspeakably harder in ecclesiastical spheres where there is no special authority or fund to fall back upon. Yet somehow, sooner or later, our Clergy and Church Wardens manage to send in their returns; and the facts and figures they supply go far towards giving us a fair conception of the condition of the Church within our limits.

But no mere facts and figures—least of all those gathered solely in the interests of one communion—can convey an accurate conception of the conditions and prospects of the body concerned. Though the returns be perfectly accurate and complete there can hardly fail to be a lack of proportion and perspective in the picture produced. It can be little more than a sketch requiring to be filled in, and amplified by the colouring and atmosphere of reality. In order to obtain a right conception of our condition and prospects we must know not only what we have been doing, whether we have advanced or gone back in numbers and wealth, or have merely held our own through the period we are considering; but we must know what there is to be done, how we stand in relation to other bodies, what they are doing, what advances they have made, and how our own doings and standing compare with theirs.

Just here it may be helpful to glance at the religious census of the Dominion recently issued by the authority of Parliament. It is interesting and suggestive reading, helping us to see ourselves in relation to other bodies, and to take stock of our position not only in the abstract, but in view of the work to be done and the work being done around us. In particular the census shows us that, during the past ten years, the Methodist Communion has fallen behind the Anglican by practically a quarter of a million, and that the Roman Catholics have barely held their own in relation to other bodies, while we Anglicans have advanced, in point of numbers, by some 364,942 souls; and we are now third instead of fourth, as we were ten years ago, in the list of religious communions,—the Roman Catholics and the Presbyterians alone being before us. It shows further that the Presbyterians are so little before us,—outnumbering us, in the whole Dominion, by only 853 souls—that for all practical purposes we might claim to be bracketed as equal, and to occupy with them the second place, the Roman Catholics alone being really ahead of us.

But let us beware. There is no room for complacency, still less for boasting, in all this. We should be less than human if we did not rejoice at the improvement in the Anglican showing. But even if jubilation were ever seemly in respect to such comparisons, which it is not, there is no room for such an exhibition of feeling here. The advance we have made is too small, and the position we have gained too uncertain to justify anything but thankfulness and courageous renewal of our efforts.

It is not easy to determine—and this is the great point for us today—whether we in Algoma have kept up, in the line of advance, with the Church throughout the Dominion. I have reason to believe that we have, and perhaps a little more than kept up. I base my opinion not only on our diocesan statistics but upon my general observations as I have gone about the diocese.

But be that as it may I have consistently advocated and maintained the traditions and doctrinal heritage of the historic church refusing to bow to popular clamour for modern ways, or to admit the plea, put forth in the name of unity and brotherhood, demanding the sacrifice of principle. And I have reason to believe that in the main the Church throughout the diocese has stood behind me, and justified the position I have taken. There has, it is true, been decrease and decay of prosperity in various parts of the diocese. But that fact, as I shall try to show presently, has been due to special and unavoidable causes. As a whole the diocese has grown and strengthened, and in the past three years particularly has been "finding itself" in a truly remarkable manner. Is it too much to believe that loyalty to the Church's traditions of faith and order has had much to do with our development.

Whatever else the census figures may mean is there not at least a suggestion of hope in them for the old historic church? It is not easy, without more knowledge than we possess, to gauge the causes behind those figures. The changes they reveal may, of course, be simply fortuitous. The next census may reverse the situation entirely. And yet it is quite possible that at last the Church of England is coming into her own; that, making Scriptural Catholicity her watchword, as she does, and taking her stand upon the twofold principle of intellectual freedom and the recognition of due authority, she is beginning at last to appeal to a world that is sick and tired of uncertainties and sated with sectarian license. Tossed about with every varying tide of human thought and passionate impulse the world may well be turning to the Church whose foundations are well and solidly laid on the impregnable rock of Scripture Truth and Apostolic Order.

Be this as it may, Church people should realize,—and realize with all humility,—how slow they have been to value aright the heritage and discipline of the Apostolic Church, and how quick to imagine that they can win people to Christ's cause by abandoning the methods and teaching of His Church in favour of novelties.

I am of course familiar with the claim that the Holy Ghost must be with us to-day as truly as He was with the Apostles of old. And I recognize the measure of truth which underlies that claim. But I have not been able to find satisfactory answers to two primary questions which force themselves upon me: (1) Are we today, with all our divisions and prejudices, as receptive of the Holy Ghost's teaching and guidance as were the Apostles of our Lord. (2) Is it necessary,—as some seem to fancy it is,—or is it even possible, for the Holy Ghost to repudiate to-day the principles and methods He endorsed and enjoined in the days of the Apostles?

I believe most firmly that if we not only profess, but live the old Church's Faith and Order, the coming generation will more and more recognize not merely the claims, but the strength and beauty of our old religion; and the census ten years hence may offer us a cause for thankfulness and hope unspeakably greater than that of the census just issued.

I must not fail to speak of the decadence which has overtaken certain parts of the diocese, and of the special causes to which I think it is to be traced.

In the back parts of the Districts of Muskoka and Parry Sound, and in some other remote regions, there are places and areas occupied in early days by lumbermen, or settled in the hope of agricultural development, where little remains to-day but decaying evidence of past prosperity. Lumbering has ended. Agriculture has proved a failure, and as a natural consequence our missions, if not absolutely dead, show little or no evidence of vitality. Despite their early promise it is no longer practicable to supply them with regular ministrations. In one or two cases the churches have been taken down and removed.

In certain other parts of the diocese, notably in Temiskaming, a different state of things exists, but the result is practically the same. The French Canadians pressing across the Quebec border are pushing our people out, and in a few places are even threatening the existence of our missions. Thornloe, named after myself, is, I regret to say, one of these places.

Again our Indian missions almost without exception have caused me, during the Triennium considerable anxiety. The Missions centring upon Sheguiandah, at the eastern end of the Maitonlin Island, and closely associated with the historic names of O'Meara, Sims and Frost; the picturesque work at Lake Nipigon to which that great missionary to the Indians, the Rev. Robt. Renison, gave so many years of his life,—to say nothing of Garden River, now happily served by Canon Johnston,—and several smaller groups in various places,—have one and all at times given me cause for much anxious thought,—especially in view of Romanist aggressions.

And this brings me to the prime cause of our recent perplexities, viz. lack of men. In earlier days our one great trial was lack of money. To-day our greatest trial is lack of men. We want men, men of the right sort, well equipped by natural gifts and ample training,—for it is a grievous mistake to suppose that any kind of man will do for primitive missions—above all we want good men, full of the Holy Ghost, possessed by a passionate love of souls, and willing to go wherever, in the providence of God, they may be sent by due authority. For lack of such men many of our missionary outposts have languished; to-day our Indian work is threatened; and we seem in many places to be fighting a losing battle. On the average, during the last two years, ten of our poorer missions have been vacant. If this Synod can devise some way of reaching the young manhood of the Church, and rousing men everywhere to listen for the call of God in their hearts, it will have gone far to bring a great blessing on the Church—possibly to save it from a great disaster.

But I must not lead you to suppose that the local conditions I have been describing are signs of a general diocesan decadence. They are nothing of the sort. They are very trying conditions, serious indeed, but by no means peculiar to the Diocese of Algoma. It is my duty to call attention to them and especially on this occasion of our Jubilee. For if a Jubilee means anything it means the inauguration of a new era of effort and achievement.

At a time like this our minds should be full to overflowing of the thought of God's exceeding goodness to us. For our increasing numbers and financial strength; the steady growth of our invested funds; and the marked prosperity of our chief parishes in places like Sault Ste. Marie, Port Arthur, Fort William, North Bay and Sudbury,—to say nothing of the progress of many minor centres,—combine to outweigh abundantly the decadence of less prominent localities.



This is no ordinary occasion. Standing to-day on the summit of half a century of time we seem, as a diocese, to be looking back over the varying pathway by which God has led us through these 50 years. Spread before our eyes we see in imagination the panoramic view of our past diocesan adventures. We pass afresh through the initial stages of our pioneer missionaries' experiences. We go back to the time of my devoted predecessors,—Bishop Fauquier and Bishop Sullivan. We think of their meagre equipment; their chronic lack of funds; their puzzling administrative problems. We recall their inevitable depression in face of slow development and distressing isolation. We see it all afresh, and in most vivid colouring, as we look back today. And yet on the whole, the retrospect is exhilarating not depressing. It has been a splendid struggle. And after all success has not been wanting. Despite all hardships we have not failed. Far from it, we have "made good." We are here to-day, on the summit of our first 50 years experience, conscious of God's unspeakable mercy to us and sensible of abundant cause for thankfulness and hope!

How shall we express our thankfulness? A mere historical celebration, unaccompanied by practical resolutions for the future, will be a poor expression of gratitude for all God's mercies. The retrospect, foresighted though it be with precious memories of trials and deliverances, hardships and blessings, needs supplementing by a constructive and hopeful glance into the future. The past has been a seeding time. Before us lies the harvest. It is ours to reap. An abundance of blessing beyond anything we have yet experienced awaits us if we will rise up and claim it. "They that sow in tears shall reap in joy." This Jubilee, if we observe it in the right spirit, will be no empty formality of rejoicing, but the beginning of a new era of growth and prosperity for Algoma!

Let me then make a few suggestions which this Synod may well consider without risk and possibly with no small advantage to the Church and diocese.

1. And first this sentimental suggestion. Let us put away from us, once and for all, every trace of that pessimistic temper which expects nothing of Algoma, but "to hold on" and "to keep alive." Algoma has a future! Her central position gives her a unique place in the Dominion. She is not agriculturally rich, but industrially she is generously endowed. Her climate is not balmy, but it is salubrious, and breeds a vigorous race of men. The destiny of the Sault is assured; and the Twin Cities are not behind the Sault in prospects. Some one not long ago actually asked the question, "Is it an absurdity to imagine the Dominion revolving around Algoma; or Algoma becoming Canada's Primatial See?" That may be a foolish question, yet Algoma assuredly has a future.

2. Let this Synod help its Bishop to find and pay at least half a dozen whole-hearted vigorous men, fitted and willing to serve as travelling missionaries through the sparsely peopled areas of the diocese, ministering to scattered and isolated settlers, to miners, lumbermen, and fisher-folk, more or less lost to religion and society in the desolate loneliness of their surroundings,—that so none may be compelled to go absolutely without the comfort and blessing of the Church's ministrations.

3. Let the Synod also help to secure, and pay, a capable Sunday School expert, a master missionary to children, that by his skilled and devoted labours, the spiritual interests of the rising generation may be provided for, and our children taught effectively the faith of their fathers and the principles of the Apostolic Church.

4. And further let the Synod provide its bishop with the means to establish the system of instruction, known as the "Sunday School by

Post," now in effective use in the Diocese of Qu'Appelle, in order that children, living too far away from centres of Church life to avail themselves of ordinary Sunday Schools, may yet have an opportunity, to learn those things which a Christian ought to know and believe to his soul's health.

5. And will you consider carefully,—perhaps this has to do with sentiment also,—whether this Jubilee year is not the right time to ponder the question of building either a permanent pro-Cathedral or else what I would call a real Cathedral,—by which I mean a Cathedral after the historic model having no parochialties or character. In this sense there are no Cathedrals in Canada. Canadian Cathedrals are combinations of the Cathedral of parochial ideas. I sometimes indulge in a vision of a real Cathedral standing, in stately beauty, on the splendid site near Bishophurst,—a Cathedral without any parochial ties or responsibilities whatsoever; simply the mother church of the diocese setting the pattern in doctrine and worship; its services the ideal of what Church of England services ought to be; its great work that of teaching.

It is only a vision, and I fear must remain a vision,—for such a Cathedral would need immense endowments for its adequate upkeep,—unless, indeed, some other practical scheme of maintenance could be devised.

It is in this direction, however, that I go on dreaming. Is no such practical scheme possible I ask myself. Could not a preparatory Hostel be provided in connection with the Cathedral, and at moderate initial cost, for the preliminary training of Divinity Students in preparation for College and for giving special courses to Catechists, and Indian Missionaries; the head of the Hostel to be responsible, under the Bishop, for Cathedral services, the students helping as a choir, and as the nucleus of the congregation, their fees being applied to the necessary upkeep of the establishment.

It is the fascinating vision of what might be the beginning of a real Cathedral, till endowments became adequate to justify expansion. But like other visions it will probably vanish away with the first touch of the bright beams of common-sense and caution.

Still I am by no means sure that a Hostel for the training of backward students in preparation for college, and for preparing catechists and Indian missionaries for their special work, would not prove to be within the range of practical diocesan politics.

6. And yet again it seems to me worth while considering whether there is not room here in Sault Ste. Marie for a Jubilee Hostel for unprotected young women and girls, working for a living in shops, offices, schools and other places, and more or less unprovided with shelter and friends.

Such an institution, rightly conducted, should offer great advantages to those who need them. It should offer for example home comfort, moral protection, congenial surroundings, quiet and retirement, churchly influences, and, last though not least, moderate cost. It is, I suppose, largely a question of need. But if, as I believe to be the case, there is need of such a Hostel to-day that need will assuredly become proportionately pressing as the city grows in size and prosperity.

7. Lastly, but above all, it seems to me this Synod should definitely place itself on record at this juncture in our diocesan history, as determined to push to completion, at the earliest possible date, the task of raising the Sustentation Fund to \$200,000.

With the S.P.G. proposing to withdraw our grants in 3 years time it is obviously necessary to do something! And what I suggest is by no

means hopeless. The "Wills" bequest of \$27,000 seems almost providential. If, instead of frittering it away on lesser needs, we add that sum to the capital of the Sustentation Fund, we shall have in hand a total of \$150,000, leaving only 50,000 yet to be raised—by no means an impossible task.

I offer these suggestions as practical methods of expressing our gratitude to God in this Jubilee year, and also as suitable ways of meeting the demands of diocesan conditions. They must, of course, be taken for what they are worth.

### A Few Points of Interest

And now it remains but to make a brief reference to a few points of interest which should by no means be allowed to pass unnoticed at a time like this.

1. The Woman's Auxiliary has grown to a magnitude, importance, and influence which make it, in this Diocese of Algoma, what it is everywhere else in the wide stretching fields of this great Dominion, a leading force in the life of the Church. No words, many or few, would adequately express our debt to this wonderful association of Church women. Throughout the Triennium it has represented increasingly a large part of whatever has been done for the extension of the Church in our midst. To say that it has our gratitude would be to say little indeed. As I contemplate the sphere and labours of the Woman's Auxiliary and look back to the days, 50 years ago, when no such agency existed; and as I visualize the great staff of devoted women workers of to-day, recalling the precious memories of many noble women who have passed from the ranks of the Auxiliary to higher spheres of labour, notably that wonderful planner and worker, Mrs. Ironside, whose gifts and personal consecration made her so conspicuous a figure among the remarkable women who have filled the President's chair,—I bow before the Divine presence in wondering gratitude saying "What hath God wrought?"

2. The Shingwauk and Wawanosh Homes, or Boarding Schools for Indian boys and girls, respectively, are still in active and effective operation under the superintendency of the Rev. B. P. Fuller. But they are no longer a financial responsibility to this diocese. At the beginning of last year, 1922, the management was transferred, the school property was leased, to the M.S.C.C., which had made itself responsible for all such work in Canada. The transfer is part of a statesmanlike scheme inaugurated in connection with the A.F.M., the primary purpose of which was to make provision, on the retirement of the Church Missionary Society, for Indian and Eskimo work. So far the plan has proved quite satisfactory. The schools are prospering, having on their lists an average of more than eighty children, i.e., a number rather in excess of their recognized capacity. It is no small relief to the diocesan authorities to be thus happily released from responsibility in respect to these important, but costly institutions.

The Bishop Fauquier Chapel and the cemetery near by were not leased to the M.S.C.C., but were retained, under the charge and management of the Bishop and the Executive Committee, the Rev. B. P. Fuller, however, remaining the duly licensed incumbent.

3. The new Canadian Prayer Book demands at least a few words of recognition. We have now not only a Hymn Book of our own, but also our own Canadian Book of Common Prayers.

On the 20th day of March, A.D., 1922, the Primate of all Canada, acting under Canon 12 of the General Synod, proclaimed the Revised Book to be the authorized Book of Common Prayer of the Canadian

Church, and fixed the 16th of April in the same year as the date at which it should come into force and effect. Duly authenticated copies of the Book have been placed in my hands, as Metropolitan of the Province, for reference and safe-keeping. This Book, therefore, is now the Prayer Book which our Clergy pledge themselves to use in the ordered ministrations of the Church; and it is their bounden duty to obey its provisions and injunctions to the utmost of their power. It will mean very little that we have a Prayer Book of our own if we do not lay ourselves out to be loyal to its requirements. At least it is the duty of every clergyman to do his best to master its contents.

One feature of the Book stands out very obviously. It is a book of concessions. It extends still further the permissive principle; it allows various combinations of services hitherto unprovided for; and it confirms the permission to use the shortened form of daily Morning and Evening Prayer. But let no one imagine this to mean that we are permitted to do as we please in using the Book. The limits of permission are well defined; the nature of the combinations is made quite plain; and the method of shortening the services is clearly prescribed. Let no one think for a moment that the new Book justifies any clergyman in becoming a law unto himself.

4. I have deliberately left till now all reference to an experience it would never do to pass over in silence. I wish rather to emphasize it. On the 4th day of October last the greatest calamity that ever visited our diocese afflicted the brethren and missions in the District of Temiskaming. I refer to the great fire in which, as you know, we lost 5 Churches, 1 Parish Hall and 2 Clergy Houses. The paralyzing effect of this disaster was such as to rob certain congregations of ability to carry on. We were compelled in consequence to make exceptional drafts upon our Mission Fund. The bitterness of material loss was aggravated by personal suffering and even by loss of life.

The magnitude of this disaster might well have crushed the spirit of the most hopeful, and caused the bravest heart to fail. But the trial brought many surprises. Good as well as ill resulted from it. It called forth a marvellous spirit of heroism, and exhibitions of courage which were quite beyond praise. It also united the Church throughout the Province in measures of practical sympathy truly astonishing. Towards the total loss sustained by our people,—which according to present values may be estimated at \$48,000—the Church of the Province contributed some \$26,000. As a result of this surprising liberality there is now no question that the churches we have lost will be rebuilt before the summer ends, and rebuilt upon a fairly generous scale. In all this we have much cause for thankfulness to God.

5. Throughout the Triennium the various dioceses of this Ecclesiastical Province have joined in contributing towards the maintenance of a chaplain for Anglican patients in the sanatoria for consumptives at Gravenhurst. The comfort and blessing of the ministrations thus provided for sufferers, against whom so far as this work is concerned, the door of hope has been closed, can hardly be exaggerated. I feel it a duty to pay a tribute to the remarkable devotion of the Rev. J. B. Lindsell who, since last we met, has discharged the duties of this most trying office with remarkable fidelity and devotion.

6. I have already referred to the welcome presence of Miss Green, to whom, for her own sake, and as a living reminder of the devotion of our English Association, our hearts go out today. But I should like to add a word or two.

The Association was founded by my predecessor in office. When I became Bishop, its former secretary, Mrs. Stubbs, was no longer able to discharge her duties. The happy thought of a mutual friend brought

me into touch with Miss Green. And ever since that day the work of the Association has depended upon, and revolved around her personality. The story of the Association's unwearying activities under the guiding influence of the Central Secretary, and the record of the wonderful things it has done for us, would form a very full chapter in the annals of the diocese during the 26 years of my episcopate. But it is not more the deeds than the spirit of the Association that is remarkable. We speak of owing Miss Green and the Association a great debt, and truly we are their debtors. But to speak of owing them a debt is to misrepresent the situation. I know right well they don't think of us as debtors. They think of us rather,—or I am very greatly mistaken,—as friends in Christ Jesus to whom for His sake they are themselves indebted, as St. Paul felt himself "debtor both to the Greeks and to the barbarians, both to the wise and to the unwise." But I believe there is one thing they do look for from us, not as payment, but as a fitting response to their efforts. I believe they long to see their labours bear fruit in our determined resolve to be worthy of them, and,—shall I not say it,—to do without them. I can well understand what joy it will bring to Miss Green to note every sign of progress in the will, and the power, of our people to do for themselves. And one thing I venture to ask of Miss Green in your name. It is this,—to believe that we appreciate what the Association has done for us, and are truly grateful.

And the feeling of gratitude which we entertain towards our own Association we also experience towards the great historic societies which have been our unfailing friends, and helpers, from the beginning of our half century of life: "The Colonial and Continental Church Society"; "The Society for the Promotion of Christian Knowledge"; and "The Society for the Propagation of the Gospel." The last named society has indeed been a veritable pillar of strength to us through all our trials. To these societies, under God, we owe our very existence. Many of our clergy have been supported by them. All our great funds have been subsidized by their grants. By their assistance our churches have been built; and to them, in our emergencies we have uniformly turned and never in vain.

One thing should be said here. If the S.P.G., as they propose to do, should withdraw their grants in 1926, however serious the situation may be, and it will undoubtedly be very serious,—we shall, I am confident, have but one feeling in our hearts, namely, a grateful conviction that we must do our utmost to rise to the fullest possible measure of our responsibilities.

May I avail myself of this opportunity to thank my brethren of the Clergy, and the various officers of the Synod and Diocese above all our dear friend the Archdeacon, beloved of all, for their unfailing devotion and extraordinary kindness throughout the Triennium. May we ever continue to be a happy band of brothers!

I will venture in closing to make brief allusion to the sad condition of the world today. For I am persuaded we cannot afford to ignore what is going on around us. And the first thing that arrests my attention is the painful slowness with which the nations are recovering their moral equilibrium, so terribly disturbed by the war. After nearly five years of so-called peace, strife, disorder and unrest are still in evidence on every hand. The restraints and sanctions of religious civilization appear to have lost, beyond recovery, their old home controlling power. And so, though war has technically ended it has in reality only begun afresh in a different form.

And then I seem to recognize beneath the surface of things something of the prime cause of this universal disturbance in the letting loose of the spirit of selfishness. Everywhere about us, in all ranks of

life and in every level of society, we see gross selfishness, individual and national, thrusting itself forward in countless disguises, but chiefly under a cloak of socialistic theorizing at times very attractive, but generally elusive and menacing. Europe and the East, in the clutch of this spirit, stand trembling on the verge of untold disaster, Russia, wholly possessed so far as her government is concerned by the same spirit, has entered upon a mad campaign of rapine and ruthlessness against everything most sacred and venerable.

In the face of such conditions what is the hope of the world? Is it not the Church of Jesus Christ whose avowed business is to antagonize selfishness in every form and degree? The League of Nations is a very beautiful conception, deserving of our best support. I thoroughly believe in it so long as it does not attempt to establish peace by the compelling power of force. As a moulder of public opinion such a union of nations should in time make war unthinkable. But the League of Nations, except as it embodies the principles of Christ's holy religion, is an engine without steam. The Anglo Saxon nations are spoken of, and not without reason, as the bulwark of liberty and righteousness. But they are what they are only in proportion as they have absorbed the truths of the Gospel on which the Church stands.

The Church of Christ alone is our hope. And just here is where we receive our most staggering blow! Look at the Church of today! It is itself the victim of a selfishness so widespread and subtle as to rob it of all power to speak and act with effect. It is literally helpless through the sin of Schism, or Sectarianism, which in its essence is one of the subtlest forms of selfishness! Every man for himself is its cry, not merely every group of men, but in its logical issue, every man,—for himself in thought, in belief and in action. And, so far, the Lambeth Appeal, from which so much was expected, is hanging fire without any adequate or effective response.

Is there not in all this abundant room not merely for pessimism, but for despair! One might well think so were it not for the faith that is in him. The world indeed might think so, but not the Christian. The Christian can never despair! The loving spirit of Christ, casting out the demon of selfishness, possesses him and clears his vision. He sees God everywhere. No state of things is so bad that God cannot set it right, and use it for His purposes. "Though right be worsted he never dreams that wrong can conquer." Triumphant wickedness is only working out its own eventual punishment. And what seems to be irreparable disaster may be only a means to bring about what the forbearing love of God has not availed to accomplish. "God's still in His heaven, all's right with the world." "If God be for us who can be against us?" The wickedness of man may result in temporary confusion, but through the divine wisdom and goodness the end of confusion shall be order and the final issue peace.

My brethren I have done. May the God of order and peace be with you not only now in your deliberations but always, even for evermore.

The Archbishop resumed his seat amid the applause of the assemblage.

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

That the Archbishop's Charge be referred to a special committee to be named by His Grace.—Carried.

The Archbishop appointed Ven. Archdeacon Gillmor, Rev. Canon Allman, Mr. Chancellor Boyce, Mr. F. W. Major and Mr. W. E. Bigwood.

### JUBILEE GREETINGS

The letter following was read:

Office of the Presiding Bishop,  
Dallas, Texas,

June 13th, 1923.

To His Grace the Archbishop of Algoma,  
Sault Ste. Marie, Ontario, Canada.

My Dear Lord Archbishop:—Accept my most cordial congratulations upon this most interesting occasion in which you celebrate the completion of fifty years of noble and successful work in the Diocese of Algoma.

I rejoice with you because of your successful work in the office of Archbishop.

On Sunday morning next our thanksgiving will ascend in unison with yours in St. Matthew's Cathedral, Dallas, Texas.

Wishing you long life and abundant benediction,  
I am,

Cordially yours,

ALEX. C. GARRETT,

Bishop of Dallas, and Presiding  
Bishop of the United States.

His Lordship the Bishop of Toronto addressed the Synod bringing greetings from the Mother Diocese of Toronto on the occasion of Algoma's Jubilee and read a resolution adopted by the Synod of Toronto.

His Lordship, the Bishop of Ottawa then read an address from his Diocese, which he introduced in a speech of personal pleasure at being present. The address follows:

"To the Most Reverend the Archbishop and the Synod of the Diocese of Algoma:

"The Bishop and the Synod of the Diocese of Ottawa, now assembled in its twenty-ninth session, desire to extend to you hearty greetings and sincere congratulations on the occasion of the Jubilee of the Diocese of Algoma.

"We appreciate the greatness of the work which has been accomplished during these fifty years. When we read the records of the State of the Church in 1873, throughout the vast district which the Diocese of Algoma covers and compare them with the achievements which are recorded in 1923 we are filled with admiration and thanksgiving.

"We realize the greatness of the difficulties that have been met under missionary and pioneer conditions. And we realize also the courage and self-sacrifice that still are needed to maintain and extend the work.

"We pray that the great Head of the Church may bless abundantly all your efforts and supply all your needs.

(Signed "JOHN CHARLES OTTAWA.")

At the Archbishop's invitation Mrs. Sullivan, the widow of the second Bishop of Algoma, was escorted to the platform, whence she read an interesting speech of congratulations and reminiscence, which was received by the Synod with the interest

and sympathy which was only to be expected. At its conclusion Mrs. Sullivan asked the Synod to accept a large photograph of her husband. It bore the inscription: "The Right Reverend Edward Sullivan, Second Bishop of Algoma, 1882-1896."

Mrs. W. E. Bigwood, Treasurer of the Toronto Diocesan W.A., brought the greetings of that Diocesan Branch as follows:

"The Officers and Members of the Toronto Diocesan Board of the Woman's Auxiliary join with the Church in Algoma—that missionary child of this Diocese—in thanksgiving to Almighty God for the untiring, self-denying work that has been carried on there for fifty years for the spread of Christ's Kingdom by the Archbishop and his devoted predecessors and by the band of faithful clergy.

"They ask the Archbishop on this memorable occasion to accept and to designate for use in his Diocese the accompanying gift of \$325 as a slight recognition of their appreciation of his many kindnesses and of the help they have received from him from time to time during the twenty-six years of his episcopate."

The Archbishop next introduced Miss E. Eda Green to the Synod and in doing so asked that lady to accept an album and photographs of scenery to be found in the Diocese as a memento of her visit and a small token of appreciation of all that our friends of the English Association have done for us.

Miss Green said she accepted so interesting and suitable a gift with many thanks and proceeded to read the following address:

"Greeting to the Synod of Algoma now in session, June, 1923,  
from the Algoma Association in England:

"We members of the Algoma Association send our warm greetings to our brethren in Algoma assembled in Synod.

"Our thoughts will be much with you as you confer on problems affecting the well-being of the Church, for we know that in the due growth and prosperity of Christ's Church in Algoma the progress of our own Church at home is not remotely involved.

"Your Synod meets in the Jubilee year of Algoma's Diocese, and whilst as individual Church people we should naturally congratulate you on such an epoch in your diocesan history, furthermore, as members of an Association which has for thirty-four years existed solely to help you, we claim the privilege of sharing in your Jubilee rejoicings.

"Your aim and ours are the same, namely, the telling forth of the One Saving Name, so that the people of Algoma, through the ministrations of the Church, may walk through life in union with their Heavenly Father and be rewarded with an eternity of peace.

"It is your part in the new land to give a helping hand to the little flock of our One Lord: It is our part in the Old Country to give a helping hand to you as, in conditions very different to ours, you carry on the work. One more thought cannot be left unexpressed: Our pride in being associated with you, even at this distance, with him whose wise leadership means so much for Algoma and for whose twenty-six years of devoted service we do humbly thank God as we know you do.

"Finally it is a happiness to our Association that these words of greeting should be conveyed not through the post, but by the living hand, even by our Secretary, so well known already to you all, who



bears as a small token of our fellowship a humble offering to be used for the work of the Diocese in such way as yours, and our, revered Diocesan shall determine."

The "small token" was a cheque for £175.

The Synod adjourned at 5.45 p.m.

## **SECOND DAY—WEDNESDAY, JUNE 20th, 1923**

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

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

The Archbishop, with the consent of the Synod, asked Rev. Canon Vernon, General Secretary of the Council for Social Service, to deliver his address on the work and ideals of the C.S.S. At its conclusion the Archbishop thanked Canon Vernon on behalf of the Synod.

The Clerical Secretary, for the Scrutineers of Lay Credentials, reported the following lay delegates present this morning, being duly accredited, namely, Mr. G. L. King, St. Joseph's Island; Mr. W. F. Smith, Maganatawan; Mr. R. Tyner, North Bay; Mr. W. J. Thompson, St. Luke's, Sault Ste. Marie.

In consequence of the absence, through illness, of Ven. Archdeacon Gillmor the Archbishop substituted the name of Rev. Canon Burt for that of the Archdeacon on the Committee on the Archbishop's Charge.

The Clerical Secretary read a letter from Mr. Chancellor Worrell, of Toronto, our Honorary Treasurer of Invested Funds, expressing his disappointment and deep regret that at the last moment his duties compelled him to be absent from the Synod.

There followed a letter from Lord Robert Cecil concerning the League of Nations. It is here appended:

"15 Grosvenor Crescent,

"London, S. W. I.

"My Dear Archbishop of Algoma,

"I had hoped during my recent visit to Canada that I should have had an opportunity of meeting you, but it unfortunately proved to be impossible. I am the more sorry because I was anxious to ask you whether you thought the Churches in Canada could do any more for the League of Nations. After the pronouncements of the last Lambeth Conference the official attitude of the Anglican Church is of course settled. In the old country the English Church has followed magnificently the lead thus given and other religious leaders all over England have thrown themselves whole-heartedly into the work for the League of Nations. They have been well supported by the congregations of all denominations throughout the country, and they are a source of great strength to the League of Nations Union.

"Of course I do not know the conditions in the Dominion, or the difficulties there may be. I do not therefore venture to make a suggestion as to what might be right or proper for the Churches to do in

Canada. I cannot help feeling, however, from what I was told while I was in your leading cities that there may be a great opportunity, of which it may be possible for the Churches alone to take advantage as no one else could do. The League of Nations Society in Canada has now as its Secretary, Mr. H. G. Richardson, who is a man of great organizing ability and singleness of mind. If it were possible for you and those who work with you in the cause of Christianity to give him any help in the task in which he is engaged, I am confident that you would have no cause to regret whatever you might do. The League of Nations is an instrument for the statesmen of the world. It will only yield the results of which it is capable when it has behind it the organized opinion of the peoples. It is for that reason that I have ventured to make this appeal that you should help in the work of the Canadian Society and I hope you will forgive me if I have taken too great a liberty in doing so.

"Believe me,

"My dear Archbishop,

"Yours sincerely,

(Signed) "ROBERT CECIL."

At this stage of the proceedings a letter was read from Rev. K. Bodnarchuk, priest of the Russian Orthodox Church in Toronto, appealing for help towards the erection of a church in Toronto.

#### REPORT OF EXECUTIVE COMMITTEE ADOPTED

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

The Synod consented to a suspension of the rules of order to permit the report to be at once considered.

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

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

On the motion of Rev. Canon Piercy, seconded by Mr. J. B. Way, the clauses were severally adopted, when it was

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

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

At noon the Archbishop said the prayers for missions.

The Bishop of Toronto and Rev. Dr. Hiltz, the General Secretary of the General Board of Religious Education, were invited to seats on the platform.

The Scrutineers on Credentials of Lay Delegates to Synod reported Mr. Percy Robinson present duly accredited from Capreol.

At 12.30 p.m. the Synod adjourned for luncheon.

The Synod resumed business at 2.45 p.m.

**ELECTIONS**

The Archbishop appointed scrutineers for the elections—the special order of business for the afternoon:

General Synod—For the Clerical vote—Rev. P. B. Bull and Mr. W. J. Thompson.

General Synod—For the Lay vote—Rev. J. Norman and Mr. G. L. King.

Provincial Synod—For the Clerical vote—Rev. E. S. P. Montizambert and Mr. J. H. Davies.

Provincial Synod—For the Lay vote—Rev. Canon Hincks and Mr. W. E. Bigwood.

The following are the results of the several ballots:

**GENERAL SYNOD**

Clerical Delegates—Rev. C. W. Balfour, Rev. Canon Hincks, Rev. Canon Burt, Rev. F. W. Colloton, Rev. G. Oliver, and Rev. J. C. Popey.

Clerical Substitutes—Rev. Canon Piercy, Rev. Canon Allman, Rev. E. S. P. Montizambert, Rev. John Tate, Rev. H. A. Sims and Rev. S. G. Sherring.

Lay Delegates—Mr. J. B. Way, Mr. F. W. Major, Mr. W. E. Bigwood, Mr. W. J. Thompson, Mr. R. Tyner, and Mr. Chancellor Boyce.

Lay Substitutes—Mr. G. Birch, Mr. J. Dawe, Mr. A. Elliot, Mr. H. P. Brock, Mr. A. E. Crofton and Mr. T. Quirt.

**PROVINCIAL SYNOD**

Clerical Delegates—Rev. Canon Burt, Rev. Canon Hincks, Rev. F. W. Colloton, Rev. C. W. Balfour, Rev. Canon Allman, Rev. G. Oliver and Rev. Canon Piercy.

Clerical Substitutes—Rev. R. H. Fleming, Rev. B. P. Fuller, Rev. H. A. Sims, Rev. J. Tate, Rev. Canon Johnstone, Rev. R. C. Park and Rev. T. H. Young.

Lay Delegates—Mr. J. B. Way, Mr. W. E. Bigwood, Mr. F. W. Major, Mr. R. Tyner, Mr. A. Elliot, Mr. W. J. Thompson and Mr. Chancellor Boyce.

Lay Substitutes—Mr. G. Birch, Mr. H. P. Brock, Mr. G. Bailey, Mr. T. J. Foster, Mr. A. E. Crofton, Mr. T. Quirt and Mr. T. Atkinson.

**EXECUTIVE COMMITTEE**

The Archbishop appointed Rev. C. W. Balfour, Rev. John Tate, Rev. Canon Burt, Mr. W. J. Thompson and Mr. T. J. Foster.

The Synod elected Rev. Canon Hincks, Rev. Canon Allman, Rev. J. C. Popey, Mr. W. E. Bigwood, Mr. R. Tyner, Mr. G. Birch and Mr. T. Atkinson.

### **REPRESENTATIVES ON THE COUNCIL OF TRINITY COLLEGE**

The Archbishop appointed Ven. Archdeacon Gillmor, Rev. Canon Piercy, Rev. Canon Burt and Rev. Canon Hincks as Representatives of the Diocese of Algoma on the Council of Trinity College.

### **RURAL DEANS**

On the nomination of the clergy of the several rural deaneries the Archbishop appointed the following clergymen to be rural deans:

|                          |                     |
|--------------------------|---------------------|
| Algoma Deanery.....      | Rev. G. H. Phillips |
| Muskoka Deanery.....     | Rev. Canon Allman   |
| Nipissing Deanery.....   | Rev. Canon Hincks   |
| Parry Sound Deanery..... | Rev. Canon Burt     |
| Thunder Bay Deanery..... | Rev. J. C. Popey    |

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

Moved by Rev. Canon Allman, seconded by Rev. R. E. Park, That Ven. Archdeacon Gillmor, Rev. Canon Piercy, Mr. Chancellor Boyce and Mr. F. W. Major be elected representatives of the Diocese on the Board of Management of the Missionary Society of the Canadian Church.—Carried.

### **SUNDAY SCHOOL COMMITTEE AND SOCIAL SERVICE COUNCIL**

Moved by Rev. C. W. Balfour, seconded by Rev. W. H. Hankinson,

That the Sunday School Committee be composed of Rev. J. C. Popey, Rev. J. C. Norman, Rev. F. G. Sherring, Mr. W. J. Thompson, Mr. T. J. Foster and Mr. R. Tyner.

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

That Rev. J. Norman, Rev. J. C. Popey, Mr. T. J. Foster and Mr. R. Tyner be elected representatives on the General Board of Religious Education.—Carried.

Moved by Rev. Canon Johnston, seconded by Rev. J. Tate,

That the following be the representatives of the Diocese on the Social Service Council; viz., Rev. H. A. Sims, Rev. P. F. Bull, Mr. W. J. Thompson and Mr. J. H. Davies.—Carried.

### GREETINGS FROM THE DIOCESAN W.A.

The Clerical Secretary read the following letter of greeting from the Diocesan Branch of the W.A.:

"Sault Ste. Marie, Ontario,

"June 19th, 1923.

"Rev. Canon Piercy,

"Clerical Secretary of the Synod.

"Dear Canon Piercy,

"Will you kindly convey to our beloved Archbishop and members of the Synod now assembled in Sault Ste. Marie, sincere and loving greetings from the Diocesan Woman's Auxiliary now in session at St. John's Hall, with the earnest hope and prayer that he may long be spared in health and strength to carry on the work of this vast Diocese. We heartily congratulate him on the splendid Jubilee services we have so much enjoyed. May the Synod of 1923 be blessed in every way and may all your deliberations be crowned with success.

"Yours sincerely,

(Signed) "ANNA F. BENNETTS,

"Dio. Cor. Sec'y."

The Synod next discussed the following motion which was made in accordance with the report of the Executive Committee:

Moved by Rev. R. T. Sadler, seconded by Mr. W. E. Bigwood,

That the Synod accept in principle the trust for certain land offered in Bracebridge for the foundation of a house where retreats may be held as required—for clergy and laity—and which may become a centre from which priests and laymen may be sent on itinerating missions at the discretion of the Diocesan and that the matter be reported to the Archbishop.

Moved by Mr. W. E. Bigwood, seconded by Rev. Canon Burt,

That the Synod adjourn until 8 o'clock p.m. so that the general business can be expedited.—Carried.

The Synod adjourned at 5.40 p.m.

### EVENING SESSION

When the Synod resumed business at 8.10 p.m. the discussion on Mr. Sadler's motion was continued. By consent of the Synod the motion under discussion was withdrawn and the following substituted:

Moved by Rev. Ralph T. Sadler, seconded by Mr. W. E. Bigwood,

That the Archbishop be asked to appoint a committee to discuss the subject of the offer by trust deed dated June 9th, 1923, of certain lands in Bracebridge to the Synod and to en-

quire into and report to the Executive Committee of the Synod upon all matters connected with such offer or relating thereto.—Carried.

Moved by Rev. G. Oliver, seconded by Rev. H. F. Cocks.

That the matter of outstanding contributions in connection with the Anglican Forward Movement be referred back to the Executive Committee and that the Archdeacon be relieved of any further collecting.—Carried.

Moved by Rev. H. A. Sims, seconded by Rev. G. Oliver.

That this Synod greatly appreciates the spirit in which Mr. Sadler's offer of the property for a retreat house has been made.—Carried.

The Synod adjourned at 9.45 p.m.

### **THIRD DAY—THURSDAY, JUNE 21st, 1923**

The Archbishop called the Synod to order at 10.15 a.m. and said prayers.

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

#### **GREETINGS TO THE DIOCESAN W.A.**

The Ven. Archdeacon Gillmor asked for and was accorded the suspension of the rules of order to present the following resolution:

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

That this Synod, rejoicing in the continued growth and increasing success of the Woman's Auxiliary of this Diocese, reciprocates the greetings so kindly sent to this body and trusts all the kind wishes expressed may be realized in due course, and prays likewise for the Divine blessing on our Father in God, the Archbishop of the Diocese.—Carried.

#### **REPORTS PRESENTED AND CONSIDERED**

The report of the Sunday School Committee was presented and read by Rev. J. C. Popey.

Moved by Rev. J. C. Popey, seconded by Rev. H. A. Sims,

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

The several clauses having been adopted by the Synod, it was

Moved by Rev. J. C. Popey, seconded by Rev. T. H. Young,

That the report of the Secretary-Treasurer of the Sunday School Committee be adopted as a whole.—Carried.

Rev. Canon Piercy read the Report of the Executive Com-

mittee referring to the appointment of the Treasurer of Synod as follows:

That at a meeting held yesterday the Executive Committee nominated and recommends to the Synod the election of Rev. F. W. Colloton as Treasurer of Synod.

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

That the report of the Executive Committee nominating Rev. F. W. Colloton as Treasurer of Synod be adopted.—Carried.

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

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

That the report of the "A.M.N." be adopted.—Carried.

The report of the representatives on the Social Service Council was presented and read by Rev. H. A. Sims.

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

That the report of the Social Service Committee of the Diocese of Algoma be adopted.—Carried.

Rev. H. A. Sims asked that the Synod reconsider the motion electing members of the Social Service Committee, to which the House assented, upon which it was

Moved by Rev. F. H. Hincks, seconded by Mr. T. J. Foster,

That the Social Service Committee of the Diocese of Algoma be composed of the following members: Rev. H. A. Sims, Rev. P. Bull, Rev. J. B. Lindsell, Rev. B. P. Fuller, Rev. J. Norman, Mr. F. W. Major, Mr. W. E. Bigwood, Mr. W. J. Thompson, Mr. J. H. Davies and Mr. A. Elliot.—Carried.

At this stage of the proceedings Mr. Chancellor Boyce was compelled by public duty to leave the Synod. The Archbishop in warm terms of appreciation expressed his personal thanks and the thanks of the Synod to the Chancellor for his assistance and advice always so cheerfully placed at the service of the Church in the Diocese of Algoma. Mr. Boyce in acknowledgement said that it was always a pleasure to do whatever he could for the Church in the Diocese of Algoma.

Rev. F. W. Colloton, the Treasurer of Synod, presented his report, which had been printed, and the Synod granted permission for its immediate consideration.

Moved by Rev. F. W. Colloton, seconded by Rev. P. B. deLom,

That the report of the Treasurer of Synod be adopted.—Carried.

Rev. Canon Piercy submitted the resolution following in connection with the action of the Executive Committee:

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

That the Synod confirms the action of the Executive Committee in the capitalization of the Wills bequest.—Carried.

Rev. F. W. Colloton presented the report of the Honorary Treasurer of Invested Funds.

Moved by Rev. F. W. Colloton, seconded by Rev. J. C. Popey,

That the report of the Honorary Treasurer be adopted.—Carried.

Rev. F. W. Colloton next presented his report as Honorary Insurance Officer.

Moved by Rev. F. W. Colloton, seconded by Rev. J. C. Popey,

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

Rev. F. W. Colloton presented the report of the Treasurer of the Diocesan Branch of the Woman's Auxiliary.

Moved by Rev. F. W. Colloton, seconded by Rev. Canon Piercy,

That the report of the Diocesan Treasurer of the Woman's Auxiliary be received with grateful acknowledgement of the work of the Auxiliary.—Carried.

Rev. Canon Piercy presented and read the report of Trinity College, Toronto.

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

That the report of the University of Trinity College, Toronto, be received.—Carried.

Moved by Rev. F. H. Hincks, seconded by Rev. J. E. Hodson,

That this Synod welcomes the appointment of Rev. Dr. Seager as Provost of Trinity University and extends to him best wishes for the success of his work and heartiest congratulations upon the laying of the foundation stone of the new Trinity College building.—Carried.

#### **PAROCHIAL ASSESSMENT FOR CLERGY SUPERANNUATION**

The Synod proceeded to deal with the motions of which notice had been given and which were printed on the agenda paper:

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

That in place of the special collection at the Annual Thanksgiving Service, on behalf of the Superannuation Fund, as now



required by the rules of the Diocese, an annual assessment for this fund be levied from each congregation, amounting to one per cent. of the amount paid in clerical stipends during the previous year, as shown by the last preceding annual report of parochial finances.—Carried.

#### **DATE OF ANNUAL VESTRY MEETINGS**

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

That, beginning with January, 1924, the Annual Vestry Meeting for any organized congregation in the Diocese be held on the first Monday in January, or as soon as possible within the month, instead of at Easter.

That the following changes to the Constitution and Canons and Regulations be made to agree therewith:—

In the Constitution, wherever the word "Easter" occurs, it be deleted, and the word "Annual" be substituted therefor.

In Canon I., 2nd paragraph, 2nd line, the words "At Easter" be deleted, and the following substituted: "At the beginning of the year."

In Canon V., 2nd paragraph, 3rd line and 3rd paragraph, 3rd line, the word "Easter" be deleted, and the word "Annual" be substituted therefor.

In Canon VI., 2nd paragraph, 1st line, the word "Easter" be deleted, and the following words substituted: "Its meeting in January," and in the 4th line of the same paragraph, the word "Easter" be deleted, and the word "Annual" be substituted therefor.

In Canon XIII., 3rd paragraph, 1st line, the word "Vestry" be substituted for the word "Easter." In the 6th paragraph, 2nd line, the words "Easter Monday, or as soon as possible thereafter," be deleted, and the following words substituted: "the first Monday in January or as soon as possible within the month." In the 8th paragraph, 1st line, and in the title-line following this paragraph, the word "Annual" be substituted for the word "Easter." And in the last paragraph of this Canon and 1st line, the words "On some Sunday not less than four months before Easter" be deleted, and the following put in their place: "On or before the first Sunday in September in each year." And in the 3rd line of this concluding paragraph, the word "January" be substituted for the word "approaching."

In "Rules and Regulations adopted by the Executive Committee and approved by the Synod" under "Diocesan Expense Fund," and in the 2nd line of the 2nd paragraph, the word

"Easter" be struck out and the words "Annual Vestry" be substituted therefor.

Also that the last paragraph of this section be now deleted.

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

That the fiscal year end on the 31st day of December of each year, but that we continue the custom of holding Easter vestries at Eastertide in each year.

The Synod adjourned for luncheon at 12.30 p.m.

The Synod resumed business at 2.50 p.m.

The discussion of the motion of Rev. C. W. Balfour was continued. Upon the amendment being put from the chair it was declared lost.

The main motion was then put and carried by a vote of 20 yeas to 12 nays—less than a two-thirds majority—thus requiring confirmation at the next Synod.

#### **REPORT OF COMMITTEE ON ARCHBISHOP'S CHARGE**

Rev. Canon Allman was granted permission at this stage to present the report of the Committee on the Archbishop's Charge, which he read. It was

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

That the report of the Committee on the Archbishop's Charge be adopted.

Moved in amendment by Rev. T. V. L'Estrange, seconded by Rev. P. B. deLom,

That the report of the Committee on the Archbishop's Charge be referred back to the Committee for a report to the Synod on the following points: (1) Six itinerating priests; (2) S. S. Expert; (3) S. S. by post; (4) building a permanent pro-Cathedral with a preparatory hostel for Divinity students and catechists; and (5) building of hostel for unprotected young women.

The amendment was adopted.

Moved by Rev. H. F. Cocks, seconded by Rev. C. C. Simpson,

That this Synod meet to-night at 9 o'clock to consider the report of the Committee on the Archbishop's Charge.—Carried.

#### **RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS**

The Synod resumed its considerations of motions printed on the agenda paper.

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

That this Synod desires to put on record its appreciation of the efforts put forth by his Grace the Archbishop on behalf of the cause of Religious Instruction in Public Schools, and regrets the inability of other Religious bodies to agree with our Church in asking for definite Religious teaching in the Public Schools of this Province, and recommends to our Provincial Synod that as far as possible conferences with these Religious Bodies be continued and the alarming need for such definite Religious instruction in School hours, by means of a Catechism or other Text-book, be insistently urged till something more than mere Bible reading and memorizing be agreed upon by those most concerned, and be granted by the Department of Education of this Province.—Carried.

The Clerical Secretary presented the credentials of Mr. J. W. Hobbs as Lay Delegate from Korah and Mr. Hobbs was duly seated.

The consideration of motions on the agenda paper was continued:

#### **AMENDMENT TO CANON RE APPOINTMENT OF CLERGY**

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

Amendment to Canon 12.—Of the appointment of clergy to charges.

That in the second paragraph of the Canon, which paragraph begins: "When a vacancy occurs, etc.," and in the ninth line, the word "three" be substituted for the word "six," the amended clause reading: "but in the case of its failing to concur in one or other of three consecutive nominations, etc."

The motion was carried by a vote of 22 yeas to 9 nays—a two-thirds majority, making the change at once effective.

#### **MEMORIAL TO GENERAL SYNOD RE M.S.C.C. APPORTIONMENTS**

Moved by Rev. Canon Piercy, seconded by Rev. F. W. Colloton,

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

The motion was carried by a vote of 30 yeas to 1 nay.

**CANON 8 AMENDED—OF THE CLERGY SUPER-  
ANNUATION FUND**

Moved by Rev. Canon Piercy, seconded by Rev. H. A. Sims,  
Canon 8—That paragraph 2 be erased.

That paragraph 3 be erased and the following substituted  
therefor: "All moneys in this Fund shall be duly invested to  
bear interest at current rates, on safe and legitimate securities."

That from paragraph 4—line 1—shall be erased the words:  
"who desires to benefit by this Fund."

The motion was adopted unanimously.

**CANON ON INDIAN HOMES REPEALED**

Moved by Rev. Canon Piercy, seconded by Rev. Canon Burt,  
That Canon 22 "On Indian Homes"—be struck out.—Car-  
ried unanimously.

The Synod adjourned at 5.30 p.m.

**REPORT OF COMMITTEE ON ARCHBISHOP'S CHARGE  
AMENDED**

The Synod resumed business at 9.15 p.m., when the Synod  
consented to again receive and consider the report of the Com-  
mittee on the Archbishop's Charge.

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

That the recast report on the Archbishop's Charge be  
received and considered clause by clause.—Carried.

All the clauses were carried except clause 7. When it was  
under discussion it was

Moved in amendment by Rev. C. W. Balfour, seconded by  
Rev. S. F. Yeomans,

That clause No. 7 with regard to a Jubilee Hostel for girls  
be altered so that the words following "Jubilee Hostel for women  
and young girls" be struck out and the following substituted:  
"should be referred to the Executive Committee for favourable  
consideration."—Carried.

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

That the recast report on the Archbishop's Charge be  
adopted as amended.—Carried.

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

That the following compose the committee on section 8 of  
the recast report on the Archbishop's Charge, viz., Rev. B. P.