

A.D. 1959



Journal of Proceedings
OF THE
NINETEENTH SESSION
OF THE
Synod of the Diocese of Algoma

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THE INCORPORATED SYNOD

OF THE

Diocese of Algoma

OF THE

ANGLICAN CHURCH OF CANADA

Journal of Proceedings

OF THE

NINETEENTH SESSION

Held in the City of Sault Ste. Marie, Ontario

from June 2nd to 4th inclusive

A.D. 1959

WITH APPENDICES

The Archbishop

The Most Reverend William Lockridge Wright, D.D., D.C.L.
Bishopshurst, Sault Ste. Marie

The Dean

The Very Reverend F. F. Nock, B.A., D.D.

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The Ven. J. B. Lindsell, Archdeacon Emeritus Gravenhurst
The Ven. J.S. Smedley, L. Th., Archdeacon of Algoma Sault Ste. Marie
The Ven. C. H. G. Peto, Archdeacon of Muskoka Parry Sound
The Ven. G. Thompson, B.A., L.Th., Archdeacon of Nipissing..Copper Cliff
The Ven. J. F. Hinchliffe, B.A., Archdeacon of
Thunder Bay Fort William

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The Rev. S. F. Yeomans (Retired) Fort William
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The Rev. R. W. Stump Whitefish Falls
The Rev. Stephen Turner, S.Th. Port Arthur
The Rev. R. F. Palmer, B.A., D.D. Sault Ste. Marie
The Rev. C. F. Large North Bay

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The Rev. Canon S. Turner, S.Th. Port Arthur
The Rev. G. W. Sutherland, B.A., B.D. Huntsville

Rural Deans

The Rev. C. B. Noble, B.A., R.R. 1 Sault Ste. Marie Algoma
The Rev. R. W. Stump, Whitefish Falls Manitoulin
The Rev. B. J. Cooper, Thessalon Mississauga
The Rev. G. W. Sutherland, B.A., B.D., Huntsville Muskoka
The Rev. S. M. Craymer, S.Th., Sudbury Nipissing
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The Very Rev F. F. Nock

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Muskoka	The Ven. C. H. G. Peto
Nipissing	The Ven. G. Thompson
Thunder Bay	The Ven. J. F. Hinchliffe

THE RURAL DEANS

Algoma	The Rev. C. B. Noble
Manitoulin	The Rev. R. W. Stump
Mississauga	The Rev. B. J. Cooper
Muskoka	The Rev. G. W. Sutherland
Nipissing	The Rev. S. M. Craymer
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Algoma	Mr. E. C. Brideaux
Manitoulin	Mr. W. I. Russell
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APPOINTED BY THE ARCHBISHOP

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The Rev. Canon C. F. Large	Mr. F. Babe
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SUBSTITUTES

The Ven. C. H. G. Peto	Mr. R. R. Jessup
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The Ven. J. S. Smedley	Mr. Leonard Fisk
The Ven. G. Thompson	Mr. E. P. Lee
The Rev. A. J. Thomson	Mr. A. Godfrey
The Rev. J. E. Jordan	Mr. G. K. Laing

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The Rev. D. N. Mitchell	Mr. F. S. Dent
The Ven. C. H. G. Peto	Mr. R. R. Jessup
The Ven. J. S. Smedley	Mr. L. Fisk
The Rev. G. W. Sutherland	Mr. F. C. Boland
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SUBSTITUTES

The Rev. A. J. Thomson	Mr. J. H. Elliott
The Rev. R. J. S. Inshaw	Mr. C. W. Collins
The Rev. J. E. Jordan	Mr. F. T. Delgaty
The Ven. G. Thompson	Mr. W. W. Dopson
The Rev. C. B. Noble	Mr. R. W. Jupp
The Rev. Canon R. W. Stump	Dr. W. Gerhart
The Rev. B. G. Gosse	Mr. A. Godfrey
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The Rev. A. J. Thomson	

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The Most Reverend the Archbishop of Algoma

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LAY READERS DIOCESE OF ALGOMA

		Date licensed
Bala		
Trinity Church	Thomas Menzies	1951
Port William		
St. Luke	James Aris	1959
St. Paul	William Gartrell, Eldred Rose	1955
Garden River	Albert E. Smith	1944
Gravenhurst		
St. James	H. F. Jones	1944
Haileybury		
St. Paul	H. A. Day (diocesan)	
Little Current		
Holy Trinity	Clarence Taylor, Maurice Weight	
Lively		
Christ Church	John Avery	1955
Manitoulin	J. Hardacre	
Mindemoya		
St. Francis	William Taylor	1955
Monetville		
St. Aidan	John Gorrill	1955
New Liskeard		
St. John	R. G. Stevens, W. F. McKibbon	1950
North Bay		
St. Brice	James Sharp, Earnest Chamberlain Gary McAdam	1957
	John Smorthwaite	1959
Onaping		
All Saints	Thomas Flaherty	1955
Parry Sound		
Trinity Church	Grant Campbell, Leonard Fisk Aylmer Richardson (diocesan)	
Port Arthur		
St. John	A. R. H. Laing, Nelson Merrifield	1955
St. Michael	David Bradford	
Powassan		
St. Mary	J. B. Lake	1945
Rosseau		
Church of the Redeemer	C. S. Raymond (diocesan)	
Sault Ste. Marie		
St. John	Richard Brideaux, Edward Clement, Kenneth Jones, William Jones, William Kidd, Morris Manchester Barry Miles	1955
St. Peter	Gordon Smedley (diocesan) Jack Hunter, Harry Waite	
Schreiber		
St. John	A. E. Driffield	1956
Sudbury		
Church of the Resurrection	Albert Maddison, Cyril Varney	1955
	L. E. Shaffer (diocesan)	

NINETEENTH SYNOD OF THE DIOCESE OF ALGOMA
LIST OF CLERGY AND LAY DELEGATES

Parish or Mission	Incumbent	Lay Delegates
Bala	Vacant	
MacTier		
Torrance		
Southwood		
Blind River	The Rev. F. G. Roberts	J. S. Hazell
Bracebridge	The Rev. D. N. Mitchell	E. P. Lee, Q.C.
St. Thomas		
Bracebridge	S. S. J. E.	
Muskoka Missions	The Rev. N. H. Thornton (Absent)	E. (Ted) Elliot
	The Rev. J. G. McCausland	
	The Rev. J. W. Hawkes (Absent)	
	The Rev. E. R. Lockyer (Absent)	
	The Rev. L. E. C. Frith (Absent)	
	The Rev. H. G. Garrard (Absent)	
Burks Falls	The Rev. E. R. Nornabell	
Magnetawan		
Dunchurch		
Burwash Chaplaincy	The Rev. G. F. Leigh	
Capreol	The Rev. G. White	B. Finsson G. Bell
Garson		
Falconbridge		
Chapleau	The Rev. J. G. M. Doolan	C. W. Collins
Cobalt	The Rev. G. S. Johnston (Absent)	
Latchford		
Temagami		
Bear Island		
Coniston	The Rev. C. J. Passey	
Wanapitae		
Markstay		
French River		
Ramsay		
Biscotasing		
Copper Cliff	The Ven. G. Thompson	A. Godfrey
Elliot Lake	The Rev. L. E. Peterson	G. E. P. Willis
Emsdale	The Rev. H. W. Garbutt	E. V. Elliott
Sprucedale		
Kearney		
Novar		
Sand Lake		

NINETEENTH SYNOD OF THE DIOCESE OF ALGOMA
LIST OF CLERGY AND LAY DELEGATES

Parish or Mission	Incumbent	Lay Delegates
Englehart Charlton Heaslip Chamberlain	The Rev. F. R. Coyle	Charles Neal
Espanola Webbwood Nairn	The Rev. W. C. S. Banting	Charles Young W. I. Russell
Fort William St. Luke	The Rev. H. A. Vallis	Walter Polhill
St. Paul	The Ven. J. F. Hinchliffe The Rev. P. S. Park The Rev. D. M. Landon	G. H. Laing G. T. Delgaty E. G. Charnock
St. Thomas	The Rev. E. R. Haddon	L. C. Irwin L. H. White K. A. Lake
Garden River Echo Bay Rankin Location	The Rev. W. B. King-Edwards	Chief W. E. Pine
Gore Bay Silverwater	The Rev. L. R. A. Sutherland	
Gravenhurst St. James	The Rev. J. Turner	
Sanatorium Chaplaincy	The Ven. J. B. Lindsell	
Haileybury North Cobalt	The Rev. R. H. Nixon	D. R. Fleming
Huntsville Ravenscliffe Grassmere Ilfracombe Newholm	The Rev. G. W. Sutherland	R. A. Hutcheson R. W. Jupp
Jamestown (Wawa) Hawk Junction	The Rev. I. L. Robertson	Victor White
Lake of Bays Baysville Dorset Fox Point Pt. Cunnington	The Rev. J. T. L. James	D. W. Clayton
Little Current Sucker Creek	The Rev. D. H. Dixon	M. A. Weight
Lively Creighton	The Rev. A. Crisp	C. C. Dunkley

10 NINETEENTH SYNOD OF THE DIOCESE OF ALGOMA
LIST OF CLERGY AND LAY DELEGATES

Parish or Mission	Incumbent	Lay Delegates
Manitouwadge	The Rev. W. R. Stadnyk	Robert Adams
Manitowaning	The Rev. R. A. Locke	J. B. Tilston
The Slash		
South Bay Mouth		
Bidwell		
Marathon	(Vacant)	
Heron Bay		
Milford Bay	The Rev. Canon W. A. Hankinson	J. F. J. Leake
Beaumaris		
Mindemoya	The Rev. M. P. Thomas	
Providence Bay		
Kagawong		
Minnow Lake	The Rev. K. A. Minchin	C. A. Young A. J. Flowers
Lockerby		
Monetville	The Rev. E. Weeks (Absent) ..	
New Liskeard	The Rev. A. L. Chabot	W. F. Chatwin Reg. Stevens
Nipigon	The Rev. A. G. Reimers	Charles Fearon
Red Rock	The Rev. T. F. Moore	
Dorion		
Cameron Falls		
Beardmore		
North Bay	The Rev. Canon C. F. Large	J. H. Elliott
St. John	The Rev. T. E. Clarke	Frank C. Boland
St. Brice & Phelps	The Rev. B. G. Gosse	J. Smorthwaite
Christ Church	The Rev. M. J. R. Tipping	R. W. Dudley
Onaping	The Rev. A. B. J. Whyham	
Azilda		
Chelmsford		
Levack		
Larchwood		
Parry Sound	The Ven. C. H. G. Peto	Leonard Fisk Dr. W. Gerhart
Port Arthur	The Rev. A. J. Thomson	J. A. Raynard
St. John	The Rev. M. Sauerbrei (Absent)	Michael Zale W. L. Nesbitt
St. George	The Rev. Canon S. Turner (Absent)	

NINETEENTH SYNOD OF THE DIOCESE OF ALGOMA 11
LIST OF CLERGY AND LAY DELEGATES

Parish or Mission	Incumbent	Lay Delegates
St. Stephen	The Rev. Robert Lumley (Absent)	Reg. Hinton
St. Michael	The Rev. J. E. Jordan	Harry Adderley G. Whatley
Port Carling Port Sandfield	The Rev. G. K. Menzies	
Gregory		
Mortimer's Point		
Port Sydney	The Rev. Canon E. F. Pinnington	
Powassan Callander	The Rev. P. G. Docksey (Absent)	
Chisholm		
Trout Creek		
Restoule		
Rosseau Ullswater	The Rev. R. G. Charles	C. Raymond K. Creasor J. Hannon
Orrville		
Windermere		
Sault Ste. Marie St. Luke	The Very Rev. F. F. Nock The Rev. D. A. P. Smith The Rev. Canon F. W. Colloton The Rev. Canon R. F. Palmer	F. S. Dent H. Hoodless W. E. Morley
St. John		
Christ Church & St. Peter		
All Saints & Holy Trinity		
St. Matthew		E. C. Brideaux R. Hitchin
Christ Church & St. Peter	The Rev. C. B. Noble	H. Waite
All Saints & Holy Trinity	The Rev. B. W. Fraser	H. Wooton V. Merrifield
St. Matthew		H. Loughheed
Shingwauk Chapel ..	The Rev. Roy Phillips	D. M. Lawson
Schreiber Jackfish	The Rev. R. J. S. Inshaw	
Terrace Bay		
Spanish River Indian Reserve Massey	The Rev. D. Sissenah	A. Owl
Walford		
St. Joseph Island Richard's Landing ..			The Rev. N. Hornby	R. L. Bishop
Hilton Beach		
Jocelyn		

NINETEENTH SYNOD OF THE DIOCESE OF ALGOMA
LIST OF CLERGY AND LAY DELEGATES

Parish or Mission	Incumbent	Lay Delegates
Sturgeon Falls Warren	The Rev. W. R. Thistle	W. McKenzie-Smith
Cache Bay		
Sudbury Epiphany	The Rev. S. M. Craymer	R. R. Jessup
	The Rev. L. S. Hoover	E. G. Higgins
		A. E. Goring
Resurrection	The Rev. G. S. Honour	C. Varney
		W. W. Dopson
Ascension	The Rev. H. Morrow	J. Griss
Sundridge South River	The Rev. E. D. Eldridge	J. Hiley
Eagle Lake		
Thessalon Bruce Mines	The Rev. B. J. Cooper	
Desbarats		
West Thunder Bay Murillo	The Rev. E. B. Paterson	B. B. Stephenson
Vickers Heights		
Kakabeka Falls		
Hymers		
Rosslyn		
Whitefish Falls	The Rev. Canon R. W. Stump	L. Williamson
White River Missanabie	The Rev. N. L. Adair	F. H. Somerton
Franz		

The Chancellor:

Fred Babe, Esq., Q.C.

The Registrar:

Redmond Thomas, Esq., Q.C.
(Absent)

The Treasurer:

H. M. Monteith, Esq.

Woman's Auxiliary:

Mrs. H. M. Monteith

Mrs. G. Taylor

Clergy on leave:

The Rev. R. F. Webb (Absent)

The Rev. D. H. T. Fuller (Absent)

Retired Clergy:

The Ven. C. W. Balfour (Absent)

The Ven. J. B. Lindsell

The Rev. Canon F. W. Colloton

The Rev. Canon C. C. Simpson
(Absent)

The Rev. Canon R. Haines
(Absent)

The Rev. Canon H. A. Sims

The Rev. Canon E. F. Pinnington

The Rev. Canon S. F. Yeomans

The Rev. Canon W. A. Hankinson

The Rev. Canon C. Goodier

The Rev. E. G. Dymond (Absent)

The Rev. H. Peeling (Absent)

The Rev. J. S. Ditchburn

The Rev. E. Weeks (Absent)

JOURNAL OF PROCEEDINGS
OF THE
NINETEENTH SYNOD
OF THE
DIOCESE OF ALGOMA

MONDAY — 1st JUNE, 1959

Laymen's Banquet

Prior to the opening of Synod, a Laymen's Banquet, sponsored by the Algoma Deanery Brotherhood of Anglican Churchmen, was held at the Windsor Hotel on Monday, 1st June, 1959, at 6:30 p.m.

The chairman was Mr. W. Kidd, B. A. C. President, Deanery of Algoma.

The speaker of the evening was the Reverend Canon A. H. Davis, General Secretary designate of the M.S.C.C. He spoke forcefully on the world-wide work of the Missionary Society, with particular reference to Asia.

Recognition was given to the fifteenth anniversary of the Archbishop's Consecration on 30th May, 1944, as Sixth Bishop of Algoma. Dean Nock, Chancellor F. Babe, Canon E. F. Pinnington, and the Bishop of Montreal, all spoke briefly. A presentation was made to the Archbishop on behalf of those present by the Very Reverend F. F. Nock.

TUESDAY — 2nd JUNE, 1959

In accordance with notice convening the Synod, the Nineteenth Regular Session of the Synod of the Diocese of Algoma was opened at Sault Ste. Marie, on Tuesday, 2nd June, 1959. Morning Prayer in St. Luke's Cathedral, beginning at 7:10 a.m., was said by Canon F. W. Colloton, assisted by the Reverend G. W. Sutherland and the Reverend W. C. S. Banting. The Holy Communion was celebrated at 7:30 a.m. by His Grace, the Archbishop, assisted by Archdeacons J. S. Smedley and C. H. G. Peto, and Canon W. A. Hankinson.

After breakfast in St. Luke's Hall, the Synod convened at 9:30 a.m. His Grace the Archbishop took the chair and read the opening prayers.

Regrets for inability to attend Synod were received from Canon Stephen Turner, Port Arthur, the Reverend Robert Lumley, Port Arthur, the Reverend Mark Sauerbrei, Port Arthur, the Rev. E. Weeks, Monetville, Mr. L. E. Shaffer, Sudbury, and Mr. F. T. Dwyer, Sault Ste. Marie.

MORNING SESSION

Roll Call of Clergy

Canon F. W. Colloton called the roll of clergy of the Diocese of Algoma from a duly certified list; the following were in attendance:

The Most Reverend W. L. Wright, D.D., D.C.L.

The Very Rev. F. F. Nock	The Rev. A. B. J. Whyham
The Ven. J. B. Lindsell	The Rev. N. Hornby
The Ven. J. S. Smedley	The Rev. F. R. Coyle
The Ven. G. Thompson	The Rev. H. A. Vallis
The Ven. J. F. Hinchliffe	The Rev. D. Sissenah
The Ven. C. H. G. Peto	The Rev. K. A. Minchin
The Rev. Canon F. W. Colloton	The Rev. W. B. King-Edwards
The Rev. Canon H. A. Sims	The Rev. A. G. Reimers
The Rev. Canon E. F. Pinnington	The Rev. A. Crisp
The Rev. Canon S. F. Yeomans	The Rev. I. L. Robertson
The Rev. Canon W. A. Hankinson	The Rev. J. Turner
The Rev. Canon C. Goodier	The Rev. M. P. Thomas
The Rev. Canon R. W. Stump	The Rev. J. E. Jordan
The Rev. Canon R. F. Palmer	The Rev. M. J. R. Tipping
The Rev. Canon C. F. Large	The Rev. W. C. S. Banting
The Rev. C. B. Noble, R.D.	The Rev. G. K. Menzies
The Rev. S. M. Craymer, R.D.	The Rev. R. H. Nixon
The Rev. G. W. Sutherland, R.D.	The Rev. H. Morrow
The Rev. B. J. Cooper, R.D.	The Rev. L. E. Peterson
The Rev. R. J. S. Inshaw, R.D.	The Rev. P. S. Park
The Rev. B. G. Gosse, R.D.	The Rev. W. R. Thistle
The Rev. J. S. Ditchburn	The Rev. F. G. Roberts
The Rev. G. F. Leigh	The Rev. T. E. Clarke
The Rev. J. G. McCausland,	The Rev. B. W. Fraser
The Rev. E. R. Nornabell	The Rev. N. L. Adair
The Rev. H. W. Garbutt	The Rev. E. D. Eldridge
The Rev. C. J. Passey	The Rev. W. R. Stadnyk
The Rev. R. Phillips	The Rev. G. White
The Rev. D. H. Dixon	The Rev. L. S. Hoover
The Rev. E. R. Haddon	The Rev. D. A. P. Smith
The Rev. G. S. Honour	The Rev. T. F. Moore
The Rev. D. N. Mitchell	The Rev. R. A. Locke
The Rev. A. J. Thomson	The Rev. R. G. Charles
The Rev. L. R. A. Sutherland	The Rev. J. T. L. James
The Rev. J. G. M. Doolan	The Rev. D. M. Landon
The Rev. A. L. Chabot	The Rev. E. B. Paterson

LAY DELEGATES

The Archbishop appointed the Reverend Bruce Fraser and the Reverend F. G. Roberts as scrutineers of the credentials of the lay delegates. The Treasurer reported that all parishes and missions had paid their Diocesan Expense Fund Assessments, and the scrutineers reported the following Lay Delegates present with proper credentials and entitled to seats in the Synod.

- | | |
|----------------------------------|-------------------------------------|
| Mr. Fred Babe, Chancellor | Mr. J. H. Elliott, St. John's, |
| Mr. H. M. Monteith, Treasurer | North Bay |
| Mr. J. S. Hazell, Blind River | Mr. F. C. Boland, St. John's, |
| Mr. E. P. Lee, Q.C., Bracebridge | North Bay |
| Mr. B. Finnson, Capreol | Mr. L. Fisk, Parry Sound |
| Mr. Gordon Bell, Capreol | Dr. W. Gerhart, Parry Sound |
| Mr. C. W. Collins, Chapleau | Mr. J. A. Raynard, St. John's, |
| Mr. A. Godfrey, Copper Cliff | Port Arthur |
| Mr. Pat Willis, Elliot Lake | Mr. Michael Zale, St. John's, |
| Mr. E. V. Elliott, Emsdale | Port Arthur |
| Mr. Charles Neal, Englehart | Mr. W. L. Nesbitt, St. John's, |
| Mr. Charles Young, Espanola | Port Arthur |
| Mr. W. I. Russell, Espanola | Mr. Gordon Whatley, St. Michael's |
| Mr. Walter Polhill, St. Luke's, | Port Arthur |
| Fort William | Mr. Harry Adderley, St. Michael's, |
| Mr. G. H. Laing, St. Paul's, | Port Arthur |
| Fort William | Mr. Reg. Hinton, St. Stephen's, |
| Mr. G. T. Delgaty, St. Paul's, | Port Arthur |
| Fort William | Mr. C. Raymond, Rosseau |
| Mr. E. G. Charnock, St. Paul's | Mr. J. Hannon, Orrville |
| Fort William | Mr. K. Creasor, Ullswater |
| Mr. L. C. Irwin, St. Thomas' | Mr. R. L. Bishop, St. Joseph Island |
| Fort William | Mr. Harry Wooton, All Saints', |
| Mr. L. H. White, St. Thomas', | Sault Ste. Marie |
| Fort William | Mr. V. Merrifield, Holy Trinity, |
| Mr. K. A. Lake, St. Thomas', | Sault Ste. Marie |
| Fort William | Mr. H. Waite, Christ Church, |
| Chief W. E. Pine, Garden River | Sault Ste. Marie |
| Mr. D. R. Fleming, Haileybury | Mr. E. C. Brideaux, St. John's, |
| Mr. R. W. Jupp, Huntsville | Sault Ste. Marie |
| Mr. R. A. Hutcheson, Huntsville | Mr. R. Hitchin, St. John's, |
| Mr. Victor White, Jamestown | Sault Ste. Marie |
| Mr. D. W. Clayton, Lake of Bays | Mr. F. S. Dent, St. Luke's, |
| Mr. M. A. Weight, Little Current | Sault Ste. Marie |
| Mr. C. C. Dunkley, Lively | Mr. H. Hoodless, St. Luke's, |
| Mr. A. J. Flowers, Lockerby | Sault Ste. Marie |
| Mr. J. B. Tilston, Manitowaning | Mr. W. Morley, St. Luke's, |
| Mr. Robert Adams, Manitowadge | Sault Ste. Marie |
| Mr. J. F. J. Leake, Milford Bay | Mr. H. Loughheed, St. Matthew's, |
| Mr. C. A. Young, Minnow Lake | Sault Ste. Marie |
| Mr. W. F. Chatwin, New Liskeard | Mr. D. M. Lawson, Shingwauk |
| Mr. Reg. Stevens, New Liskeard | Chapel, Sault Ste. Marie |
| Mr. Charles Fearon, Nipigon | Mr. A. Owl, Spanish River Ind. |
| Mr. J. Smorthwaite, St. Brice's, | Res. |
| North Bay | Mr. E. (Ted) Elliot, Muskoka |
| Mr. R. W. Dudley, Christ Church, | Mission |
| North Bay | |

Mr. W. McKenzie-Smith, Sturgeon Falls	Mr. W. W. Dopson, Resurrection, Sudbury
Mr. J. Griss, Ascension, Sudbury	Mr. J. Hiley, Sundridge
Mr. R. R. Jessup, Epiphany, Sudbury	Mr. B. B. Stephenson, West Thunder Bay
Mr. A. E. Goring, Epiphany, Sudbury	Mr. L. Williamson, Whitefish Falls
Mr. E. G. Higgins, Epiphany, Sudbury	Mr. F. H. Somerton, White River
Mr. C. Varney, Resurrection, Sudbury	Mrs. H. M. Monteith, Woman's Auxiliary
	Mrs. G. Taylor, Woman's Auxiliary

There being a quorum of both orders present, the Archbishop declared the Synod properly constituted.

Visitors

His Worship, Mayor Walter Harry, came to extend the greetings of the City to the members of Synod and was accorded an ovation.

The Right Reverend John Dixon, Bishop of Montreal, and the Venerable J. F. Morris, entered and were welcomed by the Archbishop.

The Reverend Allen Sutcliffe, Vicar of Birkenhead, England, was introduced by the Reverend J. Turner.

Canon A. H. Davis, General Secretary designate, M.S.C.C., was accorded the privileges of the Synod on motion of the Very Reverend F. F. Nock, seconded by the Reverend G. F. Leigh.

Election of Secretaries

The Reverend Canon F. W. Colloton, having previously given notice of his retirement as Clerical Secretary, nominated the Reverend David N. Mitchell as his successor. This was seconded by Canon R. W. Stump and the motion carried.

Moved by Mr. R. W. Dudley, seconded by Mr. W. F. Chatwin:

THAT Mr. F. C. Boland be elected Honorary Lay Secretary of Synod. Carried.

Press Committee

The Archbishop appointed the following as a Press Committee:
The Reverend E. R. Haddon
The Reverend D. H. Dixon

Archbishop's Charge

The Archbishop then delivered his Charge.

ARCHBISHOPS CHARGE TO SYNOD, 1959

My Brethren:

I welcome you to the Nineteenth Triennial Synod of the Diocese of Algoma. It is my earnest hope and prayer that your fellowship will be enriched, and the deliberations of this gathering will prove beneficial in our spiritual pursuits. We are grateful to the Church people in the See City and surrounding area for the warmth of hospitality which is being accorded us under the competent convenorship of the Dean.

During these present days our thoughts and prayers are with Her Majesty the Queen as she comes amongst us with her illustrious husband, Prince Philip, the Duke of Edinburgh. Indeed, various sections of the Diocese will have the unique and privileged opportunity of welcoming the Royal Party. Her Gracious Majesty sets foot on the soil of the See City on July 8th. We pledge our affectionate loyalty to Her Majesty and pray that her visit throughout Canada may be pleasant to herself and the Duke of Edinburgh and beneficial in cementing the ties between her loyal subjects in our land with the Royal Family and Commonwealth.

We welcome his Lordship the Bishop of Montreal. He has kindly consented to be our Synod preacher this evening. For obvious reasons did I extend an invitation to Bishop Dixon, while attending the Lambeth Conference this past summer. He is not only a distinguished Churchman, scholar and wise administrator, and a faithful Father-in-God, but is a close personal friend. We are most grateful to the Bishop of Montreal for his kindness in coming to us and I am confident we shall be stimulated and uplifted by his presence.

Last evening an opportunity was given to hear that dynamic and zealous churchman, the Reverend Canon A. H. Davis, who undertakes the duties of General Secretary of the M.S.C.C. following General Synod in September. Once again we record our warmest thanks to Canon Davis for coming to us. His grasp of the missionary opportunities of our age have already marked him as a spiritual leader who will contribute much to the life of the church in the years that lie ahead.

Fifteenth Anniversary

Members of the Synod will forgive me if I place in the forefront of this Charge certain observations which mark the Fifteenth Anniversary of my Consecration as a bishop in the Church of God. For me they have been momentous years. The time has gone quickly. I have witnessed many changes in the Diocese during this comparatively short period in the ministry of a bishop. I give thanks to God for His care and guidance. I thank you, my brethren of the clergy and lay delegates, and the thousands of parishioners, for your constant understanding and affectionate loyalty. Constantly, the assurance of the presence of God the Holy Spirit in the discharge of my Episcopal duties has been the most prominent factor in my undertakings.

Allow me to comment on some of my impressions of the past fifteen years:

- (a) An ever-increasing loyalty to the Church of our fathers: I have detected a renewed emphasis on more thorough preparation of Confirmation candidates. This is reflected in a growing loyalty to the Church.
- (b) A consolidation of diocesan activities and outlook: Increased facilities in transportation have partly accounted for this growing

solidarity. The constant gathering together of parishes on a deanery and Archdeanery basis is another factor. The publication of the Algoma Anglican is an ideal medium for disseminating information to all corners of Algoma.

(c) The accomplishment of becoming a self-supporting diocese: When one considers the amount of the financial obligations to which we were indebted annually to the Church in Canada a few years ago, and then compares our present status, one can only rejoice, thank God, and take courage for even greater spiritual adventures in the future.

(d) A firm resolve to develop the Church Extension Programme: Those of you who were present at our last Synod will not soon forget the spontaneity of response which marked the challenge to minister to new areas which were opening up and are now, in many cases, substantial communities. I have always found that clergy and laity will respond to any worthwhile enterprise if presented reasonably and with a definite spiritual motive. The excellent leadership of the Church Extension Committee bears this out. Under the faithful direction of these men who have given so much time to this important cause, no worthy project in Church Extension has been overlooked. The Diocese acted wisely and generously in this God-given opportunity for exercising Christian Stewardship.

(e) My deepening desire to be a Father-in-God in the real sense of the word: At times it has been far too easy to be engrossed in the administrative functions at the expense of the spiritual leadership necessary in the office of a Bishop. There has been a growing inward conviction of the need, yes, the necessity at all times of stimulating the pastoral function of my office. I often recall the words of Jeremy Taylor, a true Father-in-God and a faithful shepherd, when in writing his clergy, these words were penned — "Pray much and very fervently for all parishioners, and for all men that belong to you, and all that belong to God; but especially for the conversion of souls; and be very jealous for nothing but God's glory, and the salvation of the world, and particularly of your charges". I believe a bishop can and does "grow in grace and in knowledge of our Lord and Saviour Jesus Christ". I would ask the forgiveness of those upon whom my misdirected zeal may have been unwise during these years. I re-dedicate myself anew in your presence today in recapturing the primary functions of the Episcopacy to preserve the faith once delivered to the saints; to strengthen the unity of the Church; to teach; to exercise discipline wisely and lovingly; in short, to be a true Father-in-God.

These observations, amongst many more which might be enumerated come to my mind on this happy occasion, as I reflect upon my fifteen years' stewardship.

Lambeth

The Lambeth Conference which met from July 4th to August 10th was the great ecclesiastical event of 1958. Three hundred and twenty bishops were present, representing approximately fifty million Anglicans in nearly every part of the world except China, the absence of whose bishops has not yet been satisfactorily explained. One significant feature was the large number of Nationals who came as Bishops from amongst the "younger Churches". These Churches have made immense strides towards self-government.

The Lambeth Conference is not a legislative but a consultative body. Its decisions are not binding on the Churches of the Anglican Communion. Rather, it is a Conference of the chief pastors of the Church in which there is a sharing of common concerns about the needs and opportunities of the Anglican Communion. Much of the work of the Conference had to do with our relations to the other Churches of Christendom and with the bearing of the Faith on the world order.

I have had opportunity of presenting the claims of Lambeth as I have visited all parts of the diocese. I wish to refer to some of the findings which I wish to be pursued within the next few years. Before doing so, may I remind you that at Lambeth two actions were taken which are bound to have important results.

It was decided to employ a full-time officer to serve the Advisory Council on Missionary Strategy. The appointment to this office has recently been made in the person of the Right Reverend Stephen Bayne, the Bishop of Olympia. In a world of such rapid change and of such great opportunity for the presentation of the Faith to the non-Christian world, it has become necessary to co-ordinate the missionary effort of the Anglican Communion. It was also decided that an Advisory Liturgical Committee be appointed. So many Churches have revised their Prayer Books, or are about to do so, that there is need for a central body whose advice, particularly in regard to the Eucharistic rite, would be available to those engaged in Prayer Book Revision.

Future Diocesan Emphasis

Leaving the deliberations of the Lambeth Conference, but following up the action of some of the Resolutions, I am suggesting:

(1) Increased emphasis during the next few years "to extend the scope and deepen the quality of personal and corporate study of the Bible". I am calling my people to daily Bible reading and the formation of Bible Study groups in each parish under the supervision of the local Parish Priest. The Anglican Communion has always given a prominent place to the Holy Scriptures in all its public worship. A corresponding interest in and generosity to the British and Foreign Bible Society and its auxiliary, the Upper Canada Bible Society, is desirable.

(2) I ask for greater interest in the whole subject of Christian unity. Let us pray for the unity of all Christian people. We are called to a fresh effort in the cause of the unity of the one Church of God in the love of Christ, in faith and in order, and in fullness of sacramental communion. The Bishops of the Anglican Church of Canada with the members of the Re-Union Committee under the chairmanship of the Bishop of Montreal, have recently stressed the necessity of making all laity aware of the distinctive genius of our own Communion and of seeking to understand the fundamental principles of our sister Communion. Thus by mutual understanding and sympathetic outlook we can do our share in looking to the day when all believers may be united "in the way Christ wills and by the means He chooses", and to remember always "that the nearer we draw to Christ, the nearer we draw to one another". But at the same time, we must strengthen the life of our own Communion that it may bring the full riches of our traditions and our heritage into the Church that is to be.

(3) I suggested that more opportunities be afforded the laity of all ages for special times for Retreat. In some parts of the Diocese there have already been instituted Retreats for the women of the Church. In one or two deaneries the Brotherhood of Anglican Churchmen have incorporated such a movement in their yearly programme. Our Lord called his first disciples that they might be with Him and that He might send them forth to preach. This is always the proper sequence in Christian life: We are called that we may be sent; we receive in order that we may give. If the laity are to assume their rightful share in the worship and work of the Church, they must not be deprived of all available means for the nurturing of their spiritual life.

(4) The Lambeth Conference urged that every opportunity be taken to make effective use of such channels of communication as television, radio, films, religious drama and the secular and religious press. Surely evangelism may be progressively carried out through the use of these means. I have appointed a chairman of radio and television programmes in the diocese with the hope that new avenues may be explored for presenting the gospel of Jesus Christ in an effective and dignified manner. I would ask that constant and unswerving loyalty be given to our diocesan paper that it may be a medium of publicity and timely knowledge for the Mission of the Church in our diocese.

(5) We must continue to present an effective programme of Christian stewardship within the Diocese of Algoma. Various agencies have already been employed for the accomplishment of this objective. I need not labour the details of such a movement. Suffice it to say, new money will be needed for the ever-expanding work of the Church. We all rejoice at the especially wonderful response given our Extension Fund during the past two and a half years. It has been magnificent. Details will be presented during the Synod recording the actual figures. But I desire equality of effort in all parts of the diocese. We are one family in Christ. We are all members one of another. What we consider to be OUR best effort is not necessarily THE best effort. Some uniform method of realizing the goal of Christian stewardship is most desirable.

But stewardship is not confined merely to money. It also includes talents, time and manpower. The urgency of calling our younger people to full-time service in the Church is imperative. We are not self-supporting in manpower. We still depend on outside help for additional priests and parish workers. There is an urgent need throughout Canada and overseas for more recruits and financial assistance. Canon Davis has enlightened us on these growing opportunities in greater detail. In all our thinking of Christian stewardship, may we never forget to respond to appeals from the Church overseas. Here are a few:

INDIA: The Diocese of Barrackpore calls for further Canadian participation in their five-year plan of advance in evangelism — educational and medical work.

AFRICA: The Bishops of Uganda, Nigeria, Northern Rhodesia, and Nyasaland appeal to Canada to enable them to answer the appeal.

JAPAN: The Nippon Sei Ko Kai asks for several priests and women workers and financial assistance to build churches and the Christian Student Centre in Nagoya.

CHINA AND MALAYA: The Dioceses of Hong Kong and Singapore appeal for support of work among the Chinese Dispersion.

To all these practical objectives I would direct your action under the fifth point of my future programme.

(6) The last is my hope that the time may come when the Diocese of Algoma may have a new Synod Office or a Diocesan Centre. The small room in one end of Bishopshurst, entered by a side door, is not, to my mind, a place worthy of the work of the diocese in general, and of the work of our most efficient Secretary-Treasurer and his staff in particular. I would hope that a committee might be set up by this Synod to explore the possibilities of erecting a self-contained, independent building used solely for diocesan purposes which will be a credit to the Diocese.

These are concrete proposals which I submit for the consideration of Synod.

THE WOMAN'S AUXILIARY

For years the Woman's Auxiliary in our diocese has displayed the qualities of devotion and generosity. We salute the Diocesan President, her officers and members for the readiness in which they carry out their duties day by day. Whenever I go throughout Algoma, there the W.A. in all departments are fulfilling the commission of our Blessed Lord "to go". They "o in the strength of divine grace which emanates from prayerful worship. They work hard. They give generously. Members of Synod will be interested to learn that at the Diocesan Annual held last week, the Woman's Auxiliary increased their annual contribution to the Algoma Mission Fund from \$4,800 to \$5,300. Generous assistance also is given constantly to student bursaries; to stipends of the students in summer mission work; to special appeals in the renovation of Mission churches and to the Bishop's discretionary fund. The W.A. are quick to respond to the spiritual calls of the hour as the Church challenges the women of the Diocese. On your behalf, I desire at this time to acknowledge with warmest gratitude these and many other tangible evidences of affectionate loyalty to Algoma and to the missionary calls outside our diocesan borders.

May God continue to bless them in the magnificent work which they are doing in parishes and missions.

CHANCELLOR BABE

No member of Synod has been more familiar to the delegates during the past 25 years than our good friend Chancellor Babe. As you know, he has intimated his desire to relinquish his office. Despite efforts to prevail upon him to carry on for the years ahead, he has decided that as Chancellor he should lay down his legal working tools. Having served numerous bishops, he is well qualified to appraise the episcopal occupants. I am personally indebted to the Chancellor for his many kindnesses to me, and I know all the members of Synod now desire to take the opportunity of conveying to him our heartfelt thanks for the many contributions he has made to the diocese. If legislation is passed that Synod should meet every two years, the Chancellor, I believe, would retain his office until we next meet in 1961, when he will formally retire. But this is the Synod when we desire to go on record in expressing our appreciation of his past services.

REGISTRAR THOMAS

Since writing this charge, I have received a letter from Mr. Redmond Thomas, Q.C., our Registrar, who desires to relinquish his

duties at this Synod. Magistrate Thomas informs me that legally he should not be holding this position at the present time. Since 1932, our Registrar has made available his services for which we are most grateful.

ADDITIONAL ARCHDEACONRIES AND DEANERIES

Members of the Synod may recall that at our last Session, I suggested the advisability of two additional archdeaconries and two additional deaneries. I am happy to say that this plan has been brought to fruition. In a Diocese the size of ours, it is imperative that the administration be efficiently carried out with special emphasis on the strengthening of each particular deanery. We now have eight deaneries, the two new ones being designated Superior and Mississauga. As a matter of fact, each archdeaconry now has two deaneries within its borders. I am most grateful for the splendid support given the diocese, and to me personally, by the Archdeacons and Rural Deans.

UNIVERSITY IN THE NORTH

Considerable publicity has been given such an undertaking during the past few months. A word at this time may be in keeping for the future guidance of the Synod in the event we are called upon to give our support to such a venture. I believe that the Church should be represented on any university campus. I am not so sure that it is the function of the Church to establish funds for the erection of a university. I do believe, however, that it might be wise in the foreseeable future for an institution of higher learning to be located in Northern Ontario. I believe that provision should be made for an Arts course, as well as Science and Forestry. It would seem wise to have representatives of city councils, boards of education, industry, and the general public, included in any proposition which would take root in the establishment of such a university. There must not be any local bias pertaining to its location, but rather an overall policy must be devised with an adequate vision for the future. As Church people and citizens, we must support such a venture financially, but only in co-operation with all other citizens who have a common desire to realize this educational ambition.

PRAYER BOOK REVISION

The Draft Prayer Book as presented at the 1955 Session of General Synod and approved in principle, will be submitted at the General Synod which convenes at St. Anne de Bellevue the first week in September. The book will be presented in revised and corrected form for adoption and permissive use, pending final ratification in 1962. Once again I am sure you would desire me to pay tribute to the Reverend Canon R. F. Palmer for his painstaking and faithful contribution to this Draft Book. -

Need I remind you to be true to that priceless heritage of the Church, the Book of Common Prayer? Be true to the great teachings of your Prayer Book. The Church gives you that Prayer Book as your guide in faith, in worship, and in daily life. Understand it intelligently, use it faithfully, live by its mighty truths and teachings. If you do this, the Church will be a reality to you, the sacraments will be a reality to you, Christ Himself will be a reality to you, and you will find strength from God.

ANGLICAN CONGRESS 1963

It may be of interest to the Synod to learn that the Anglican Congress will meet in Toronto during the summer of 1963. Plans are already

under way for the setting up of committees. Many of you will recall the Minneapolis Congress of 1954 when episcopal, clerical and lay delegates attended from all over the world. We in Canada and in the Province of Ontario are honoured in welcoming this representative body of the Anglican Communion at that time. Hundreds of our fellow churchmen from every part of the world, of many races, languages, customs and cultures will be in attendance.

PERSONAL OBSERVATIONS

(A) There are great questions, social, industrial, and economic, now before the world, in which the Church must play her true part. In the movement for social progress, the Church must be not a mere sympathetic onlooker, but a great moving influence and power. The Church must be keenly interested in these questions and be in deep sympathy with those whose lot is hardest and who may be at a disadvantage from any possible imperfections of our social system. But the Church must include all within her sympathy and must minister to all alike. She must sympathize with her problems of the labourer and the wage earner, but she must recognize also the problems of the capitalist and the employer, and she must call upon all equally for honesty, for right dealing, for the spirit of goodwill and brotherhood. If the Church will bring in among men the spirit of brotherhood, they will labour together for the common good and cease to strive one against another for mere private advantage. In other words, they will re-arrange their mutual relations as men co-operating in fellowship, not competing in suspicion and hostility.

Wherever there is injustice the Church must speak. But the Church is not commissioned, nor endowed with special wisdom, to pronounce upon specific political and economic programmes. It is the function of the Church to inspire men and women to right social action, to bring the spirit of Christ into all human relationships and into every department of life, but it is not the function of the Church to prescribe the views which men shall hold, nor the economic systems which they are to adopt.

If we will bring Jesus Christ into our problems, personal, social, industrial and national, we shall find their right solution. It is for this, to help men to think of these questions with the mind of Christ, that the Church stands.

(B) There is another element in Society in which the Church is involved today; it revolves around the two words "specialization" and "experts". I am not impressed by their implications. We live in an age of specialization and we are already suffering from the efforts of such an age. The body of accumulated knowledge on any particular subject is such that it is becoming increasingly necessary for a man or woman to spend their whole lifetime devoting their attention to their own particular subject. And so great is the force of competition in the economic world that there is becoming less and less place for the person who is not an expert. I expect you all know the definition of an expert — a person who knows more and more about less and less. There is great danger at present of producing a race of one-track minds, people who have no interest outside their own particular subject and are unable to hold or express any ideas on things in general. And yet while on the one hand we are being forced into this framework of specialization, the whole trend of world affairs shows us that there is desperate need for its very opposite, co-ordination. There is a crying need today for men who can take the broad view. This principle applies indirectly to the Sacred

Ministry. God forbid that the clergy should be reduced to mere specialists and experts in the narrow sense of the word. They are called to be Priests AND Prophets AND Pastors. We need more "general practitioners" — men of God who will faithfully discharge their duties in their parishes as loyal priests, competent prophets, and faithful pastors. The primary need of the Church at the present hour is for more men with a definite vocation, to serve in the Sacred Ministry. I lay this fact on your consciences. But I doubt very much whether the call should be submitted for ecclesiastical experts as is commonly interpreted in contemporary thought to serve in an extra-parochial capacity. May God raise up priests who are called to be "messengers, watchmen and stewards of the Lord", men who are faithful in prayer.

And the men who are first priests are also called to be prophets. As such they are "messengers of God" entrusted with a special commission to proclaim His Word. But they are also called to be pastors — "to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad".

Our design for the ministry is to include each indispensable element — the priestly — the prophetic — and the pastoral — to attach its due weight to each, and to preserve a just balance between them all, and to see that the spiritual life of the parish is kept strong.

THE FUTURE

What of the future? Let me quote from the Lambeth Encyclical which strikes the keynote of the challenge before us:

"The Anglican Communion is faced in this mid-twentieth century with problems of great complexity, both in its witness to the world and in the strengthening of its inner life. The very recognition of these problems might cause despair, save for our faith that in the worship of Almighty God the Church can learn the will of God and receive power to do it. In worship we become aware that just as surely as God calls and sends, so also God reigns. He sends forth His Church to proclaim his reign to the ends of the earth, to all nations, and to the end of time. In this total mission, every baptized member has his particular vocation and ministry. The seriousness of our problems and the urgency of our task alike demand that each of us shall ask anew — 'Lord, what wilt thou have me to do?'".

In the spirit of the Lambeth Statement there is an urgent need to instruct people in the Christian Faith, and perhaps more so today when there is a striking advance in general education but a decline in the acceptance of certain fundamental facts of the Christian Faith. We live in a world where the acts of God in creation and history are called in question, where spiritual values are being denied. It is the Church's task to teach the Christian Faith — by every means at her disposal. This primary responsibility rests upon those who are called to be Bishops and Priests. But the Laity are also called to witness to their Faith.

This teaching must be given the children in our Church Schools. Our task is to teach the Christian Faith with all the authority of the Bible and the Church. It was thus they spoke of Jesus that He taught "not as scribes and pharisees, but with authority". And in all our teaching, the

Church must try to see the people committed to her care through the eyes of Jesus, with real compassion and give herself as He gave Himself in loving service with real sacrifice.

As I conclude this charge, I would be remiss if I did not convey the wholesome appreciation of the entire diocese through the members of this Synod, to Mr. H. M. Monteith, our genial secretary-treasurer. He has, beyond any fear of contradiction, given himself unstintingly to this synodical vocation. We thank him sincerely.

To Mrs. Cecil Rose and to Miss Pamela Bird, my secretary, I would desire on your behalf to register our sincere gratitude for their constant and loyal devotion to the work of the diocese. Truly are we blessed in our Synod Office staff.

Now I end where I began — in a prayer of thanksgiving to God that we may be found worthy within the Body of Christ to be His chosen instruments for the furthering of the work in His Kingdom. We ask God's blessing on this Synod and all that is done in it.

We ask God's blessing on our beloved Church which we are so proud to serve.

I ask you, my brethren, for your continued friends' and prayerful understanding as I continue my work amongst you with the gifts at my disposal.

May God the Holy Ghost give to all of us wisdom, faithfulness, strength and joy in our work together for our Lord and His Church.

Moved by Canon Colloton, seconded by Mr. H. M. Monteith :

THAT a committee to study the Archbishop's Charge be appointed and that said committee meet while the Synod is not in session. Carried.

The Archbishop appointed the following as members of this committee :

The Venerable C. H. G. Peto, Chairman, the Venerable J. S. Smedley, the Reverend B. G. Gosse, the Reverend A. J. Thomson, Mr. E. P. Lee, Mr. D. W. Clayton, Mr. Joseph Hannon, Mr. F. S. Dent.

REGISTRAR

The resignation of Mr. Redmond Thomas, Q.C., Registrar of the Synod for twenty-seven years, was announced by the Archbishop, who expressed the thanks of the Synod for Mr. Thomas' work and regret that due to his legal duties, he felt his resignation was necessary.

Report of the Executive Committee

This was presented by Mr. Monteith, Treasurer, and considered section by section.

Sections 1, 2 & 3: Adopted on motion of Archdeacon Hinchliffe seconded by Canon R. W. Stump.

Section 4 — Woman's Auxiliary: Adopted on motion of Mr. L. Irwin seconded by Mr. W. Polhill. Mr. Irwin spoke with high praise of the work of the Woman's Auxiliary. Mrs. Monteith, the Diocesan President, made a fitting reply of thanks.

Sections 5, 6, 7, 8, 9, 10, 11, 12 and 13: Adopted on motion of Archdeacon Hinchliffe, seconded by Canon R. W. Stump.

Section 12 — Grants & Special Appeals: It was pointed out by the Rev. D. H. Dixon that the authorized grant for St. Luke's, Sucker Creek, had not been required or used by the Mission.

Section 13 — Real Estate: Mr. E. V. Elliott spoke concerning the sale of property at Sprucedale.

Sections 14, 15 and 16: Adopted on motion of the Reverend H. Morrow, seconded by the Reverend A. L. Chabot.

MOVED by Archdeacon Hinchliffe, seconded by Canon Stump:

THAT the report in its entirety be adopted.

Carried.

Treasurer's Report

Mr. Monteith, Treasurer of Synod, presented the reports of the Treasurer and Auditors which had been printed and distributed to the delegates.

Moved by Mr. H. M. Monteith, seconded by Mr. Leonard Fisk:

THAT the Report of the Treasurer of Synod and the Auditors be adopted.

Carried.

NOTICE OF MOTION

The Very Rev. F. F. Nock, seconded by the Rev. C. B. Noble, gave notice that he would move:

THAT a sub-section be inserted in Canon 13 to be known as Sub-section 5, and subsequent numbers be advanced accordingly:

“There may be a Church Board to advise and assist the incumbent and wardens as they deem necessary in the temporal affairs of the Church.”

Reports of the Archdeacons

These were presented by the Archdeacons and adopted:

Algoma:

Moved by Archdeacon J. S. Smedley, seconded by Canon C. F. Large.

Muskoka:

Moved by Archdeacon C. Peto, seconded by the Reverend Murray Tipping.

Nipissing:

Moved by Archdeacon G. Thomson, seconded by the Reverend C. J. Passey.

Thunder Bay:

Moved by Archdeacon J. F. Hinchliffe, seconded by the Rev. E. R. Haddon, with the addition that the parish of Jamestown had achieved self-support, and that Induction services had been held at St. Michael's, Port Arthur (The Rev. J. E. Jordan); Schreiber (The Reverend R. J. S. Inshaw); Nipigon (The Rev. Alfred G. Reimers); St. Luke's, Fort William (The Rev. H. A. Vallis); Jamestown (The Rev. I. L. Robertson); St. John's Port Arthur (The Rev. A. J. Thomson).

OBITUARY

The Archbishop then called on the Synod to stand while he read the names of those members of the Synod and other Church members who had been called to Higher Service:

Albert E. Bahr
 J. C. Jacobs
 George H. Phillips, priest
 Isabel Yeomans
 Harry Height, lay reader
 James Thomson, lay reader

Harry Ellard, lay reader
The Most Rev. John Lyons
The Most Rev. Robert J. Renison
The Right Rev. L. W. B. Broughall
The Right Rev. P. S. C. Powles
The Right Rev. Horace G. Watts

The Memorial Prayer was read by His Grace.

Noon-Day Prayers were read by the Dean.

**Report of the
Archbishop Wright Church Extension
Fund Committee.**

This was presented by the chairman, Mr. L. C. Irwin, who moved its adoption, seconded by Archdeacon C. Peto.

Canon S. F. Yeomans spoke of the need for providing "living agents" in the work of Church Extension.

The Rev. G. K. Menzies spoke of mission parishes which increased their payments to stipends, believing this would be their contribution to the Extension Fund effort, then found they were expected to meet the same pledge to the Fund.

The Rev. Arthur Chabot reported that his parish had, since making its pledge, found it necessary to purchase property for \$10,000. but would later fulfil its pledge to the Fund.

The Synod adjourned for luncheon at 12:30 p.m. This was served by the ladies of Holy Trinity and All Saints' Churches. Greetings were brought to the members by the Rev. J. H. Williams on behalf of the local Ministerial Association and the Presbyterian Synod. Mr. Jas. Barber, People's Warden of St. Luke's Cathedral, officially welcomed the members on behalf of the Cathedral congregation. Archdeacon J. F. Morris of Montreal spoke on the contribution Archbishop Wright had made to General Synod during the fifteen years of his episcopate.

Afternoon Session

Synod re-convened at 2 p.m. The Archbishop opened with prayer.

Discussion on the Church Extension Fund Report was resumed. Archdeacon Peto asked that the pledge from the S. S. J. E. Mission be cancelled.

After considerable discussion, the report was adopted.

Messages

Moved by the Very Rev. F. F. Nock, seconded by the Rev. Roy Nixon, that greetings be sent to the Synod of the Diocese of Qu'Appelle, now observing their 75th anniversary, and to the Synods of Brandon, Quebec and Moosee, now in session.

Carried.

**Report of the Board of Management
of the Algoma Anglican**

This report was presented by the Very Rev. F. F. Nock who moved its adoption, seconded by the Rev. Baxter Gosse. The Rev. J. McCausland, S. S. J. E., spoke at length about the paper and urged that a responsible editor be appointed. The Rev. John Jordan pointed out that while much is lacking, it is a going concern. The Rev. D. H. Dixon, mentioning his own journalistic experience, urged that it be a teaching paper and that its literary standards be improved. The Rev. Arthur Crisp explained the frustrations of the proof-readers when their corrections are ignored by the publishers.

The report was adopted.

**Report of the
Diocesan Council for Social Service**

This was presented by Archdeacon Hinchliffe, the chairman, and considered section by section:

That on Capital Punishment was adopted on motion by Archdeacon Hinchliffe, seconded by the Rev. A. J. Thomson.

That on Pre-Divorce Legislation, seconded by the Rev. H. W. Garbutt and adopted.

That on Preparation for Marriage was put in the form of a motion and seconded by the Rev. R. J. S. Inshaw, and adopted.

That on Burial Customs, seconded by Rev. A. Crisp and adopted.

That on Downtown Churches was put in the form of a motion as in Section 1.

Moved by Archdeacon J. F. Hinchliffe, seconded by the Rev. A. G. Reimers:

THAT the Boards of General Synod be asked to consider the preparation of pamphlets in languages designed to reach dominant ethnic groups among immigrants.

Carried.

That on Chaplaincies, seconded by the Rev. W. R. Znistle and adopted.

The Rev. A. J. Thomson presented the Sections on Alcoholism and Public Welfare, he moved their adoption, seconded by Archdeacon Hinchliffe. Carried.

The Rev. C. B. Noble presented the Section on the Rural Church Movement, seconded by the Rev. Nelson Adair. Carried.

A report on the Burwash Chaplaincy was presented by the chaplain, the Rev. G. F. Leigh.

Archdeacon J. F. Hinchliffe moved that the whole report be adopted, seconded by the Rev. A. J. Thomson. Carried.

Maskoka Sanatorium Report

This was represented by Archdeacon J. B. Lindsell, who had ministered there for 41 years continuously.

Archdeacon Hinchliffe, in seconding this report, spoke of the way younger men were following the fine example set by Archdeacon Lindsell in ministering in Sanatoria and hospitals in the diocese.

Report on Evangelism

This was presented by Archdeacon J. S. Smedley who moved its adoption, seconded by the Rev. C. B. Noble. Carried.

Report of the Diocesan Board of Religious Education

This was presented by Dean F. F. Nock. The Rev. Arthur Chabot reported that the camp in the New Liskeard area should be ready for use in the near future.

The Rev. J. E. Jordan, chairman of the Provincial Board of Religious Education, explained the purpose of this Board is to be the voice of the Anglican Church in principal education affairs.

The Rev. R. J. S. Inshaw referred to the fact that there is already a prescribed course for lay readers in the diocese.

Dean Nock moved that the whole report be adopted, seconded by the Rev. J. E. Jordan. Carried.

The Synod adjourned at 4:45 p.m.

Synod Service

The Synod Service was held in St. Luke's Cathedral at 8 p.m.

The clergy and lay delegates assembled in St. Luke's Hall, and marched in procession to the church by the choir and master of ceremonies, the Rev. David Smith.

Evensong was sung by Dean F. F. Nock; lessons were read by Canons E. F. Pinnington and R. F. Palmer. State-prayers were read by the Rev. C. B. Noble. The sermon was preached by the Right Reverend John Dixon, Bishop of Montreal. He spoke on the text: "The Song of the Lord began with the trumpets" — II Chronicles 29:27.

The choir sang the anthem "O Come, ye servants of the Lord". The Archbishop gave the Blessing and after the service fittingly expressed the thanks of the Synod to the Bishop of Montreal and all who had taken part in the service.

WEDNESDAY — 3rd JUNE, 1959

Morning Prayer was said by Canon H. A. Sims, assisted by the Rev. J. G. McCausland and the Rev. H. Morrow.

Holy Communion was celebrated by the Dean, assisted by The Ven. J. F. Hinchliffe, Canon R. W. Stump, and Canon S. F. Yeomans.

Following breakfast in the Parish Hall, Synod convened at 9.30 a.m. and was opened with prayer by the Archbishop.

Minutes of the previous day's meeting were read by the Clerical Secretary and adopted on his motion, seconded by Mr. Frank Boland, Lay Secretary.

Greetings

Telegrams of greeting were received from the Synods of Moosonee and Qu'Appelle.

Report of the Diocesan Board of Missions

This report was presented by the Reverend G. K. Menzies who moved its adoption, seconded by the Rev. W. C. S. Banting.

Carried.

SLIDES:

The Rev. Thomas James explained that a set of slides had been prepared for use in vocational conferences and are available from Trinity College, Toronto.

VANS:

Dean F. F. Nock referred to the urgent need for girls to serve on Miss Eva Hasell's vans during the summer and also spoke on behalf of the summer camps held at four points in the diocese.

BOARDS:

Canon Cyril Goodier suggested that the members of the Boards meet together at one time as is done by General Synod Boards.

Report of the Woman's Auxiliary

This was presented by Mrs. H. M. Monteith, Diocesan President of the W.A., who commented on the highlights in the report, referring to the progress made during the past three years. This was seconded by Mrs. G. D. Taylor and carried with a standing ovation.

Presentation

At this point, the Archbishop presented on behalf of the Synod an illuminated address to Mr. Fred Babe, Q.C., who has been Chancellor of the Diocese for 27 years and has intimated he will soon retire.

Amendments to the Constitution

The Synod then proceeded to consider the proposed amendments to the Constitution of which notice had been duly given and which had been published in the Convening Circular.

1. Motion to amend Article 11 so that meetings of the Synod be held annually was moved by Mr. R. W. Dudley and seconded by the Rev. D. N. Mitchell. Others speaking in favour of this motion were Canon Large, Mr. R. W. Jupp, Mr. M. A. Weight. Speaking against were Canon Yeomans, Mr. A. E. Goring, Mr. F. T. Delgaty.

An amendment containing the substance of the next motion in the Convening Circular was presented by its mover and seconder the Rev. S. M. Craymer, and Mr. A. E. Goring. This was voted upon and carried by over two-thirds majority. The article now reads as follows: "Regular meetings of the Synod shall be held every two years on a day to be decided by the Bishop with the concurrence of the Executive Committee. Such meetings shall be held in Sault Ste. Marie, or, for sufficient cause, at the Bishop's discretion, at any other place within the Diocese."

2. Motion to change the number of members on the Executive Committee, amending Article 16 of the Constitution, was presented by Mr. Monteith. Considerable discussion ensued and the general consensus of opinion revealed that the Rural Deans should be on this committee. An amendment to this motion was proposed by Canon R. F. Palmer, seconded by the Rev. W. C. S. Banting.

THAT Article 16 be amended as follows: There shall be an Executive Committee of the Synod to consist of the Bishop and twenty-eight members. One layman shall be elected by the lay delegates from each deanery as a member of the Executive. The Rural Deans of each deanery shall be members of the Executive. In addition, the Bishop shall have power to appoint two clerical and two lay members. The Dean, the Archdeacons, the Chancellor of the Diocese, the Registrar, and the Diocesan Treasurer, shall be ex-officio members of the committee. Five members of the Executive Committee shall be a quorum for the transaction of business. The Bishop shall preside or, in his absence, the Bishop's Commissary or, in his absence, a member of the Committee elected by a majority of the votes of the members present. Carried.

3. Moved by the Rev. A. J. Thomson, seconded by the Rev. E. R. Haddon:

THAT the following words be added to Article 8: "If the duly named substitute delegate is unable to attend Synod, then it shall be in order for one of the other substitute delegates of the parish to attend Synod. A certificate from the Incumbent of the cure shall state the name of the delegate in whose place he attends and shall entitle him to take his seat." Carried.

Amendment to the Order of Proceedings at Meetings of Synod

Moved by the Rev. A. J. Thomson, seconded by the Rev. E. R. Haddon:

THAT Section 8 of the Order of Proceedings be amended as follows: Election of the delegates to the General Synod in those years when such elections are required, shall take place as the first order of business on the morning of the second day. The results of such elections shall be published before the afternoon session convenes. Election of delegates to the Provincial Synod, in those years when such elections are required, and of the Executive Committee of the Diocese, shall take place as the first order of business on the afternoon of the second day. Carried.

Noon-Day Prayers were said by the Dean.

Amendments to the Canons

The proposed amendments to the Canons were considered.

The proposals to amend Canon 2 and 3 were withdrawn on consent of the mover and seconder.

Of the Executive Committee

Re Canon 4, Section 1, it was moved by Mr. R. W. Dudley, seconded by the Rev. D. N. Mitchell:

THAT this motion be amended by substituting the word "biennial" for "annual" so that this section reads "at each biennial meeting, etc."; and that Section 8 be amended to read: "The Executive Committee shall hold quarterly meetings during the year. The time and place of such meetings shall be decided by the Executive Committee from time to time."

That Section 10 be amended to read: "The Executive Committee shall submit to the Synod a report of its proceedings. The accounts of the Treasurer of the Synod shall be examined annually by the auditors and statements thereof shall be submitted to the Synod with the report of the auditors thereon." Carried.

The Synod adjourned for lunch which was served by the ladies of Christ Church and St. Peter's.

An interesting and illuminating paper on the early history of the Diocese was read by the Diocesan Archivist, Canon F. W. Colleton, who was thanked by Canon R. F. Palmer on behalf of all those present.

Afternoon Session

The Synod resumed at 2 p.m. with the Archbishop offering prayers.

His Grace announced that scrutineers for the elections to take place would be as follows:

General Synod:

Clerical Vote: Mr. John Hasell, Mr. Johnston Elliott

Lay Vote: The Rev. J. G. M. Doolan, The Rev. J. E. Jordan

Provincial Synod:

Clerical Vote: Mr. W. E. Morley, Mr. Cyril Varney

Lay Vote: The Rev. M. J. R. Tipping, The Rev. P. S. Park.

The elections of clerical and lay delegates to General and Provincial Synods then took place, followed by the elections of Rural Deans and lay members of the Executive Committee according to the amended Article 16 of the Constitution of the Diocese.

Report on Archbishop's Charge

The Report on the Archbishop's Charge was presented by the Venerable C. H. G. Peto. Its adoption was moved by Dean F. F. Nock, seconded by Archdeacon J. B. Lindsell; the question was put by the Dean and carried.

The Synod proceeded with the unfinished business on the agenda.

Amendments to Rules and Regulations

Moved by Mr. R. W. Dudley, seconded by the Rev. D. N. Mitchell:

THAT Page 33 of the Constitution and Canons — "Rules and Regulations", Section 1, be amended to read:

"In addition to the quarterly meetings provided for in the Canons, other meetings may be called by the Executive Committee for dealing with property and finance and of such character that it cannot safely be left over for the next quarterly meeting."

THAT Section 2 be amended to read: "Quarterly meetings of the Committee shall be held as to the rules laid out in Canon 4, Section 8." Carried.

AMENDMENTS TO THE CANONS

Of the Mission Fund

It was moved by Mr. Monteith, seconded by Canon F. W. Colloton:

THAT Canon 6 be amended as follows:

Section 1 — Delete sub-section (a) which reads as follows: "Grants from the Missionary Society of the Anglican Church of Canada not otherwise designated".

Change sub-section (c) — "All missionary contributions not otherwise designated" to sub-section (a).

Section 2 — second paragraph — delete the following wording at the end of the paragraph: "thereby relieving the Missionary Society of the Anglican Church of Canada in their grants to the Diocese as much as possible". Carried.

Of the Appointment of Clergy to Charges

It was moved by Mr. Monteith, seconded by Canon F. W. C. H. G. Peto:

THAT Canon 12 regarding the appointment of clergy to charges be rescinded and the following substituted:

1. The appointment to all rectories, incumbencies and missions, within the Diocese of Algoma, shall be vested in the Bishop of the Diocese.
2. Before the appointment is made the Church wardens and lay delegates as a committee shall have the privilege of consulting with the Bishop.

This evoked considerable discussion with several members of the clergy and laity taking part. The Rev. A. G. Reimers, speaking in favour of the motion, pointed out that though the parish may know the rector it wanted, the Bishop would know the rector it **needed**.

Question was put, the motion was carried, but without a two-thirds majority.

The Synod adjourned at 4:15 p.m.

The delegates were entertained at a reception given by His Grace the Archbishop and Mrs. Wright and their family at Bishophurst.

Evening Session

The Synod re-convened at 7:30 p.m. The Archbishop opened with prayer.

His Grace expressed the thanks of the Synod to the scrutineers for their work.

Greetings

The Clerical Secretary read messages of greetings to the Synod from the Diocese of Brandon and the Rev. Douglas Fuller, R.C.N.

Notices of Motion

The Very Rev. F. F. Nock, seconded by the Rev. G. W. Sutherland, gave notice that he would move:

THAT the Archbishop be asked to appoint a committee to secure and disseminate information to the deaneries regarding the

methods of appointment to rectories, incumbencies and missions as used in the various dioceses throughout the Canadian Church.

The Rev. Canon R. F. Palmer, seconded by the Rev. D. N. Mitchell, gave notice that he would move:

THAT the Archbishop be asked to appoint a committee to draw up, with the advice of the Chancellor, a Canon on the Dean of the Diocese and of the Constitution of the Cathedral, to report to the next Synod.

AMENDMENTS TO THE CANONS

The Synod then continued with the agenda.

Vestries, Church Wardens, etc.

The Rev. D. H. Dixon, on behalf of the Deanery Chapter of Manitoulin, moved, seconded by the Rev. M. P. Thomas:

THAT in Canon 13 of the Canons and Constitution of the Diocese of Algoma, Section 1, sub-section (1), the word "baptized" be deleted, and replaced by the word "confirmed".

This motion was defeated.

Duties of Church Wardens

Moved by Canon Large, seconded by the Rev. R. H. Nixon:

THAT Canon 14, Section 5, shall read as follows:

"It shall be the duty of the churchwardens and of the treasurers of the organizations holding parochial funds to have all funds, not immediately required, banked in the name of the local church or of such organization. The signing officers of the church shall be the rector, churchwardens and treasurer. One of the signatures must be that of a churchwarden."

An amendment was moved by Mr. G. Whatley, seconded by Mr. H. Adderley: "THAT it shall be the duty of the churchwardens and of the treasurers of the organizations holding parochial funds to have all funds not immediately required, banked in the name of the local church or of such organization. The signing officers of the church shall be the church wardens and treasurer or any two of them."

The amendment was carried.

After the vote, Canon C. F. Large pointed out that a rector, according to legal advice, is a recognized signing officer of his church.

Self Support

The Rev. Murray Tipping asked that the Rules of Order be suspended so he could make an announcement to the effect that his parish, Christ Church Mission, North Bay, had declared its intention to become a self-supporting parish as of 1st June, 1959. The first service had been held in a school on August 25th, 1957, and on October 1st, the same year, their Archbishop Wright parish hall was dedicated by His Grace, the Archbishop.

Mr. Tipping expressed their appreciation of the Church Extension Fund in the Diocese which had made it possible for this new parish to become established and achieve self-support so soon.

This announcement was greeted with a round of hearty applause.

Graveyards

Moved by Canon F. W. Colloton, seconded by Mr. H. Hoodless:

THAT Canon 20, Section 4, be amended by deleting the words "Special Purpose Fund" and substituting the words "Perpetual Care Fund," to be administered by the Diocese. The Rural Dean in each deanery to have supervision of such graveyards, and report and advise on the necessary expenditures for maintenance."

This section of Canon 20 will then read:

"It shall be the duty of every parish or mission owning a graveyard to set up a Perpetual Care Fund for the maintenance of the graveyard, as required by the Ontario Cemeteries Act. All such funds received for perpetual care shall be sent annually to the Treasurer of Synod for deposit in a "Perpetual Care Fund", to be maintained and administered by the Diocese. The Rural Dean in each deanery shall have supervision of such graveyards and report and advise on necessary expenditures for maintenance."

The Rev. A. J. Thomson questioned the legality of this motion, but after some discussion, it was carried by more than two-thirds majority.

Rectories and Vicarages

The Canon on Rectories or Vicarages to be numbered 30 if passed, was introduced by Canon C. F. Large, seconded by the Rev. M. J. R. Tipping, and considered section by section.

Section 1: "It shall be the duty of every parish under the authority of the churchwardens to provide a residence for the incumbent,

or to rent a suitable accommodation, provided free and without deduction from stipend'. Carried.

Time did not allow the vote on further sections.

Before the Synod adjourned, a resolution moved by Mr. W. E. Morley seconded by the Ven. J. F. Hinchliffe, was passed "That the Synod express their sincere regret that Mr. F. T. Dwyer is unfortunately unable to be present with us at this Synod. We do appreciate all he has done during the years. We send him our affectionate good wishes and express the hope that he may have a complete and speedy recovery."

The Archbishop announced the following results from elections held earlier in the day:

General Synod

Elected as clerical delegates:

The Rev. Rural Dean S. M. Craymer, the Very Rev. F. F. Nock, the Rev. Canon R. F. Palmer, the Ven. J. F. Hinchliffe, the Rev. Canon C. F. Large, the Rev. Rural Dean G. W. Sutherland.

Substitutes:

The Ven. C. H. G. Peto, the Rev. D. N. Mitchell, the Ven. J. S. Smedley, the Ven. G. Thompson, The Rev. A. J. Thomson, the Rev. J. E. Jordan.

Elected as lay delegates:

Mr. A. E. Goring, Mr. R. W. Dudley, Mr. H. M. Monteith, Mr. L. C. Irwin, Mr. F. Babe, Mr. F. S. Dent.

Substitutes: — Mr. R. R. Jessup, Mr. F. C. Boland, Mr. Leonard Fisk, Mr. E. P. Lee, Mr. A. Godfrey, Mr. G. K. Laing.

Provincial Synod

Elected as clerical delegates: — The Ven. J. F. Hinchliffe, the Rev. Canon R. F. Palmer, the Rev. Rural Dean S. M. Craymer, the Very Rev. F. F. Nock, the Rev. Canon C. F. Large, the Rev. D. N. Mitchell, the Ven. C. H. G. Peto, the Ven. J. S. Smedley, the Rev. Rural Dean G. W. Sutherland.

Substitutes: — The Rev. A. J. Thomson, The Rev. Rural Dean R. J. S. Inshaw, the Rev. J. E. Jordan, the Ven. G. Thompson, the Rev. Rural Dean C. B. Noble, the Rev. Canon R. W. Stump, the Rev. B. G. Gosse, the Rev. Rural Dean E. R. Haddon, the Rev. A. G. Reimers.

Elected as lay delegates: — Mr. A. E. Goring, Mr. R. W. Dudley, Mr. H. M. Monteith, Mr. L. C. Irwin, Mr. F. S. Dent, Mr. R. R. Jessup, Mr. L. Fisk, Mr. F. C. Boland, Mr. E. P. Lee.

Substitutes: — Mr. J. H. Elliott, Mr. C. W. Collins, Mr. F. T. Delgaty, Mr. W. W. Dopson, Mr. R. W. Jupp, Dr. W. Gerhart, Mr. A. Godfrey, Mr. J. A. Raynard, Mr. C. Varney.

The Synod adjourned at 9 p.m.

THURSDAY — 4th JUNE, 1959

Morning Prayer was said at 7:10 a.m. by the Reverend H. W. Garbutt, assisted by the Reverend A. G. Reimers and the Reverend L. R. A. Sutherland.

Holy Communion was celebrated at 7:30 a.m. by the Venerable Archdeacon J. B. Lindsell, assisted by Canons Palmer, Stump and Large.

Following the usual breakfast in the parish hall, which was provided each morning by members of the Cathedral W.A., the Synod re-convened at 9:30 a.m., the Archbishop leading in prayer.

The minutes of the previous day were read and adopted as amended on motion of the Clerical Secretary, seconded by Mr. Frank Boland, Lay Secretary.

A resolution moved by the Rev. Bruce Fraser, seconded by Archdeacon Smedley was approved, that the address of Canon Colleton, given at luncheon on Wednesday, be printed and distributed.

The Synod proceeded with the unfinished business.

Canon on Rectories and Vicarages

Section 2: Moved by Canon C. F. Large, seconded by the Rev. M. J. R. Tipping:

THAT the following utilities shall be provided by the parish: fuel, electricity, water, telephone and general maintenance.

Section 3: — Moved by Canon C. F. Large, seconded by the Rev. M. J. R. Tipping:

THAT whenever there is a change in the incumbency of any parish, the new incumbent shall be put in possession of the residence, which shall, before occupation, be placed in a good state of repair.

Section 4: — Withdrawn by Canon C. F. Large in favour of amendment proposed by Canon H. A. Sims and seconded by the Rev. A. L. Chabot. the amendment which became the motion reads as follows:

THAT the family of an incumbent who has died while in the service of the parish shall be provided with a suitable residence for a period of three months from the date of death, if required.

This motion was carried.

The whole motion was then moved by Canon C. F. Large, seconded by the Rev. M. J. R. Tipping, and was adopted as amended. Carried by a two third majority.

Of the Erection of Churches, etc.

Moved by Archdeacon J. F. Hinchliffe, seconded by the Rev. J. E. Jordan, that Canon 15 be amended as follows:

“The proceeds realized from the sale of parsonages or from insurance on same, shall be held in trust by the Diocese to be used for the erection of a parsonage in the same parish. If, after seven years, such proceeds are not used it will be within the right of the Diocese to use such monies and accruments thereof toward the erection of a parsonage in some other locality where the need may arise.

It shall be the duty of every Parish or Mission where no parsonage at present exists, to erect, as soon as possible, a suitable parsonage, for the accommodation of the clergyman; and until such buildings are erected, it shall be the duty of the parish to rent a suitable residence; and the clergyman shall enjoy the same free of charge and independent of any sum assigned for his salary.

Where there is more than one congregation in a parish or mission, it shall be the duty of each to bear its proper share in the repairs and maintenance of the parsonage property.”

When put to the vote, this motion was defeated.

Of the Erection of Churches, etc.

Moved by Archdeacon J. F. Hinchliffe, seconded by the Rev. J. E. Jordan:

THAT the following addition be made to Canon 15:

“Where there is more than one congregation in a parish or mission, it shall be the duty of each to bear its proper share in the repairs and maintenance of parsonage property.” Carried.

Noon-Day prayers were read by the dean.

Rules of order were suspended to bring in the following resolution:

Moved by the Rev. W. C. S. Banting, seconded by Mr. W. I. Russell:

THAT the Archbishop be requested to appoint a committee to peruse all Notices of Motions previous to the printing of the Convening Circular for each Synod to prevent duplication.

Carried.

Minimum Stipend

Pursuant to notice of motion, it was moved by the Reverend A. J. Thomson, seconded by Archdeacon J. F. Hinchliffe:

THAT the minimum stipend of priests in the Diocese of Algoma be raised to \$3,000.00 per annum, effective January 1st, 1960.

An amendment to this was moved by the Rev. E. R. Haddon, seconded by Mr. L. C. Irwin:

THAT the minimum stipend of clergy in the Diocese of Algoma be raised to \$2,800.00 per annum, effective January 1st, 1960, and that the minimum stipend of clergy be reviewed annually by the Executive Committee.

Carried.

With regard to the Notice of Motion by Mr. L. E. Shaffer contained in the Agenda:

Moved by the Rev. S. M. Craymer, seconded by the Rev. G. F. Leigh:

THAT this be referred to the committee on Notices of Motion when set up by His Grace.

Carried.

Cars for Clergy

The report on "Cars for Clergy Scheme" was asked for at this time and presented by Mr. R. W. Dudley, who moved its adoption, seconded by the Very Rev. F. F. Nock, and carried unanimously.

The motion on the Canon on "Cars for Clergy" was withdrawn by the mover, with the consent of the Synod, so that he could present an amendment: this amendment was then presented as the motion.

An amendment to this was moved by the Rev. J. E. Jordan, seconded by Mr. H. Adderley:

THAT a fact finding committee be set up by the Archbishop to report to the Executive Committee on the whole question of Cars for Clergy, and that the Executive Committee deal with this question as they see fit until the next Synod.

The amendment was put and carried.

The Rules of Order were suspended to bring in the following motion:

Moved by Archdeacon J. B. Lindsell, seconded by Archdeacon J. S. Smedley:

THAT this Synod now in session desires once again to affirm their affection and loyalty to him whom we are privileged to call our Father-in-God; we recognize his devoted and strenuous labours on behalf of the diocese which has become in the last three years not only self-supporting, but has contributed most generously towards the erection of new churches and rectories and the furtherance of the Kingdom of God throughout the diocese and the Church abroad. We pray that he may be spared for many years to carry on his great work and assure him of our continued and loyal support. Carried.

The Synod adjourned for lunch in the parish hall served by ladies of St. John's Church, Sault Ste. Marie.

Afternoon Session

Synod re-convened at 2 p.m.

The Archbishop opened with prayer.

The Reverend G. F. Leigh asked that the Rules of Order be suspended to bring in the following motion, seconded by Archdeacon Thompson:

THAT this Synod express its deep appreciation to Mr. L. E. Shaffer for the careful and extensive thought and energy which he has given to the proposed Canon on Clergy Stipends which has now been tabled for further study, and assure him of our sincere prayers for his complete recovery. Carried.

Executive Committee

The Archbishop announced the members of the Executive Committee as follows:

His Grace the Archbishop
The Very Reverend the Dean

The Archdeacons of Algoma, Thunder Bay, Nipissing
and Muskoka

The Chancellor

The Treasurer

The Registrar

The Rural Deans of Thunder Bay, Superior, Algoma,
Mississauga, Manitoulin, Nipissing, Muskoka and
Temiskaming

One elected lay representative from each deanery as follows:

Thunder Bay:	Mr. Alex Raynard
Superior:	Mr. F. H. Somerton
Algoma:	Mr. E. C. Brideaux
Manitoulin:	Mr. Wm. I. Russell
Nipissing:	Mr. Alex Godfrey
Muskoka:	Mr. Joseph Hannon
Mississauga:	Mr. C. W. Collins
Temiskaming:	Mr. R. W. Dudley

Two clerical and two lay members appointed by the Arch-
bishop:

The Rev. D. N. Mitchell
The Rev. A. J. Thomson
Mr. F. S. Dent
Mr. L. C. Irwin

Rural Deans

The Archbishop announced the appointment of the following
as Rural Deans:

Algoma:	The Rev. C. B. Noble
Manitoulin:	The Rev. Canon R. W. Stump
Mississauga:	The Rev. B. J. Cooper
Muskoka:	The Rev. G. W. Sutherland
Nipissing:	The Rev. S. M. Craymer
Superior:	The Rev. R. J. S. Inshaw
Thunder Bay:	The Rev. E. R. Haddon
Temiskaming:	The Rev. Canon C. F. Large

**Archbishop Wright Church Extension
Fund Committee**

His Grace announced the following appointed as members of the Archbishop Wright Church Extension Fund Committee:

The Very Rev. F. F. Nock	Mr. L. C. Irwin
The Ven. C. H. G. Peto	Mr. H. M. Monteith
The Rev. Canon C. F. Large	Mr. F. S. Dent
The Rev. S. M. Craymer	Mr. R. W. Dudley
The Rev. A. J. Thomson	Mr. A. E. Goring
	Dr. W. Gerhart
	Mr. Reg. Stevens

Algoma Anglican Board of Management

His Grace announced the appointment of the following as members of the Algoma Anglican Board of Management:

Mr. J. R. Meakes, Mr. C. M. Fellman, Mr. E. G. Heslop, the Very Rev. F. F. Nock, the Rev. B. G. Gosse, the Rev. D. N. Mitchell, the Rev. G. W. Sutherland.

Special Offerings and Collections

The final motion on the Agenda was considered:

Moved by Mr. H. M. Monteith, seconded by Dean Nock:

THAT special offerings and collections be amended as follows:

“The following special Offerings and Collections are appointed to be taken up in each of the congregations of the Diocese:

1. For the Apportionments of the General Synod and for the Algoma Mission Fund regularly each week during the year. Payments should be made monthly to the Treasurer of the Diocesan Synod.
2. For the Society for Promoting Christian Knowledge (S.P.C.K.) — Ash Wednesday.
3. For Mission to the Jews — Good Friday.
4. For the Society for the Propagation of the Gospel (S. P. G.) — Ascension Day.
5. For Theological Colleges — Sunday nearest Conversion of St. Paul (January 25th).
6. For the clergyman of the parish or mission — Christmas Day.

Offerings numbers two to five inclusive should be forwarded without delay to the Treasurer of Synod, Sault Ste. Marie, Ontario.

Assessments

The Diocesan Expense Fund Assessment and the Pension Fund Assessment should be remitted each month to the Treasurer of Synod. Carried.

Amendments to the Canons

Two motions on the Agenda which had been deferred were then considered.

Of the Mission Fund

Moved by the Rev. J. E. Jordan, seconded by the Rev. E. R. Haddon:

THAT Canon 6, Section 10, be amended to read:

“No cure shall be styled self-supporting until it undertakes to provide at least the minimum sum of its missionary clergyman’s stipend and transportation grant to which that clergyman is entitled by the scale of stipends and transportation grants as fixed by the Synod.”

Carried.

Of the Status of Parishes

Moved by the Rev. J. E. Jordan, seconded by the Rev. E. R. Haddon:

THAT Canon 11, Section 3, be amended to read:

“No incumbency or mission receiving aid from the diocese shall be entitled to become self-supporting and assume the title and privileges of a rectory until it possesses a parsonage and until a stipend and transportation grant, at least equal to the current minimum stipend and transportation grant for missionary priests, has been authorized by resolution passed by a legally called vestry and signed by the wardens binding the vestry to pay the amount, and which has been transmitted to the Bishop or proper authority; and also the sole patronage shall, for the first year after such a mission declares its ability and willingness to become self-supporting, be vested in the Bishop”.

Carried.

MOTIONS

Expression of Loyalty

Moved by Chief William E. Shingwauk, seconded by John E. Shingwauk:

THAT we, the members of the Synod of the Diocese of Algoma of the Anglican Church of Canada in session assembled, reaffirm our devoted loyalty to Her Majesty Queen Elizabeth II. We rejoice that Her Majesty and her gracious Consort Prince Philip are shortly to visit Canada and to pass through our Diocese. We assure them of an affectionate and enthusiastic welcome.

Carried by acclamation and singing
of the National Anthem.

(Following Synod, an acknowledgement was received from Three Rivers, Quebec, conveying the Queen's sincere thanks to the members of the Synod of the Diocese of Algoma for their kind and loyal message which she had received with great pleasure.)

Woman Delegates on Synod

The Reverend C. J. Passey introduced his motion regarding women on Synod, seconded by the Ven. G. Thompson. After some discussion, it was ruled out of order as it involved a change of Canons.

Committee on Clergy Appointments

The motion previously introduced by Dean F. F. Nock, seconded by the Rev. G. W. Sutherland, and received by Synod, regarding the committee to be appointed by the Archbishop to gather information on clergy appointments, was considered and carried.

Status of Dean and Cathedral

The motion previously introduced by Canon R. F. Palmer, seconded by the Rev. D. N. Mitchell, regarding the appointment of a committee to draw up a Canon on the Dean and Cathedral, was considered and carried.

Synod Office

Moved by the Venerable J. S. Smedley, seconded by the Ven. C. H. G. Peto:

THAT the Archbishop be asked to name a committee to explore the situation regarding a new Synod Office, to discuss possible site and formulate plans for a suitable building. Carried.

Chapels for Provincial Institutions

Moved by Archdeacon J. F. Hinchliffe, seconded by the Rev. G. S. Honour:

THAT this Synod recommend to the Provincial Synod at its next meeting that the Provincial Government be requested to make provision for furnished chapels in all provincial institutions, such as mental hospitals, sanitarium, and reform establishments.

Carried.

ADDRESS

At this time, the Archbishop introduced Mr. Gerald Knapp who gave an address on the A.Y.P.A.

Auditors: ELECTIONS

Moved by Mr. William Russell, seconded by the Rev. M. Tipping, that the firm of Arthur A. Crawley & Co. be re-appointed. Carried.

Registrar:

Moved by Mr. F. S. Dent, seconded by the Rev. M. Tipping, that Mr. Donald Lawson, Sault Ste. Marie, be elected Registrar. Carried.

Treasurer:

Moved by the Very Rev. F. F. Nock, seconded by Mr. W. E. Morley, that Mr. H. M. Monteith be re-elected Treasurer. Carried.

Diocesan Board of Religious Education

Nominations received for membership in the Diocesan Board of Religious Education were: The Rev. John Jordan, the Rev. R. J. S. Inshaw, the Rev. A. G. Reimers, Mr. L. C. Irwin, Mr. H. Adderley, Mr. Reg. Hinton.

Moved by the Very Rev. F. F. Nock, seconded by Canon Large:

THAT nominations close. Carried.

Diocesan Council for Social Service

Nominations received for membership in the Diocesan Council for Social Service were: The Ven. J. F. Hinchliffe, the Rev. A. J. Thomson, the Rev. A. G. Reimers, Mr. L. Fisk, Mr. George Taylor, Mr. F. T. Dwyer.

No further nominations were received, and the above were declared elected.

Diocesan Board of Missions

Nominations received for membership in the Diocesan Board of Missions were: The Reverend W. C. S. Banting, the Rev. L. E. Peterson, the Rev. K. Minchin, Mr. J. Hannon, Mr. C. W. Collins, Mr. R. W. Dudley.

No further nominations were received, and the above were declared elected.

Trinity College

The Archbishop appointed the following as representatives of the Diocese of Algoma on the Corporation of the University of Trinity College for the next two years: The Very Rev. F. F. Nock, the Rev. Rural Dean G. W. Sutherland, the Rev. A. J. Thomson.

Votes of Thanks

Moved by the Very Rev. F. F. Nock, seconded by Mr. H. M. Monteith;

THAT the Clerical Secretary prepare the customary votes of thanks. Carried.

MINUTES

Moved by the Rev. M. J. R. Tipping, seconded by Canon C. F. Large:

THAT the minutes of Thursday's session be taken as read. Carried.

Schedule of Enactments

The Clerical Secretary then read the Schedule of Enactments, adopted and sanctioned at this Nineteenth Session of the Synod of the Diocese of Algoma, as follows:

1. Election of Clerical and Lay Secretaries.
2. Adoption of Report of Executive Committee.
3. Adoption of Reports of Treasurer and Auditors.
4. Reception of Archdeacons' Reports.
5. Adoption of Report of Archbishop Wright Church Extension Fund Committee.
6. Adoption of Report of "Algoma Anglican".
7. Adoption of Report of Diocesan Council for Social Service.
8. Adoption of Report of Diocesan Board of Religious Education.
9. Adoption of Report of Diocesan Board of Missions.
10. Reception of Report of Diocesan Woman's Auxiliary.
11. Amendment to Article 11 of the Constitution.
12. Amendment to Article 16 of the Constitution.
13. Amendment to Article 8 of the Constitution.
14. Amendment to Section 8, Order of Proceedings.
15. Amendment to Canon 4, Sections 1 and 10.
16. Election of Delegates to General Synod.

17. Election of Delegates to Provincial Synod.
18. Election and Appointment of members to Executive Committee.
19. Election and Appointment of Rural Deans.
20. Adoption of Report on Archbishop's Charge.
21. Amendment to "Rules and Regulations", Section 1 & 2.
22. Amendment to Canon 6, Sections 1 and 2.
23. Amendment to Canon 14.
24. Amendment to Canon 20.
25. Adoption of new Canon (No. 30) "Canon on Rectories and Vicarages".
26. Amendment to Canon 6, Section 10.
27. Amendment to Canon 11, Section 3.
28. Election of Registrar.
29. Election of Auditors.
30. Election of Treasurer.
31. Election of Diocesan Board of Religious Education.
32. Election of Diocesan Council for Social Service.
33. Election of Diocesan Board of Missions.

The Synod was prorogued at 3:30 p.m. when the General Thanksgiving was said and the Archbishop pronounced the Blessing.

Confirmed.

WILLIAM L: ALGOMA

Appendices

- Appendix A — Report of the Executive Committee
- Appendix B — Report of the Treasurer of Synod and the Auditors
- Appendix C — Report of the Archdeacons of Algoma, Muskoka, Nipissing and Thunder Bay.
- Appendix D — Report of the Archbishop Wright Church Extension Fund Committee

- Appendix E — Report of the Board of Management of the Algoma Anglican
- Appendix F — Report of the Diocesan Council for Social Service
Burwash Chaplaincy Report
Muskoka Sanatorium Report
- Appendix G — Report of the Committee on Evangelism
- Appendix H — Report of the Diocesan Board of Religious Education
- Appendix I — Report of the Diocesan Board of Missions
- Appendix J — Report of the Diocesan Board of the Woman's Auxiliary
- Appendix K — Report of the Committee on the Archbishop's Charge
- Appendix L — Report on the Cars for Clergy Scheme
- Appendix M — Synod Sermon
- Appendix N — Address by Canon F W. Colloton

REPORT OF THE EXECUTIVE COMMITTEE

To the Most Reverend William Lockridge Wright, the Lord Archbishop, and members of the Synod of Algoma:

1. The Executive Committee held thirty-three meetings during the past three years. Sixteen of these were held in the See City, three in Sudbury, two each in Fort William and Copper Cliff and one each in Little Current, Cobalt, North Bay, Bracebridge, Englehart, Whitefish Falls, Port Arthur, Huntsville, Espanola and Burk's Falls.

2. Deanery and Archdeaconry Boundaries:

Early in 1957 the Archbishop and the Executive considered it expedient to make a re-division of the Diocese into eight Deaneries and four Archdeaconries. At the Synod of 1932 two Archdeaconries were confirmed, viz Algoma, to include the Deaneries of Thunder Bay and Algoma; and Muskoka, including the Deaneries of Nipissing, Temiskaming and Muskoka. In 1935 the Deanery of Algoma was divided with the Eastern part to be known as Manitoulin Deanery. The decision of the Executive to make this important change in the administrative system for the Diocese is submitted to this Synod for confirmation. The new Archdeaconries are as follows:

ARCHDEACONRY OF THUNDER BAY

Deanery of Thunder Bay	Manitouwadge
Fort William — three parishes	Marathon
Port Arthur — four parishes	Heron Bay
West Thunder Bay	Nipigon
Deanery of Superior	Red Rock
Jamestown	Schreiber
	White River

ARCHDEACONRY OF ALGOMA**Deanery of Algoma**

Echo Bay
 Garden River
 Korah
 Rankin Location
 St. Joseph Island
 Sault Ste. Marie — five parishes
 Shingwauk Chapel
 Tarentorus

Deanery of Mississauga

Biscotasing
 Blind River
 Chapleau
 Elliot Lake
 Ramsay
 Thessalon
 Bruce Mines
 Desbarats

ARCHDEACONRY OF NIPISSING**Deanery of Manitoulin**

Espanola
 Gore Bay
 Little Current
 Manitowaning
 Massey
 Mindemoya
 Nairn
 Spanish River
 Walford
 Webbwood
 Whitefish Falls

Deanery of Nipissing

Capreol
 Coniston
 Copper Cliff
 Lively
 Lockerby
 Minnow Lake
 Onaping
 Sudbury — three parishes
 Falconbridge
 Garson — (2)

ARCHDEACONRY OF MUSKOKA**Deanery of Temiskaming**

Cobalt
 Englehart
 Haileybury
 New Liskeard
 North Bay — three parishes
 Powassan — Chisholm
 Sturgeon Falls — Cache Bay —
 Warren
 South River
 Sundridge

Deanery of Muskoka

Bala — Mac Tier — Torrance

Bracebridge
 Burk's Falls
 Emsdale — Sprucedale
 Gravenhurst
 Huntsville
 Lake of Bays
 Huntsville
 Lake of Bays
 Milford Bay
 Parry Sound
 Port Carling
 Port Sydney
 Rosseau
 S. S. J. E. Mission

3. Diocesan Boundary

The Diocese of Ottawa agreed to the proposal made at our last Synod that the Townships of East and West Ferris, south-east of the city of North Bay, be transferred to the Diocese of Algoma. This arrangement was approved by Provincial Synod in October, 1957, and the area, which includes the Mission of Chisholm, is now part of this Diocese.

4. Woman's Auxiliary

The Executive would like to express their appreciation of the continued support received from the Woman's Auxiliary of the Diocese. In the past three years the Diocesan Woman's Auxiliary have contributed the substantial sum of \$15,600.00 to the Algoma Mission Fund. This Assistance has been most helpful in meeting our Missionary obligations

and in addition their organization has responded generously to the Archbishop's appeal for special purposes.

5. **Pension Fund**

Your committee approved of the following applications for Pension on retirement: The Rev. Canon Richards Haines, effective August, 1956, the Ven. J. B. Lindsell, effective July, 1957, and the Rev. Canon Cyril Goodier, effective October, 1958.

6. **Grant to Widows**

Your committee have continued during the past three years to augment the pension received by the widows of Clergy in this Diocese by \$100 annually.

7. **Stipends**

For the year 1957 the Executive authorized payment to the clergy in the Diocese an amount sufficient to make it possible for each one to receive a stipend of not less than \$2,700.00 per annum. This grant was given in the form of a bonus. The minimum stipend, which had been \$2,400.00 since January, 1956, was increased to \$2,700.00 commencing 1st January, 1958. The monthly stipend for summer students was raised from \$100.00 to \$150.00, plus travelling expenses, starting with the 1957 season.

8. **Burwash Chaplaincy**

The authorities decided to appoint a full time Chaplain at the Burwash Prison Farm and one of our clergy was selected for the position. The Provincial Government agreed to pay the stipend, but to keep the clergyman in good standing on the Pension Fund it was necessary to make provision for the parochial pension assessment and transportation expenses. The Executive has authorized an annual assessment of a sufficient amount to pay transportation and meet the salary paying assessment for the Pension Fund of the Anglican Church of Canada.

9. **Group Insurance**

Following the investigation and report from a special committee the Executive authorized the formation of a Group Plan for protection under the Blue Cross scheme, starting April 1st, 1958. Since January 1st last the clergy and employees of the Diocese have been enrolled as a group participating in the Ontario Hospital Services. The Diocese has also continued the Group Plan for the Blue Cross supplementary and under the Physicians' Services Incorporated medical and surgical benefits for those desiring additional coverage.

10. **Diocesan Paper**

The printing and publishing of a Diocesan newspaper was referred to a special committee in October, 1956. This committee gave much time and thought to this matter and submitted a full report to the Executive. After giving the question careful consideration the Executive gave approval to the publishing of a Diocesan Paper to be called the "Algoma Anglican", first issue of which appeared in May, 1957. Commencing in January of this year the Executive approved the arrangement to circulate the Canadian Churchman with the Algoma Anglican, all Anglican families in the Diocese to receive a copy, the cost to be assessed

in the Diocesan Fund. This procedure has resulted in the circulation of the paper increasing from three thousand odd to over eleven thousand copies.

11. General Synod Apportionments

This Diocese having become self-supporting at last Synod, your Executive has felt that Algoma should now aim to assume their fair share of the General Synod Apportionments. Since 1956 your Committee have agreed to accept at least the proportionate share set by the General Synod Budget Committee, and it is gratifying that each year the amount accepted has been overpaid. In 1957 our apportionment for M.S.C.C. etc. was \$5,000.; we paid \$5,701., for 1958 apportionment \$10,000.; we paid \$11,388. This year the figure accepted is \$15,000. and for 1960 we are asked for \$20,000.

12. Grants and Special Appeals

In the past three years this Diocese participated in two Dominion wide special appeals, the Hungarian Refugee Relief to which the church people of Algoma contributed \$1,832.09, and to the Springhill Disaster Fund in the sum of \$1,524.53.

The Executive made donations as follows: The Church Bible and Prayer Book Society \$200. in 1957 and a like amount in 1958. The Hume-wood Home, Toronto, towards a new building \$500. and £100 (\$273.50) to St. Augustine's College, Canterbury.

The following grants were authorized:

- \$500. — St. Luke's Sucker Creek, for new chancel.
- \$220. — St. Mary's, Nipissing. for re-roofing church.
- \$500. — St. Thomas', French River, for new church building.
- \$500. — Ramsay Mission for new church building.
- \$300. — Ramsay Mission to buy small cottage for summer student.
- \$100. — St. George's, Walford, towards new foundation under church.
- \$100. — annually to four camp committees.
- \$300. — annually towards expenses of Sunday School Vans.

13. Real Estate

The following is a statement of the transactions affecting Church property since last synod:

Deeds, etc., of Property Received

- 1956 **March 27 — Fort William** — Deed from Corporation of City of Fort William to Synod. Lots 166-172, west side Brown Street, plan 628. Consideration \$1,780.
- June 4 — McGregor Bay** — Certificate of Ownership (under Transfer from Ethel Jenkins Silva to Synod, 6 Sept., 1955), lot 24 on Island T.P.1900, with right of way. Church site.
- Nov. 1 — Cobalt** — Transfer, Finnish Organization of Canada, No. 3, to Synod. East half of south half of lot 406, plan M-47. Lot adjoining church site, for parish hall.
- Nov. 21 — North Bay** — Deed from Municipal Corporation of City of North Bay to Synod. Lots 444-5, Scollard Avenue. Consideration \$1,200.
- Nov. 29 — Fort William** — Deed from Fred Babe, Q.C., to Synod. Lots 164-5, Brown Street, plan 628. Consideration \$1.00.

- Dec. 3 — Port Arthur** — Deed, Charles Campbell Jackes, Executor, to Synod. 13½ lots under will of the late Margaret B. Jackes.
- 1957 **Jan. 3 — Whitefish Falls** — Deed Lloyd Deagle et ux. to Synod. Part lot 3, plan 45 S. For cemetery or other purposes.
- Jan. 14 — New Sudbury** — Transfer, Michael J. Kennedy to Synod Lots 13-19, plan M-359. Consideration \$10,700. Site for church, etc.
- April 18 — Manitowaning** — Deed, Ida Hattie May Ferguson to Synod. West half lot 5, south side Queen St. Consideration \$1,000. For Parish Hall.
- May 1 — Sudbury, Church of the Resurrection** — Deed, John R. Cram to Synod. Black B, plan 4 S, and lot 239, east side Eyre St. Consideration \$18,000. Rectory.
- May 7 — Chapleau** — Quit Claim Deed, Bishop of Moosonee to Synod. Block 3, plan 3 S. Lot adjoining church site.
- July 24 — Phelps** — Certificate of Ownership under Patent from Crown. Part lot 16, concession 3, Phelps. 1 acre. Church site.
- Nov. 25 — Garson Village** — Lease, International Nickel Company of Canada, Ltd. to Synod. Lot 160, Church St. For church site. (As church not built on this land lease expired).
- 1958 **Jan. 2 — Sault Ste. Marie, St. Luke's** — Deed, Rector and Wardens St. Luke's Cathedral to Synod. Returning Cathedral property on discharge of mortgage.
- Jan. 9 — Sault Ste. Marie, All Saints'** — Deed, Shell Oil Company of Canada Ltd., to Synod. Part east half of south-east quarter of Park Lot 4, concession 4, Township of Tarentorus (formerly St. Mary's). Site for church, hall and rectory.
- Jan. 21 — Minnow Lake** — Transfer, Wilfred Adams to Synod. Lots 3 - 6, plan M-201. Consideration \$8,000. New church site.
- April 14 — Manitowadge** Transfer Dominion Catering Co. Ltd. to Synod. Lot 66, plan M-162. Consideration \$11,451.74. Rectory.
- April 17 — Whitefish Falls** — Deed, International Nickel Co. of Canada, Ltd., to Synod. 1 acre. Part lot 13, plan 45 S. For cemetery.
- May 5 — Rankin Location** — (East of Sault Ste. Marie) Deed, Municipal Corporation of Township of Tarentorus to Synod. Lots 56-59, plan 654. Consideration \$1,000. Church site.
- July 30 — Bracebridge** — Deed, Dorothy Agnes Horsley and Carl Vincent Hartley to Synod. Small addition to cemetery. Consideration \$361.30.
- August 1 — Espanola** — Lease, Espanola Development Co. Ltd., to Synod. Lot 588 north side Tudhope Street, plan M 273. 99 years. Rental \$15. per annum. Rectory.
- September 10 — Garson Village** — Lease, International Nickel Co. of Canada, Ltd., to Synod. Part of North-west ¼ lot 3, concession 3, Garson. Rental \$1.00 per annum. Church site.
- November 19 — Fort William, St. Paul's** — Deed, James Howard to Synod. North ½ lot 28, west side Archibald Street, plan 178. Consideration \$6,500. Addition to rectory property.

Properties Transferred by Synod.

- 1956 **Nov. 8 — Nipigon** — Synod to Ann Bodnor. Lots 68-69, Block 1, Nipigon. Consideration \$4,000.
- 1957 **Feb. 27 — Vickers' Heights** — Synod to Simon Marius Zwaal et ux. Lot 16, Plan 692. Consideration \$8,000.
- April — Cobalt** — Synod to Township School Area of Cobalt and Coleman. Lot 219, Plan M 47. Consideration \$200.

July 10 — North Bay — Synod to Municipal Corporation City of North Bay. Lots 444-448, Scollard Avenue. Consideration \$1.00.

July 10 — Sprucedale — Quit Claim Deeds, Synod to (1) Josephine A. Nornabell, (2) Aina Kempf, (3) Sydney J. Evans. To clear title.

October 11 — Cobalt — Synod to Henry R. Johnson. Part lot 406, plan M 47. Consideration \$900.

1958 **March 5 — Sudbury —** Synod to Carrington Lumber and Building Supply Ltd., Lot 320, Afton Avenue (Barry-Downe Subdivision, Plan M 29. Consideration \$4,000.

March 31 — North Cobalt — Synod to Germaine Larocque. Lot 87 west side Cross Lake Road, plan M 67. Consideration \$50.

Mortgages Given by Synod

1957 **Jan. 2 — New Sudbury —** Synod to Michael J. Kennedy. Lots 13-19, plan M 359. \$6,900. 6%.

1958 **Nov. 19 — Fort William, St. Paul's —** Synod to James Howard. North $\frac{1}{2}$ lot 28, west side Archibald Street, plan 178. \$4,000. 6%.

1959 **Feb. — Elliot Lake —** Mortgage, Synod to Toronto-Dominion Bank. Lots 236-237, plan M 153. \$11,800. 6%.

Discharges of Mortgages

1957 **Oct. 29 — Port Arthur, St. John's —** Discharge of mortgage 27 July, 1953.

1958 **January 3 — New Sudbury —** Micheal J. Kennedy to Synod. Discharging mortgage 2 January, 1957.

January 29 — Marathon — Confederation Life Assn. and Manufacturers' Life Ins. Co., to Synod. Discharging mortgage 4 May, 1949.

June — Sudbury, Church of Resurrection — Discharging mortgage 22 Sept., 1954.

Mortgage Received by Synod

1957 **Feb. 27 — Vickers' Heights —** Mortgage, Simon Marius Zwall et ux. to Synod Lot 16, plan 692 \$4,500 6%.

Property Leased by Synod

1956 **May 17 — Baysville —** Lease, Incumbent and Wardens of St. Ambrose' Church to Gordon McCormack. Boat house. 20 years to 30 April, 1976. Rental \$300. in advance.

Agreements, etc.

1956 **Dec. 10 — Emsdale Cemetery —** Between H. R. Hayward and Synod, covering donation of \$500. to endowment "for preserving, improving and embellishing cemetery", with special provision for care of plots 25 and 54.

1957 **Sept. 11 — North Bay, Christ Church —** Between Municipal Corporation City of North Bay and Synod covering sale to Synod of Block A, plan 112, North Bay.

- 1958 **March 12 — Jamestown (Wawa)** — Permission given by Synod to Algoma Central Telephone Co., to erect telephone lines etc. on rear of church property.
- August 1 — Espanola** — Agreement for sale and purchase of building for rectory, Espanola Development Co., Ltd., and Synod. \$10,000.

Offer of Purchase

- 1958 **July 25 — Manitouwadge** — Offer to purchase from Corporation of Improvement District of Manitouwadge, lot 253, plan M 182, for church site. \$4,600.

14. The Church and Parsonage Loan Fund

This fund was originally established fifty years ago on April 20th, 1909, with the intial sum of \$1,000 to assist, by way of loan, poor parishes and missions throughout the Diocese. Since last Synod the following loans, from this fund, were authorized:

July 1956	St. Mark's Rosslyn	.....	\$1,000
	Materials for new church.		
October 1956	Christ Church, Englehart	.....	750
	New Furnace for rectory.		
March 1957	St. Augustine's, Whitefish Falls	.....	600
	Purchase of land adjoining church property.		
March 1957	St. Luke's, Kearney	.....	500
	New furnace — re-roof church.		
March 1957	Mission at Ramsay	.....	1,000
	New church building.		
May 1957	St. Thomas', French River	.....	1,000
	New church building.		
September 1957	Church-Rereemer, Thessalon	.....	950
	New furnace rectory.		
September 1957	Mission at Spanish River	.....	900
	New parish hall.		
October 1957	St. Peter's, Sheguiandah	.....	500
	Vestry to church.		
May 1958	Church-Messiah, Kakabecka Falls	.....	500
	Sunday School Hall.		
December 1958	St. Frances, Mindamoya	.....	550
	New furnace — Church.		
February 1959	St. Paul's, Manitowaning	.....	2,000
	New furnace — Church, repairs rectory.		
February 1959	All Saints', Nairn	.....	300
	Repairs Church.		
March 1959	St. John's, Eagle Lake	.....	1,000
	Repairs Church.		
April 1959	St. Barnabas', Cache Bay	.....	1,000
	Erect Parish Hall.		

Loans now outstanding amount to \$18,750. as follows:

St. James', Mortimer's Point	.....	\$ 100
All Saints', Nairn	.....	50
St. Peter's, Callander	.....	450
St. Peter's, Callander	.....	450
St. Stephen's, Port Arthur	.....	775
St. Stephen's, Port Arthur	.....	300
St. James', Lockerby	.....	1,000
St. Michael's, Port Arthur	.....	800

Youth Camp, Whitefish Falls	1,775
St. Paul's, Haileybury	250
All Saints', Coniston	500
Mission of Pointe au Baril	50
Christ Church, Englehart	500
Christ Church, Englehart	750
Christ Church, Englehart	2,500
St. Luke's, Kearney	250
St. Augustine's, Whitefish Falls	300
Church of the Redeemer, Thessalon	700
Spanish River Reserve	600
St. Peter's, Sheguiandah	100
St. Andrew's, Sheguiandah	100
St. Thomas', French River	1,000
Ramsay Mission	1,000
St. George's, Walford	1,600
St. Francis' Mindemoya	550
All Saints', Nairn	300
St. Paul's, Manitowaning	1,000
St. John's, Eagle Lake	1,000

15. Cars for Clergy

Since last Synod the "Cars for Clergy" plan has been extended from ONE motor vehicle to NINE with an additional capital investment of \$16,475., making a total of \$17,379. to date. The oversight of the car scheme requires considerable attention, however, it is felt that the plan has served a useful purpose.

16. Church Extension

As you are all aware the matter of church extension has been the most important effort throughout the Diocese since this ambitious programme was launched at last Synod. A special committee was appointed by the Archbishop to make recommendations to the Executive, and the Chairman's report, which was sent to you previously, gives particulars of the results achieved. The Executive have had many problems to face in their deliberations on the numerous applications for approval of plans, acquiring sites and financing of new buildings. It was found necessary to seek financial accommodation from the Diocesan bankers in order to carry out the projects which were considered as an important beginning. In January, 1957, the Executive authorized the officials of the Diocese to borrow up to \$100,000. for Church Extension Work, this was increased to \$200,000. in October, 1958. The interest rate on the loan from the bank was $4\frac{3}{4}\%$ per annum up to March 31st last, but has since been raised to $5\frac{1}{4}\%$ per annum and present indications point to a further increase. Loans from the bank now stand at \$161,000. The cost of borrowing emphasizes the urgency that the parishes should meet the balance payable on their pledges for the Extension Fund. The success of our efforts in this respect with a sustained programme for repayment of loans made to the congregations will, of necessity, have a bearing on the extent of future extension work in the Diocese. Sites have been acquired to date at the cost of \$72,326., and this activity is reflected in the lengthy list of real estate transactions entered in this report. Advances authorized for church extension, total \$427,451., as follows.

	Authorized Payments		Now Current
St. Marks', Rosslyn	\$ 4,000.	\$ 750.	\$ 3,250.
Christ Church, North Bay	47,000.	9,000.	38,000.
Garson Anglican Mission	26,000.	1,000.	22,700.
St. John's, Sault Ste. Marie	2,000.		2,000.
Resurrection, Sudbury	60,000.		60,000.
Ascension, Sudbury	30,000.		30,000.
St. Peter's, Elliot Lake	66,500.		66,500.
Christ Church, Lively	40,000.		40,000.
All Saints', Onaping	15,000.		14,250.
Rankin Location, Sault Ste. Marie	8,000.		8,000.
Lockerby	4,000.		4,000.
Manitouwadge	11,451.		11,451.
St. Michael's, Port Arthur	50,000.		35,000.
All Saints', Sault Ste. Marie	60,000.		
Warren	1,500.		
Azilda	2,000.		
	<hr/>	<hr/>	<hr/>
	\$427,451.	\$10,750.	\$335,151.

Respectfully submitted on behalf of the committee.

H. M. Monteith,
Treasurer.

BALANCE SHEET

ASSETS

ROYAL TRUST COMPANY OF CANADA, TORONTO

Bonds and debentures	\$375,250.00	
Cash	4,570.77	\$379,820.77
	<hr/>	

LOAN FUNDS:

Church and Parsonage Loan Fund —		
Cash on deposit	\$ 3,630.34	
Loans receivable	18,695.00	22,325.34
	<hr/>	

Archbishop Wright Church Extension Fund —

Loans receivable	220,838.00		
Less: bank overdraft	791.66	220,046.34	242,371.68
	<hr/>	<hr/>	

SOCIETY FOR THE PROPAGATION
OF THE GOSPEL IN FOREIGN PARTS,
LONDON, ENGLAND:

Cash	2,019.94	
Investments	7,887.70	9,907.64
	<hr/>	

BONDS AND DEBENTURES HELD BY
TREASURER OF SYNOD —
SCHEDULE 1 AND 1A:

87,400.00

CANADIAN BANK OF COMMERCE:

Current account	8,188.40	
Savings accounts —		
General	4,558.94	
Divinity Students Bursary		
Fund	278.81	
Special — Sale of Land	5,840.87	13,867.02
	<hr/>	

ADVANCE TO CLERGY 153.00

ACCOUNTS RECEIVABLE — BLUE

CROSS:

136.35

116,464.01

\$738,656.46

31st DECEMBER 1958

LIABILITIES

DIOCESAN ENDOWMENTS — ROYAL TRUST COMPANY

Bishop Sullivan Memorial Fund		\$172,675.94	
Archbishop Thorneloe Memorial Fund		119,697.37	
Bishophurst Endowment		12,460.55	
Episcopal Endowment		74,986.91	\$379,820.77
		<hr/>	

LOAN FUNDS:

Church and Parsonage Loan Fund		22,325.34	
Archbishop Wright Church Extension Fund	\$120,046.34		

Bank Loan:

Canadian Bank of Commerce — 4¾%	100,000.00	220,046.34	242,371.68
		<hr/>	

DIOCESAN ENDOWMENTS:

H. H. Wills Legacy	7,411.67		
Eda Green Memorial Fund	3,817.24		
Gurney Memorial House Endowment	2,488.11	13,717.02	
		<hr/>	

DIOCESAN TRUST FUNDS:

Divinity Students Trust	9,800.00		
Educational Trust	1,025.00		
Hessie R. Palmer Legacy	464.19		
Maria Sydney-Smith Legacy	4,302.57		
Dawson (Julia) Legacy	2,000.00	17,591.76	
		<hr/>	

LOCAL ENDOWMENTS —

Schedule 2:		45,100.48	
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SPECIAL PURPOSES —

Schedule 3:		29,680.91	
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OPEN ACCOUNTS:

Algoma Association Fund — S.P.G.	576.03		
Algoma Mission Fund	139.90		
Diocesan Expense Fund	98.33		
Car loan Fund	310.00		
Sir Piele Thompson Fund	186.43		
Pension Fund	4,364.40		
W. J. Thompson Mission Fund ..	2,400.00		
Student Bursary Fund	278.81		
Col. Wells Legacy	1,661.67		
H. H. Wills Legacy Income	358.27	10,373.84	116,464.01
		<hr/>	<hr/>
			\$738,656.46

Issued subject to our report dated February 13, 1959.

ARTHUR A. CRAWLEY AND CO.
Chartered Accountants

Schedule 1

**STATEMENT OF SECURITIES HELD BY TREASURER
AS AT DECEMBER 31st., 1958**

Government of Canada	1966 (perp.)	3%	\$ 100.00
Government of Canada	1998	3¼%	2,500.00
Government of Canada	1983	4½%	17,900.00
Canadian National Railway	1967	2¾%	5,000.00
Commonwealth of Australia	1967	3½%	1,000.00
Province of Ontario	1974	4¼%	500.00
Province of Ontario	1978	4¼%	500.00
Province of New Brunswick	1963	3¼%	500.00
Province of New Brunswick	1965	3½%	500.00
Province of New Brunswick	1966	2¾%	3,000.00
Province of New Brunswick	1968	3%	2,500.00
Province of New Brunswick	1970	3¼%	500.00
Ontario Hydro Electric Company	1963	3%	12,000.00
Ontario Hydro Electric Company	1964	3%	12,000.00
Ontario Hydro Electric Company	1967	4%	500.00
Ontario Hydro Electric Company	1969	3%	1,500.00
Ontario Hydro Electric Company	1970	3%	3,000.00
Ontario Hydro Electric Company	1977	5%	500.00
Ontario Hydro Electric Company	1979	3½%	4,000.00
Ontario Hydro Electric Company	1979	3½%	8,000.00
Algoma Steel Corporation Ltd.	1978	5¼%	1,000.00
Northern Quebec Power Co. Ltd.	1967	4½%	500.00
Consumers Gas Co. of Toronto	1977	5¾%	1,000.00
British Columbia Telephone Co.	1983	5¼%	2,000.00
Guaranty Trust Company	1959/1961	4¼%	2,400.00
Guaranty Trust Company	1960	5%	1,000.00
Guaranty Trust Company	1960	5%	500.00
Guaranty Trust Company	1963	4%	500.00
Toronto General Trust Corp.	1960	3½%	1,000.00
Toronto General Trust Corp.	1961	4%	1,500.00
			<hr/>
			\$87,400.00

Schedule 1-A

**Statement of Accounts represented by Securities
held by Treasurer as at December 31, 1958**

Bala Endowment	\$ 50.00
Bala Trinity Church	1,500.00
Bracebridge Cemetery Endowment	12,000.00
Divinity Students Trust Fund	9,800.00
Cache Bay Endowment	2,050.00
Educational Trust	1,025.00
Eda Green Memorial Fund	3,800.00
Elk Lake Church	350.00
Emsdale Cemetery Endowment	700.00
Gravenhurst Cemetery Endowment	100.00
Gregory Cemetery Endowment	1,000.00
Gurney Memorial House Endowment	2,475.00
Hilton Beach Cemetery Endowment	250.00
Huntsville Cemetery Endowment	1,500.00

Nipigon Endowment	800.00
Hessie R. Palmer Legacy	450.00
Novar Endowment	350.00
Port Sydney Cemetery Endowment	100.00
Port Sydney Endowment	2,075.00
Rousseau Endowment	6,300.00
Sheguiandah Endowment — St. Peters ...	3,100.00
Shingwauk School Endowment	650.00
Diocesan Missioner	4,000.00
Huntsville All Saints	500.00
Huntsville Parish Guild	500.00
Huntsville Church Building and Organ ...	2,500.00
Massey Parsonage	1,300.00
Sudbury Memorial Widows	500.00
Wanapitei Union Church	500.00
Sudbury Cemetery Endowment	850.00
Sundridge Endowment	2,370.00
Maria Sydney-Smith Legacy	4,300.00
Torrance Endowment	1,080.00
Uffington Endowment	4,750.00
Ullswater Cemetery Endowment	1,200.00
H. H. Wills Legacy	100.00
Windermere Endowment	1,825.00
Thompson Mission Fund	2,400.00
Funds from Current Account invested ...	6,300.00
Miss Julia Dawson Legacy	2,000.00
TOTAL — per balance sheet	\$87,400.00

Schedule 2

Statement of Trust Liabilities — Local Endowments

As at December 31, 1958

Bala Endowment	\$ 50.00
Bala Trinity Church.....	1,500.00
Bracebridge Cemetery	12,000.00
Cache Bay	2,052.50
Emsdale Cemetery	732.00
Gravenhurst Cemetery	100.00
Gregory Cemetery	1,518.85
Huntsville Cemetery	1,500.00
Nipigon	800.00
Novar	350.00
Port Sydney	2,084.93
Port Sydney Cemetery	107.00
Rousseau	6,353.16
Sheguiandah	3,107.75
Shingwauk School	671.81
Sudbury Cemetery	878.14
Sundridge	2,371.05
Torrance	1,089.19
Uffington Church	4,758.38
Ullswater Cemetery	1,233.18
Windemere	1,842.54
TOTAL — per balance sheet	\$45,100.48

Schedule of Trust Liabilities — Special Purposes

As at December 31, 1958

Algoma Anglican	\$ 11.69
Archbishop's Discretionary	493.29
Bala Endowment	6.75
Beardmore	285.42
Bear Island	79.82
Bible Society	2.50
Bishop's Staff	150.00
Burwash Chaplaincy	57.95
Broadbent Mission	28.77
Bruce Mines Parsonage	189.67
Cache Bay	92.13
Charlton	100.00
Cars for Clergy	1,735.60
Contingency Fund	1,270.52
Depot Harbour	128.64
Desbarats Church	128.92
Diocesan Missioner	4,007.11
D.B.R.E.	200.00
D.C.S.S.	207.65
Diocesan Library	28.32
The Rev. J. G. M. Doolan	140.65
Doolan Annuity .....	.50
Eagle Lake	40.80
Education Children of Clergy	34.43
Elk Lake	358.33
Emsdale Cemetery	42.50
Evangelism and Publicity	159.56
Garden River Parsonage	59.40
General Synod Board meetings	95.30
Goulais Bay Church	9.32
Gregory Cemetery	69.85
Gurney Memorial	66.52
Gravenhurst Cemetery	4.50
Hanbury Church Site	73.05
Heaslip Church	86.04
Hilton Beach Cemetery	266.60
Huntsville All Saints'	500.00
Huntsville Church Buildings and Organ ..	2,500.00
Huntsville Parish Guild	500.00
Ifracombe	50.00
Indian Children	73.56
Indian work	52.74
Bishop of Kurose	138.29
Lambeth Fund	300.00
Latchford	75.00
Lake of Bays Mission	144.19
Massey Parsonage	1,330.36
Mission Church repairs	29.84
Midlothian Church	122.40
Monetville	34.24
Motor Car Upkeep	83.23
Moving Expense of Clergy	1,492.57
MacDiarmid	366.68
Nipigon Church	15.00
North Cobalt	50.00
Nobel Mission	74.41

Norway Point Church	39.49
Novar Church	123.99
Ojibway Hymn Books	160.40
Parkinson	183.35
Palampur	35.83
Port Sydney Cemetery	13.50
Park Annuity	1,004.19
Rev. A. P. Scott Estate	381.25
Sequin Falls	121.00
Shingwauk Church	220.00
Signs Mission Churches	70.00
Sprucedale Property	105.00
Sudbury Memorial Windows	647.82
Sunday School by Post	222.36
Synod Travelling	960.55
Sale of Land	5,840.87
Temagami	75.00
Ullswater Cemetery	178.79
Wanapetie Union Church	505.63
Windermere	147.28
	<hr/>
	\$29,680.91

ALGOMA MISSION FUND

Receipts

	1956	1957	1958
Apportionments	\$ 59,226.76	\$ 58,856.53	\$ 64,395.02
Income on Endowments	5,279.95	5,990.11	6,247.09
Diocesan W.A.	4,500.00	4,800.00	4,800.00
Diocesan W.A. — Summer Students	400.00	500.00	600.00
Dominion W.A.	262.00	412.00	
Diocese of Ottawa — Chisholm	150.00	150.00	
Summer Missions	396.17	794.72	1,239.90
Gravenhurst Chaplaincy	860.00	1,000.00	900.00
Sundry	17.45	231.38	195.53
	<hr/>	<hr/>	<hr/>
Balances — January 1st.	\$ 71,092.33	\$ 72,734.74	\$ 78,377.54
	6,576.08	8,911.51	2,026.91
	<hr/>	<hr/>	<hr/>
	\$ 77,668.41	\$ 81,646.25	\$ 80,404.45

Disbursements

Stipend grants	\$ 46,452.09	\$ 50,647.61	\$ 47,040.22
Clergy transportation	11,914.79	10,984.04	10,888.05
Pension Assessments	3,589.49	3,416.77	4,111.40
Summer Students	1,734.14	5,470.47	3,581.35
General Synod Apportionments	2,837.74	5,701.27	11,388.19
Grant — Miss Hasell	300.00	300.00	300.00
Bursaries		390.00	250.00
Moving of Clergy	1,500.00	2,000.00	2,000.00
Sunday School by Post	400.00	400.00	400.00
Sundry	28.65	309.18	126.59
	<hr/>	<hr/>	<hr/>
Balances — December 31st.	\$ 68,756.90	\$ 79,619.34	\$ 80,085.80
	8,911.51	2,026.91	318.65
	<hr/>	<hr/>	<hr/>
	\$ 77,668.41	\$ 81,646.25	\$ 80,404.45

DIOCESAN EXPENSE FUND

Receipts

	1956	1957	1958
Assessments	\$ 22,046.18	\$ 21,572.66	\$ 25,627.11
Sundry	33.65	43.97	40.96
	<u>\$ 22,079.83</u>	<u>\$ 21,616.63</u>	<u>\$ 25,668.07</u>
Balances — January 1st.	3,208.72	3,626.01	1,080.66
	<u>\$ 25,288.55</u>	<u>\$ 25,242.64</u>	<u>\$ 26,748.73</u>

Disbursements

Salaries	\$ 5,700.00	\$ 6,733.20	\$ 7,025.00
Fuel	834.42	934.98	1,043.28
Light, water and gas	242.84	241.15	287.17
Car allowance	600.00	600.00	600.00
Llandaff rent	300.00	300.00	300.00
Postage, express & bank charges ...	400.00	470.00	460.00
Grounds and caretaking	221.50	345.27	323.00
Telephone and telegrams	490.86	512.19	472.17
Travelling — Executive	508.40	445.35	417.15
Travelling — Archdeacons and Rural Deans	347.35	299.63	399.05
Travelling — Archbishop	841.55	982.00	1,145.00
Travelling — Secretary-Treasurer ..	159.35	207.30	177.00
Office supplies, printing and equipment	445.33	906.71	460.33
Taxes and insurance	1,393.31	1,529.53	1,689.96
Grants to widows	1,225.00	1,200.00	1,050.00
General Synod and Provincial Synod assessments	1,550.23	1,635.00	1,507.50
Provincial Synod travelling	150.00	263.40	
Synod travelling and expenses	876.36	350.00	800.00
Pension assessments	814.14	672.00	792.00
Car depreciation — Archbishop ...	500.00	600.00	600.00
Youth Camps	300.00	352.82	400.00
Year Books and Diocesan Lbrary	127.50	125.00	132.19
Audit	150.00	150.00	150.00
Lambeth	100.00	700.00	300.00
D.B.R.E. & D.C.S.S.	213.45	277.72	52.50
Burwash Chaplaincy		500.00	500.00
Contingency Fund	500.00	500.00	500.00
Diocesan Paper	285.00	2,000.00	4,800.00
Office rent	120.00	120.00	120.00
Bishophurst, new roof, repairs to porch	2,099.87		
Sundry	166.08	208.73	147.10
	<u>\$ 21,662.54</u>	<u>\$ 24,161.98</u>	<u>\$ 26,650.40</u>
Balances — December 31st.	3,626.01	1,080.66	98.33
	<u>\$ 25,288.55</u>	<u>\$ 25,242.64</u>	<u>\$ 26,748.73</u>

BISHOPHURST

Receipts

	1956	1957	1958
Income Endowment	\$ 358.65	\$ 370.87	\$ 589.93
Office rent	120.00	120.00	120.00
	<u>\$ 478.65</u>	<u>\$ 490.87</u>	<u>\$ 709.93</u>
Balances — January 1st.	444.50	192.04	175.50
	<u>\$ 923.15</u>	<u>\$ 682.91</u>	<u>\$ 885.43</u>

Disbursements

Repairs, painting etc.	\$ 8.23	\$ 275.05	\$ 45.91
Electric repairs	35.52	18.30	16.63
Plumbing repairs	119.86	199.56	59.30
Garage and verandah	72.85		262.24
Masonry work	229.85		
Grounds	264.80	14.50	482.00
Sundry			19.35
	<u>\$ 731.11</u>	<u>\$ 507.41</u>	<u>\$ 885.43</u>
Balances — December 31st.	192.04	175.50	
	<u>\$ 923.15</u>	<u>\$ 682.91</u>	<u>\$ 885.43</u>

PENSION FUND

Receipts

Assessments — parochial	\$ 12,003.31	\$ 13,394.17	\$ 15,182.58
Assessments — diocesan	4,128.91	3,817.27	5,284.40
Clergy personal assessments	5,818.07	4,847.76	5,439.62
Donations		35.00	40.00
	<u>\$ 21,950.29</u>	<u>\$ 22,094.20</u>	<u>\$ 25,946.60</u>
Balances — January 1st.	964.43	200.95	4,736.77
	<u>\$ 22,914.72</u>	<u>\$ 22,295.15</u>	<u>\$ 30,683.37</u>

Disbursements

Pension Board	\$ 22,713.77	\$ 17,558.38	\$ 26,318.97
Balances — December 31st.	200.95	4,736.77	4,364.40
	<u>\$ 22,914.72</u>	<u>\$ 22,295.15</u>	<u>\$ 30,683.37</u>

EPISCOPAL INCOME

Receipts

Income of Endowments	\$ 5,503.05	\$ 5,903.50	\$ 6,039.11
Lilwellyn Beach	114.81	130.65	
Transfer from D.E.F.	142.14		
	<u>\$ 5,760.00</u>	<u>\$ 6,034.15</u>	<u>\$ 6,039.11</u>
Balances — January 1st.			274.15
	<u>\$ 5,760.00</u>	<u>\$ 6,034.15</u>	<u>\$ 6,313.26</u>

Disbursements

	1956	1957	1958
Episcopal stipend	\$ 5,760.00	\$ 5,760.00	\$ 6,313.26
Balances — December 31st.		274.15	
	<u>\$ 5,760.00</u>	<u>\$ 6,034.15</u>	<u>\$ 6,313.26</u>

CONTINGENCY FUND**Receipts**

Transfer from Diocesan Expense Fund	\$ 500.00	\$ 500.00	\$ 500.00
Dominion W.A. — special hospital case		100.00	
Algoma W.A. — special hospital case		200.00	
	<u>\$ 500.00</u>	<u>\$ 800.00</u>	<u>\$ 500.00</u>
Balances — January 1st.	2,629.16	1,779.63	1,868.09
	<u>\$ 3,129.16</u>	<u>\$ 2,579.63</u>	<u>\$ 2,368.09</u>

Disbursements

Bishop Well's	\$ 400.00		
Bishop De Mel's visit	\$ 190.63		
Special Hospital case	758.90		
Church Bible & Prayer Book Socy.		200.00	200.00
S.S.J.E. Repairs		364.82	
Special Medical Cases		46.72	497.57
Special grants		100.00	400.00
	<u>\$ 1,349.53</u>	<u>\$ 711.54</u>	<u>\$ 1,097.57</u>
Balances — December 31st.	1,779.63	1,868.09	1,270.52
	<u>\$ 3,129.16</u>	<u>\$ 2,579.63</u>	<u>\$ 2,368.09</u>

ALGOMA ANGLICAN**Receipts**

Subscriptions	\$ 3,448.50	\$ 3,078.50
Transfer from D.E.F.	2,000.00	4,800.00
Advertisements		574.10
	<u>\$ 5,448.50</u>	<u>\$ 8,452.60</u>
Balances — January 1st.		1,120.62
	<u>\$ 5,448.50</u>	<u>\$ 9,573.22</u>

Disbursements

Publication costs	\$ 2,854.98	\$ 5,730.42
Advertising, supplies and stamps	72.90	118.61
Salaries	1,400.00	3,712.50
	<u>\$ 4,327.88</u>	<u>\$ 9,561.53</u>
Balances — December 31st.	1,120.62	11.69
	<u>\$ 5,448.50</u>	<u>\$ 9,573.22</u>

ARCHBISHOP WRIGHT CHURCH EXTENSION FUND

Receipts

	1956	1957	1958
Private donations outside Diocese	\$ 11,000.00		
Receipts from parishes & missions ..	45.00	87,673.10	123,768.97
Loans	5,500.00		110,000.00
Repayment on loans to congregations			7,750.00
Interest on loans to congregations ..			71.05
	<hr/>	<hr/>	<hr/>
Balances — January 1st.	\$ 16,545.00	\$ 87,673.10	\$241,590.02
	4,150.00	20.78	27,105.56
	<hr/>	<hr/>	<hr/>
Dr. Balance — December 31st.	\$ 20,695.00	\$ 87,693.88	\$268,695.58
			791.66
	<hr/>	<hr/>	<hr/>
	\$ 20,695.00	\$ 87,693.88	\$269,487.24

Disbursements

Sites	\$ 11,330.00	\$ 28,400.00	\$ 29,614.00
Loans to congregations		18,000.00	222,039.74
Taxes, local improvements & interest		942.57	2,255.00
Portable church		6,005.00	
Cars for Clergy		1,596.65	3,378.50
Repayment on Loans		5,500.00	10,000.00
Student Bursary Fund			1,000.00
Miss Hasell re van			1,200.00
Wells expenses and fees	9,344.22	144.10	
	<hr/>	<hr/>	<hr/>
Balances — December 31st.	\$ 20,674.22	\$ 60,588.32	\$269,487.24
	20.78	27,105.56	
	<hr/>	<hr/>	<hr/>
	\$ 20,695.00	\$ 87,693.88	\$269,487.24

CAR FOR CLERGY FUND

Receipts

Initial capital	\$ 12,500.00		
Thunder Bay W.A.	420.00		
Parishes & missions	370.00	970.00	1,455.00
Clergy	120.00	865.00	780.75
Diocesan allowance		1,620.00	1,530.00
	<hr/>	<hr/>	<hr/>
Balances — January 1st.	\$ 13,410.00	\$ 3,455.00	\$ 3,765.75
		274.51	2,784.18
	<hr/>	<hr/>	<hr/>
	\$ 13,410.00	\$ 3,729.51	\$ 6,549.93

Disbursements

Motor cars	\$ 12,500.00		\$ 3,100.00
Insurance	185.49	405.45	651.02
Capreol car balance	450.00		
Licenses		78.00	30.00
Tires and equipment		269.64	473.51
Repairs		192.24	559.80
	<hr/>	<hr/>	<hr/>
Balances — December 31st.	\$ 13,135.49	\$ 945.33	\$ 4,814.33
	274.51	2,784.18	1,735.60
	<hr/>	<hr/>	<hr/>
	\$ 13,410.00	\$ 3,729.51	\$ 6,549.93

**Statement of Securities Held by the Royal Trust Company, Toronto, as at
December 31st, 1958**

BISHOP SULLIVAN MEMORIAL FUND

Name	Maturity	Interest	Principal
Government of Canada	1972	4¼%	\$ 13,000.00
Government of Canada	1979	3¾%	20,000.00
Government of Canada	1983	4½%	35,000.00
Ontario Hydro-Electric Power Com.	1969	3%	4,000.00
Ontario Hydro-Electric Power Com.	1970	4¾%	1,000.00
Province of Ontario	1965	3%	21,000.00
Province of Ontario	1968	4%	40,000.00
Province of Nova Scotia	1963	3¼%	4,000.00
Quebec Hydro-Electric Commission	1973	3%	3,000.00
City of Toronto	1959	3¾%	1,000.00
City of Toronto	1960	3¾%	1,000.00
City of Hamilton	1960	4%	1,000.00
City of Hamilton	1962	4%	1,000.00
City of Montreal	1970	3%	1,000.00
Town of Bowmanville	1963	3%	1,000.00
Town of Picton	1961	3%	1,000.00
Consumers Gas Company	1978	5%	10,000.00
Ontario Natural Gas Storage and Pipelines Ltd.	1978	5¼%	10,000.00
British Columbia Electric Co. Ltd. 70 shares Redeem Pfd. P.V. \$50		5½%	3,500.00
TOTAL INVESTED			\$171,500.00
Cash			1,175.94
			\$172,675.94

BISHOPHURST ENDOWMENT FUND

Name	Maturity	Interest	Principal
Government of Canada	1983	4½%	2,500.00
Ontario Hydro Electric Commission	1963	3%	1,000.00
Ontario Hydro Electric Commission	1964	3%	2,000.00
Province of Ontario	1965	3%	2,000.00
Province of Ontario	1962	3½%	1,500.00
City of Montreal	1970	3%	1,000.00
British Columbia Electric Co. Ltd. 45 shares Redeem Pfd. P.V. \$50		5½%	2,250.00
TOTAL INVESTED			\$ 12,250.00
Cash			210.55
			\$ 12,460.55

EPISCOPAL ENDOWMENT FUND

Name	Maturity	Interest	Principal
Government of Canada	1983	4½%	\$ 22,300.00
Ontario Hydro-Electric Commission	1964	3%	1,000.00
Ontario Hydro-Electric Commission	1967	2¾%	5,000.00
Ontario Hydro-Electric Commission	1969	3%	2,000.00
Province of Ontario	1959	3%	5,000.00
Province of Ontario	1965	3%	8,000.00
Province of Ontario	1968	4%	2,000.00
Province of Nova Scotia	1963	3¼%	2,000.00
Province of Nova Scotia	1965	3¼%	2,000.00
City of Toronto	1959	3¼%	1,000.00
City of Toronto	1960	3¼%	1,000.00
City of Toronto	1961	3¼%	3,000.00
City of Montreal	1970	3%	1,000.00
City of Victoria	1959	3½%	1,000.00
Town of Bowmanville	1963	3%	1,000.00
Canadian Pacific Railway Co.	1983	5%	8,000.00
Ontario Natural Gas Storage and Pipelines Ltd.	1978	5¼%	6,000.00
British Columbia Electric Co. Ltd. 50 shares Redeem Pfd. P.V. \$50		5½%	2,500.00
TOTAL INVESTED			\$ 73,800.00
Cash			1,186.91
			\$ 74,986.91

ARCHBISHOP THORNELOE MEMORIAL FUND

Name	Maturity	Interest	Principal
Government of Canada	1983	4½%	\$ 12,200.00
Ontario Hydro-Electric Commission	1964	3%	1,000.00
Ontario Hydro-Electric Commission	1965	3%	13,000.00
Ontario Hydro-Electric Commission	1967	2¾%	1,000.00
Ontario Hydro-Electric Commission	1967	3%	4,000.00
Ontario Hydro-Electric Commission	1968	3%	53,000.00
Province of Ontario	1965	3%	2,000.00
Province of Ontario	1969	2¾%	2,000.00
Province of Nova Scotia	1967	3%	2,000.00
Province of New Brunswick	1963	3¼%	6,000.00
Province of New Brunswick	1966	2¾%	3,000.00
Township of York	1969	3%	1,000.00
Canadian Oil Companies Ltd.	1976	4%	5,000.00
Consumers Gas Company	1978	5%	10,000.00
British Columbia Electric Co. 50 shares Redeem Pfd. P.V. \$50		5½%	2,500.00
TOTAL INVESTED			\$117,700.00
Cash			1,997.37
			\$ 119,697.37

ARTHUR A. CRAWLEY AND COMPANY

Chartered Accountants

Sault Ste. Marie, Ont.

February 13, 1959

The Most Reverend William Lockridge Wright, D.D., D.C.L.,
Archbishop of Algoma, Metropolitan of Ontario, and
Members of the Executive Committee of the
Incorporated Synod of the Diocese of Algoma.

In accordance with your instructions, we have examined the financial records of the Incorporated Synod of the Diocese of Algoma for the year ended December 31, 1958.

We have verified the cash on deposit by communication with the Canadian Bank of Commerce and have reconciled this amount to the book figures.

We have examined certificates and statements from the Royal Trust Company, Toronto, verifying the securities and cash held by them on your behalf at December 31, 1958.

The securities held by your Secretary-Treasurer in the Canadian Bank of Commerce, Sault Ste. Marie, amounting to \$87,400.00 at par value at December 31, 1958 have been examined and verified by us.

We have received correspondence from the Society for the Propagation of the Gospel in Foreign Parts, London, England, verifying the amount of securities and cash held by them with respect to H. H. Wills and Colonel Wells legacies. These amounts have been adjusted to the value of the £ sterling, \$2.70, as at December 31, 1958.

We did not confirm by direct correspondence the amounts of loans outstanding, or advances to clergy.

No verification was made as to the details of Mission Apportionments or Diocesan Expense and Pension Fund Assessments in arrears, nor did we examine the articles and terms of the various bequests, endowments and gifts.

Subject to the foregoing, and to the fluctuations in value of the £ sterling and other securities, we report that, in our opinion, the attached balance sheet and related schedule 1, 2 and 3 present fairly the financial position of the Incorporated Synod of the Diocese of Algoma as at December 31, 1958.

ARTHUR A. CRAWLEY AND COMPANY

Chartered Accountants

ARCHDEACONRY OF ALGOMA REPORT

Your Grace and Members of Synod:

Algoma Archdeaconry, along with the whole of the Church in this Diocese, reports advance in all departments of the Church's work. There has been much building activity, improvement of property and a deepening of the spiritual life of the people. The three-year period of Intensified Evangelism, visits from outstanding representatives of the M.S.C.C. and Bishops from Japan, Ceylon and England, have all contributed to the increased interest and support of the Church missionary outreach.

ALGOMA DEANERY — The Rev. C. B. Noble, Rural Dean.

St. Luke's Cathedral: The Choir rooms of the Cathedral have been rearranged and Dean's study built and furnished. Two beautiful windows have been installed, the East Window being a memorial to Archbishop Kingston; The West Window in memory of Sir James Dunn. The debt on the Cathedral, incurred through rebuilding after the fire, has been paid in full and the Cathedral consecrated. Two mission churches, All Saints' and St. Matthew's, have been established. Insurance has been increased and is adequate.

St. John the Evangelist: A large building programme has been completed with a new chancel, choir room, vestry, narthex and tower. New pews and choir stalls have been installed and the large East Window completely rebuilt. Extensive repairs were made to the parish hall. The enlarged church was re-dedicated December 9th, 1957. The debt on the property as of Dec. 31st, 1958, was \$14,500.00. Increased insurance covers the larger building. During the vacancy in the Mission of Garden River and Echo Bay, lay readers from St. John's carried on regular services in this mission.

Christ Church, Korah, and St. Peter: At Christ Church a memorial vestry has been completed and dedicated to the memory of Canon Hunter. In 1957 the mortgage on the new parsonage was burned. A memorial electric organ has been installed. Insurance has been increased on the property. At St. Peter's the church has been re-roofed and new light fixtures installed, the East Window rebuilt and the stipend quota increased. In 1958 Holy Trinity became part of All Saints' Mission. Regular services are held at Goulais Bay and Batchawana. Further extension work as far north as Montreal River was undertaken in 1958.

All Saints and Holy Trinity: All Saints has been established since last Synod. A portable church was erected by the Diocese in 1957 and the Rev. Bruce Fraser took over this new work. A large lot has been obtained and plans for a church have been prepared. There are 180 names on the parish roll. In 1958 Holy Trinity was placed with All Saints. The area around Holy Trinity has developed very rapidly and this is reflected in much greater strength in the church life. The grounds have been levelled, church hall painted, folding doors installed so that parish hall can be used for overflow congregations, bell and electric organ installed.

St. Matthew's Mission: Using at present Shingwauk Chapel for services, this Mission is under the care of Dean Nock. This congregation is growing steadily and has plans for a church building on part of the Shingwauk property.

The Church of the Epiphany: Located in the Rankin Location; now has the basement of the church that can be used for services and for parish activities. This congregation has struggled along with very limited facilities but now with their own building will make rapid progress. This work is included in the Mission of Garden River and Echo Bay.

St. John's, Garden River: The parsonage was completely renovated; the church was painted by members of the congregation. The parish hall, used as a chapel during the winter months, has been much improved with new floor and some insulation.

St. George's, Echo Bay: New oil heating system installed in church, and interior decoration with insulation carried out. In excellent repair.

St. Joseph's Island: St. John's, Hilton Beach — furnace installed and basement repaired; improvements made at the cemetery Holy Trinity — memorial window and a bell installed. Emmanuel Church — A memorial East Window presented by the Brandon Family.

MISSISSAUGA DEANERY — The Rev. B. J. Cooper

Thessalon, Bruce Mines and Desbarats: There have been great improvements to the church property in Thessalon. The exterior of the church has been repaired, the interior completely renovated, a beautiful new altar installed, a new vestry built. The old rectory was sold and a more modern house secured and most of the rooms redecorated. There is a debt of \$4,350.00 on the property. Stipend quota has been increased. Insurance is satisfactory. The two outstations of this Mission are Bruce Mines and Desbarats. In these two centres there are small congregations most faithful in their support of the Church. Besides the regular services, the incumbent makes regular visits and conducts services at the McCreighton Prison Farm.

Blind River: A new oil furnace has been installed in the church, tile floors laid, and the chancel remodelled. The rectory has been greatly improved with the installation of an oil furnace and completely renovated kitchen. Improvements and repairs to the parish hall have been made. A weekly broadcast is sponsored by the Deaneries of Manitoulin and Mississauga over station CJNR of Blind River. During the vacancy in Elliot Lake the rector supervised the work in that centre and makes regular visits to the Hydro Camp at Red Rock. Blind River is a self-supporting parish. The insurance has been increased. There is no debt on the property and the pledge to the Archbishop Wright Extension Fund is being honoured.

Chapleau: The church property is in excellent repair. The Rev G. F. Leigh was succeeded in this parish by the Rev. J. G. M. Doolan who was inducted in May 1958. There is an excellent church spirit and the various organizations are most active. The insurance has been substantially increased on all buildings and seems adequate. The registers show an increase in the number of communicants and in Sunday School attendance.

Elliot Lake: No report has been received from Elliot Lake but great progress has been made. The building programme is almost completed. There is a good, growing congregation of keen church people in this community.

Rural Dean Cooper reports three Deanery Meetings held in 1958. This Deanery is so scattered it is hard to administer properly. The

Missions along the C.P.R. can be reached only by way of Sudbury or Chapleau and have not been visited either by the Rural Dean or by the Archdeacon.

This report has to do largely with material things. It is much more difficult to assess spiritual things, but surely the increased giving, the building activity, increased number of people being confirmed, all indicate a vigorous and healthy tone to our Church life. For some time now we have put forth great efforts to support the Archbishop Wright Extension Fund and that effort has been crowned with success and many parishes and missions have been able to proceed with their building programmes with assistance from this fund. We rejoice in this success. But this fund has another purpose and that is assistance in training candidates for the sacred ministry. Up to the present we have probably spent well over a thousand dollars on material things for every dollar expended to provide more man-power. I am quite aware that dollars and cents are not the whole answer to the shortage of clergy, but I suggest now that our building programme is so well advanced, that we give more thought in our Church Extension to the human element. In one of the reports to last Synod the following statement appears: "WE CAN DO WITHOUT BUILDINGS LONGER THAN WE CAN DO WITHOUT PRIESTS".

Respectfully submitted,

JULIAN C. SMEDLEY,
Archdeacon.

ARCHDEACONRY OF MUSKOKA REPORT

Your Grace and members of Synod:

I beg to submit my report for this Archdeaconry for the triennium 1956-1959.

In August 1957, I was appointed Archdeacon of Muskoka, following the resignation of the Ven. J. B. Lindsell, one of the most colourful and dedicated priests of our time. Archdeacon Lindsell is still carrying on his good work with a vigor and enthusiasm that astounds many of us who are younger in years. His devotion to Christ and His Church, his love for people, his kindly and sympathetic understanding, loyalty and geniality have endeared him to all people. We pray that he may be spared for many years to carry on his devoted service and to enliven our fellowship.

Under the Archbishop's Mandate I inducted in 1957, the Rev. G. Black, into the Parish of St. Thomas', Bracebridge. In October 1958, Mr. Black relinquished his ministry, and on the Feast of the Epiphany, 1959, the Rev. David Mitchell was inducted into this Parish. The Rev. Roy Nixon was inducted into the Parish of St. Paul's, Haileybury, on April 29th, 1959.

The improvements to Church Fabric and property, and embellishments to Churches all through the Archdeaconry has been so extensive that a small book would be required to give a detailed account. In a great many parishes oil furnaces have been installed in rectories and churches, new pews installed, stained glass windows erected and many other improvements made.

Regular Deanery Meetings are held and on the whole, it is quite evident that the Church in this Archdeaconry is in a very healthy

condition. Reports indicate also that every effort is being made to carry out the obligations accepted by the various parishes and missions to the Church Extension Programme.

Christ Church, North Bay, has a new rectory and a spacious and attractive parish hall which was dedicated by His Grace, the Archbishop, on October 5th, 1958. This hall is serving as a church at the present.

St. John's, North Bay, celebrated its 75th anniversary in 1958. His Grace, the Archbishop, and the following former rectors took part in the celebrations: The Rev. Canon L. I. Greene, the Rev. Canon H. A. Sims, the Rev. W. W. Jarvis, and the Ven. C. W. Balfour. St. John's has become a mother church in the real sense, for not only has St. Brice's and Christ Church grown to some extent out of its congregation, but it has sacrificed much in order to give material assistance to these churches, so that the influence of the Anglican Church could be carried into these strategic locations. The rector of St. John's, the Rev. Canon C. F. Large, was appointed honorary Canon of St. Luke's Cathedral, in 1958.

Church services have been taken in Britt every week all winter. Opportunities for service abound in this area, and once more we are impelled to stress the urgent need of a Travelling Missionary.

Our sincere thanks to Canon H. A. Sims, who has responded readily and willingly to so many calls for service in the northern area of the Deanery of Temiskaming.

The Deanery of Temiskaming and the Diocese suffered a real loss in the retirement, through ill health, of the Rev. Rural Dean Cyril Goodier. Canon Goodier has been a faithful servant to the Church in Algoma throughout his entire ministry. His wise counsel to us all is much missed. The Rev. J. S. Ditchburn hopes to retire from active duty on May 31st, another serious loss to the diocese and especially to the Deanery of Muskoka. He has done a tremendous work in the Bala Mission. He is a real missionary, and his influence has caused this Mission to be most outstanding in its extension and mission outreach.

My grateful thanks to the two Rural Deans, the Rev. George W. Sutherland, of Muskoka, and the Rev. Baxter Gosse, of Temiskaming, whose willing co-operation and kindly advice has been of inestimable value.

It has been quite impossible for me to visit all the parishes and missions in the Archdeaconry in the short time that I have been Archdeacon. I hope, however, to be able to cover the ground between now and the next Synod.

Respectfully submitted,

CYRIL H. G. PETO,
Archdeacon.

ARCHDEACONRY OF NIPISSING REPORT

Your Grace and Members of Synod:

To a degree this is a composite report, since for half of the triennium the Ven. J. B. Lindsell was the Archdeacon of this Archdeaconry.

We take this opportunity of paying honour and tribute to Archdeacon Lindsell, who through the years has worked indefatigably. I am sure that the clergy join me in saluting a faithful priest of the church, and also in wishing Archdeacon Lindsell a long and happy semi-retirement.

During the past eighteen months I have, under the mandate from the Archbishop inducted The Rev. S. M. Craymer into the Church of the Epiphany, Sudbury; The Rev. B. G. Gosse into St. Brice's Church, North Bay; The Rev. W. C. S. Banting into St. George's Church, Espanola. Since the last Synod met five new church buildings have been erected, and are now in use. These are at Garson; New Sudbury; Church of the Resurrection, Sudbury; Lively and French River. A new church building will be ready for use at Onaping in June. The Church of the Epiphany, Sudbury, has added a new narthex. A new foundation has been put under St. George's Church, Walford. The Church of the Good Shepherd, Skead Rd., has been moved to a new site; enlarged and equipped with a full basement. Rectories have been obtained for the Church of the Ascension, Sudbury; Minnow Lake—Lockerby and Capreol.

The rural deanery of Nipissing shows continued signs of expansion, as does the area of Manitoulin along the north shore. It is evident to all the clergy in Nipissing Deanery that something must be done to provide as least one more priest, immediately, for the area including Garson, Val Carron and Hanmer. This area is expanding and will be lost to the church if a priest is not forthcoming. The present clergy simply cannot cope with the problem. Consideration needs to be given to revamping the work on Highway No. 69 south, and also some direction is needed with regard to the ministrations to Naughton, Whitefish and Spanish. In each of these places there are Anglican families to be shepherded. I note in the report made by the Archdeacon of Algoma at the last synod, reference is made to the necessity of getting work started in 'two mining areas', one of which he mentions is Sudbury. He pays tribute to the work of the lay readers in this area, and says "We need men on the job." Since no addition to the clergy in this area has been made during the past years, it must be self evident that the need is greater than ever. We pray that His Grace will be able to meet the need in the near future.

For the first time in many, many years, if not in the history of the diocese, we have a Chaplain resident at Burwash. The Rev. G. F. Leigh moved from Chappleau to Burwash to take over the chaplaincy as of Jan. 1958. We are indeed happy to report that Mr. Leigh is doing a very satisfactory work there, where such a man has been sorely needed for a long time.

It is with a deep sense of inadequacy of the honour bestowed upon me by His Grace that I present this report.

Respectfully submitted,

GILBERT THOMPSON,
Archdeacon.

ARCHDEACONRY OF THUNDER BAY REPORT

The Archdeaconry of Thunder Bay joins the rest of the diocese in reporting a triennium of advance. There has been advance in monies to the diocese not only spurred on by the general determination of the

whole diocese for which we are grateful, but which was gathering momentum, along with the whole Church, in the time of my predecessor. Outstanding gifts are arriving monthly direct to the Archbishop Wright Extension Fund led by the Parish of St. John, Port Arthur. As well, every parish and mission records increased facilities in its own field and furnishes relief to the diocese through lessening the calls upon the Mission Fund.

The visible marks of extension are in the order of their happening; a new church at Rosslyn Village under the leadership of the Reverend W. C. S. Banting; a considerable extension to St. Thomas', Fort William, which is already taxed to capacity through the aggressive ministry of the Reverend E. Roy Haddon; the formation of a congregation, the purchase of a parsonage, the installation of an incumbent, and the purchase of property for a church at Manitouwadge; the building of a new church for St. Michael and All Angels, Port Arthur, necessary to meet the needs of increased activity on the part of the congregation, culminating under the rectorship of the Reverend J. E. Jordan; the parish of Nipigon with Red Rock is progressing strongly with renewed outreach to its surrounding areas through the diligence of the Reverend A. Reimers with the aid of the Reverend Frank Moore, deacon; Heron Bay, under the incumbency of the Reverend H. A. Vallis, has built a church almost classic in its simplicity; in the meantime, a valuable parcel of land in Fort William awaits the launching of a new congregation.

Missionary Witness: Every congregation has shown increase in one or more departments. On the spectacular side, the Deanery of Thunder Bay made the most opportunities to have Bishop de Mel, and Bishop Chandu Ray at the Lakehead. Most impressive services of witness were held with massed choirs on the occasion of each of these visits. The clergy of the Deanery were not completely satisfied with the results of their efforts, but it is noteworthy that both of these eminent bishops, who had addressed apparently great massed gatherings in much larger centres of population, spontaneously expressed their wonder at the arrangements and response of the Lakehead, in comparison with the much publicized gatherings elsewhere.

Self-Support: We rejoice in the fact that St. Michael & All Angels, Port Arthur, West Thunder Bay, Nipigon and Schreiber have launched into self-support. While these places have not as yet given appreciable amounts direct to the Extension Fund, we insist that their achievement is not without honour. We hope and pray that they will be sustained in their present state, and soon be given strength to go forward.

Manpower Shortage: The Archdeacon draws to the attention of the diocese the fact that, in the face of a cruel shortage of manpower, the clergy of the Archdeaconry, with patience and courage and the help of devoted laymen, and with the patience of their own congregations, have not only "held the line" but have been instrumental in contributing to the extension of the Church, not only in their own parishes but in areas bereft of clerical supply. He looks forward to the time when, properly manned, renewed attention may be given to the deepening of spiritual life ready for new thrusts forward.

Respectfully submitted,

J. F. HINCHLIFFE,
Archdeacon.

ARCHBISHOP WRIGHT CHURCH EXTENSION COMMITTEE

The Most Reverend William L. Wright, D.D., D.C.L., Archbishop of the Diocese of Algoma, Metropolitan of the Ecclesiastical Province of Ontario, Patron of the Archbishop Wright Church Extension Fund.

Your Committee has met quarterly since being established at a meeting of the Executive Committee held at Bishophurst, Sault Ste. Marie, on Wednesday, the 16th of January, 1957, at 2:00 p.m., when the Archbishop Wright Church Extension Fund was formed to provide funds for the extension of the church in the Diocese of Algoma as follows:

1. The fund shall be named The Archbishop Wright Church Extension Fund.
 2. That the Archbishop Wright Church Extension Fund be maintained in a separate bank account.
 3. The Church Extension Fund Committee, appointed by the Archbishop shall administer the fund in the capacity of an Advisory Board to the Elected Executive Committee of the Diocese.
 4. That all applications for assistance from the Extension Fund be made direct to the Synod Office in triplicate on a form especially designed for this purpose and each request be referred to the sub-committee of the Deanery concerned.
 5. The fund to be used for the following purposes:
 - (a) For the purchase of Church sites, parsonages and the building of new churches.
 - (b) Contributions to the Cars for Clergy scheme if required.
 - (c) To provide assistance when considered necessary to Theological Students.
- Since that time, the following expenditures have been made:

FOR CHURCH SITES

New church sites have been procured in the following areas: Rosslyn, Fort William, Manitouwadge, Heron Bay, Sault Ste. Marie, Rankin Location, Elliot Lake, Sudbury, Minnow Lake, New Sudbury and North Bay at a total cost of \$ 72,000.00

FOR NEW CHURCHES

New church buildings have been erected, or are in the process of being erected at Rosslyn, Port Arthur, Heron Bay Sault Ste. Marie, (St. John's and a portable church) Rankin Location, Elliot Lake, Lively, Garson, Onaping, Sudbury (Church of the Resurrection), New Sudbury and North Bay at an approximate total cost of \$511,000.00

FOR NEW RECTORIES

New rectories have either been procured or built at Manitouwadge, Elliot Lake, Lockerby, New Sudbury and North Bay at a cost of \$80,000.00

FOR TRANSPORTATION

Cars for the clergy \$ 4,975.15

80 NINETEENTH SYNOD OF THE DIOCESE OF ALGOMA

FOR BURSARY FUND

Student Bursary Fund \$ 2,500.00

FOR NEW VAN

Assistance (Miss Hasell) \$ 1,200.00
 At time of going to press the fund stood as follows:

DEANERY OF ALGOMA

	Plodged	Received
St. Peter's and Christ Church, Korah	\$ 3,000.00	\$ 2,150.00
Sault Ste. Marie, St. John's	2,000.00	1,238.00
Sault Ste. Marie, St. Luke's Cathedral	55,000.00	29,358.10
St. Joseph Island		1,000.00
Tarentorus, Holy Trinity	450.00	300.00

DEANERY OF MANITOULIN

Bidwell, St. John's		25.00
Espanola, St. George's	2,000.00	
Manitowaning, St. Paul's		56.75
Mindemoya and Kagawong	1,000.00	135.00
South Bay Mouth		135.00
Spanish River Reserve		108.00
Whitefish Falls		30.00

DEANERY OF MISSISSAUGA

Blind River, St. Saviou's	4,000.00	1,250.00
Chapleau, St. John's	15,000.00	8,000.00

DEANERY OF MUSKOKA

Bala, Mac Tier and Torrance	1,800.00	1,350.13
Bracebridge, St. Thomas'	5,000.00	3,660.00
Burk's Falls, All Saints'	900.00	600.00
Emsdale-Sprucedale	450.00	425.00
Gravenhurst, St. James'	2,000.00	1,000.00
Grassmere		50.00
Huntsville, All Saints'	20,000.00	14,999.94
Cache Lake		20.00
Lake of Bays Mission	1,800.00	455.00
Beaumaris and Milford Bay	500.00	600.00
Parry Sound, Trinity Church	33,000.00	22,500.00
Port Carling Mission	2,200.00	
Port Sydney	500.00	332.00
Rosseau Mission	2,000.00	454.45
S. S. J. E.	600.00	

DEANERY OF NIPISSING

Capreol, St. Alban's		94.00
Coniston, All Saints'	1,000.00	
Copper Cliff, St. John's	10,000.00	8,100.00
Garson, Church of the Good Shepherd		100.00
Lively, Christ Church	1,000.00	760.00
Lockerby and Minnow Lake	750.00	
New Sudbury, Church of the Ascension	360.00	320.00
Sudbury, Church of the Epiphany	54,000.00	29,000.00

DEANERY OF SUPERIOR

Jamestown, St. Paul's	1,000.00	300.00
Nipigon and Red Rock	10,000.00	1,225.00
Schreiber, St. John's	7,000.00	
White River and Missanabie	5,000.00	150.00

DEANERY OF TEMISKAMING

Cobalt, St. James'	6,000.00	
Englehart, Christ Church	5,500.00	
New Liskeard, St. John's	20,000.00	7,724.50
North Bay, Brice's	9,000.00	
North Bay, St. John's	60,000.00	34,124.99
Callander and Powassan	1,000.00	69.00
Sundridge, St. Paul's	300.00	300.00

DEANERY OF THUNDER BAY

Fort William, St. Luke's	15,000.00	5,000.00
Fort William, St. Paul's	50,000.00	28,000.00
Fort William, St. Thomas'	20,000.00	
Port Arthur, St. George's	15,000.00	2,000.00
Port Arthur, St. John's	100,000.00	59,700.00
Port Arthur, St. Michael's	4,000.00	345.00
Port Arthur, St. Stephen's	1,000.00	
West Thunder Bay Parish	4,000.00	
Private Donations within the diocese		127.00
TOTALS	\$554,110.00	\$267,671.86

AMOUNT OUTSTANDING \$286,438.14

We wish to take this opportunity of commending all those individuals and parishes in the Diocese who have contributed so much to the success of the Archbishop Wright Church Extension Fund.

The record of this fund is a magnificent demonstration and portrayal of what faith, courage and devotion can inspire in every concept of parish life.

The spiritual and physical growth throughout the whole Diocese is the direct result of your participation in this plan as a work of faith blessed by the Grace of God.

Many parishes have become self-supporting; many self-supporting parishes have made improvements within their own church property; and still other self-supporting parishes have denied themselves to make funds available to provide sites, rectories, churches and to contribute generously in the great overall plan of extending the work of the Anglican Church in the Diocese of Algoma, to the Glory of God and His Kingdom.

Respectfully submitted for the Church Extension Committee.

L. C. IRWIN — Chairman.

THE ALGOMA ANGLICAN

Your Grace and Members of the Synod:

In 1956 at the Synod I tendered my resignation as the editor of the Algoma Missionary News, and expected to live a life of ease in my retirement from that post. But such was not the case, and I find myself presenting the first report of the Board of Management of the Algoma Anglican as its chairman.

Excellent ground work was laid for the new Algoma Anglican by the Rev. John Jordan and a committee chosen by the Archbishop. After the launching of the paper the present Board of Management was appointed by His Grace. An Editor was secured, but this venture did not prove successful. The present system was evolved whereby Mr. Fellman and his staff at the North Bay Nugget edit the news items and the mechanics of layout, production and distribution are handled by the Sudbury Star under the guidance of Mr. J. R. Meakes. We are indebted to the Clergy of Nipissing Deanery for taking turns in proof reading the copy. We have also received invaluable help from Miss Pamela Bird of the Synod office staff in unravelling the ramifications and mysteries of the parish mailing lists so that they could be useful for an addressograph. This sorting etc. consumed a very great deal of her time, and we are grateful to her.

The Board realizes that the present arrangement leaves something to be desired in the production of the Algoma Anglican, but after a number of meetings no suitable candidate for Editor has appeared. We are constantly striving to improve the mechanics of producing the paper and seem to have ironed out most of the "bugs" in producing a paper without one editor being responsible for its complete publication. We will welcome any constructive suggestions and these will be dealt with at our quarterly meetings.

The matter of adequate coverage of the Diocese was courageously met by the Executive Committee of the Diocese at Copper Cliff in Oct., 1958. At this meeting it was decided that subscriptions should be paid by each parish and mission by means of the Diocesan Assessment. This is the only reasonable means by which the news of the Diocese is assured of reaching every Anglican home, devout or indifferent and we congratulate the Diocese on taking this forward step. Some of the financial load on the Diocese could be eased if the parishes in the larger areas would make a greater effort to secure more local advertising.

With the inclusion of the new Canadian Churchman as an insert for the Algoma Anglican, we feel that we have a well rounded coverage of our church life in the Diocese and throughout Canada. With every family receiving the Canadian Churchman as well as the Algoma Anglican we cannot help but have much better informed laymen and clergy.

Respectfully submitted,

F. F. NOCK,
Chairman Board of Management.

REPORT OF DIOCESAN COUNCIL FOR SOCIAL SERVICE

Your Grace and Members of the Synod:

CAPITAL PUNISHMENT

This D.C.S.S., considering the discussions on the matter of Capital Punishment, recommends that the death penalty be limited:

1. To those cases where homicide is done in the act of resisting arrest or against custodial personnel.
2. In those cases where a long history of vicious anti-social behaviour is established by the courts.
Before any final disposition is made your council requests that fuller comparative statistics be made available from States where Capital Punishment has been abolished.
3. Your council advises that the Church should urge that in cases where defence of an alleged murderer is allocated by the courts, such defence should be the best available and not junior counsel.

PRE-DIVORCE LEGISLATION

(The Canadian Bar Association is considering the presentation of legislation in the Province of Ontario designed to compel persons contemplating divorce to submit to advice aimed at reconciliation before bringing suit).

1. In principle we approve of the Canadian Bar Association's endeavour to set up legislation compelling an attempt at reconciliation prior to suit for divorce.
2. This is contingent upon much study and care toward defining the agency of reconciliation and its purposes.
3. Approval of the above steps by the Church is not to be construed as implying a change in the attitude or doctrine of the Church concerning divorce.

PREPARATION FOR MARRIAGE

Your council asks a resolution of Synod instructing the D.C.S.S. to institute within two years, with the co-operation of the Archbishop, a thorough study of all aspects of Christian marriage at a gathering of all Clergy of the Diocese.

CHURCH POLICY CONCERNING BURIAL CUSTOMS, MARRIAGE, etc.

The Archbishop instructed your D.C.S.S. to frame a guide for the Clergy and people of the Church outlining customs in burials in keeping with the Church' teaching in this matter. Your Council has not been able to bring to this task the attention it deserves. Your Council respectfully advises its successor to examine existing pamphlets not only concerning funerals, but marriage customs and clerical professional ethics as well, and to make full use of existing pamphlets before framing and circulating additional publications.

DOWNTOWN CHURCHES

1. Your Council would urge the General Synod to direct the preparation of pamphlets in languages designed to reach dominant ethnic groups among immigrants in their own language.
2. That the Church pray for and seek vocations to service with ethnic groups other than English speaking immigrants.

INSTITUTIONAL CHAPLAINCIES

Your Council again places before the Synod the constant growing need for Institutional Chaplaincies in growing centres of population.

ALCOHOLISM

Your Council draws to the attention of all clergy the willingness of the Alcoholic Foundation to conduct seminars in local areas, and urges co-operation with the clergy of other communions in taking advantage of this service.

PUBLIC WELFARE

Your Council deplores the general ignorance of the complete scheme of financial help possible through the enlightened legislation of the Government of the Province of Ontario. Much financial hardship in recent months of stress could have been relieved if the Clergy had known how generous and comprehensive these agreements were.

ACTS OF YOUR DIOCESAN COUNCIL

Some of the constant services of the Diocesan Council since last Synod are as follows:

1. Hospital bulletins sent regularly. Your council commends these bulletins and would be glad to supply more clergy with them. The cost is 50c per year for one bulletin a month — a dollar a year for two bulletins a month, etc.
2. Your Council is in constant touch with the "Flying Angel" mission to Seamen concerning the possibilities of missions at St. Lawrence Seaway ports, looking forward to development of traffic.
3. One Lay member of the Council is a member of the John Howard Society and acts as liason with your council in the matter of rehabilitation of released prisoners.
4. Your council through the kindness of Mr. Fred Matters and of the Indian Affairs Department and Mr. Aquin, furnished information to the Manitoba Commission studying Indian and Metis conditions.
5. Your council rejoices in the appointment of the Rev. G. F. Leigh to the Chaplaincy at Burwash.

RURAL CHURCH MOVEMENT

The following report is submitted by the Reverend Charles B. Noble, Vice-Chairman Ontario Provincial Committee of the Church in Rural Areas, Rural Dean of Algoma, who is a co-opted member of the Algoma D.C.S.S.:

The Rural Church Movement is concerned with the development of policies and practices which will assist each Diocese, Missionary District and local field to strengthen and extend the ministry of the Church to people who live in Rural or Town and Country areas. This includes the small towns under 10,000 population. More than half of the churches in the U.S.A. and Canada come under this category.

Under the C.S.S. sponsorship this movement was officially recognized by the General Synod of 1955 and authorized in 1957 the establishment of two Rural Training centres in the Maritimes and in the West. The Rev. John B. Owen, Incumbent of Watrous, Diocese of Saskatoon, is in charge of the Western Training Centre.

Two Rural training schools in Ontario for Divinity Students and for Clergy and interested laity of the Church were held at Creemore, Toronto Diocese, and at Huron College. Several of our clergy have benefited at these schools.

The Rural movement in Algoma has been encouraged by His Grace, the Archbishop. The Provincial Rural Conference was held at Bracebridge in 1953. The National Convocation held each Fall in the U.S.A. has had an Algoma representative attending. The Rev. N. Adair is the Diocesan representative appointed by the Bishop at the Episcopal-Anglican Conference at Roanridge held April, 1959

Each year during July a school for rural clergy is held at O.A.C., Guelph. Two courses on Sociology and Agriculture are open to all clergy of Ontario. The College has now made it possible for married clergy with family to attend, providing opportunity for Clergy wives and children to become acquainted with new developments in Agriculture and to share in further study of the place of the Rural Church.

The Rural Workers' Fellowship deepens the spiritual bond between interested workers throughout the world through its Prayer Cycle and latest literature on Rural work. The Anglican Church is honoured to have the Rev. John Peacock of Cowansville, Ont., as elected president of the Rural Workers' Fellowship. Membership at \$3.00 a year is open to all interested — Membership Office, 281 Fourth Ave., New York 10. The journal of the R.W.F., Crossroads, and other literature will be sent directly to members. Algoma has five members.

An annual budget of \$50.00 has been granted by the Executive of the Diocese towards Rural work This has been used to assist delegates to attend Rural Conferences.

Respectfully submitted,

J. F. HINCHLIFFE,
Chairman.

**Report of Work at Burwash Industrial Farm,
Submitted by Reverend G. F. Leigh, Protestant Chaplain.**

To the Most Reverend W. L. Wright, D.D.,
and Members of the Algoma Diocesan Synod.
Your Grace and Gentlemen:

It is a distinct honour to present to you this report of the first Anglican Priest to be appointed as Protestant Chaplain of the Burwash

Industrial Farm, a Reform Institution under the Provincial Dept. of Reforms.

Possibly a word about the Institution would be in order so that you may become acquainted with the situation as it exists at Burwash, and so understand and appreciate the nature and extent of the work.

There are normally about 700 Inmates. These men are housed in three distinct camps, each with its own essential services and therefore largely self contained. The main building houses about two thirds of the inmate population. An accurate religious census would be very difficult to make for two main reasons: 1. the population fluctuates every week, and 2. many of the men are not too sure of their actual denominational affiliation. However, a rough estimate would likely show that there are about 275 Roman Catholics with the remaining 425 divided among the Protestant faiths, some Jewish and some who claim to have no religion nor any religious beliefs. Among this larger group there are about 150 to 175 who claim to be Anglican, either confirmed or not.

With no precedent to follow, your representative among the Reform Institution Chaplains, has had to evolve his own system of work in order to serve those under his care as efficiently as possible. A great deal of the work is, of necessity, of a personal nature so that the first contact is of the greatest importance. Every new Protestant Inmate is interviewed privately in order to learn something of his background, religion, character and problems. In most cases they are willing to talk quite freely about their past and their present situation. They are anxious to discuss their marital and family problem and appreciate anything that can be done to maintain, or restore a good relationship. Their morale needs constant inspiration and they fully appreciate any help or counsel which one can give them. This phase of the work requires many letters to be written and often long distance telephone calls are necessary. An average of 85 - 90 interviews are held each month.

Regular Church services are maintained each Sunday in all three camps with the exception of one Sunday a month when a central service is held for the celebration of the Holy Communion. This arrangement enables one to hold a Communion Service for the members of the Staff and their families. With the hope of helping the men to think along right lines, a Protestant Forum has been started. For those who have been attending, one feels that there is real interest. This mid-week evening period is supposed to last for one hour but it is rarely that we finish in that time. The attendances are not great at the services or Forum, but I feel that they are improving slowly. There is no compulsion.

One's second responsibility is to the members of the Staff and their families. There is a Community Church which is used by all denominations and controlled by an inter-denominational committee. The Salvation Army has been represented at Burwash for many years and has done a very fine work. The utmost co-operation exists among the religious leaders of the Community. This work is most important and presents a real challenge in which your help by prayer will be much appreciated.

Respectfully submitted,

G. F. LEIGH,
Protestant Chaplain.

SANATORIUM CHAPLAINCY REPORT 1958 (MUSKOKA)

The year 1958 has seen tremendous changes in the Muskoka Sanatorium, changes so drastic that it would seem a full-time chaplain is no longer needed. Drugs and the monthly X-ray clinics in various towns have so reduced the number of patients that at present only 180 are in residence. We understand that it is the same in nearly all Sanatoria. At the beginning of 1958 there were in residence in Muskoka San 82 Anglicans, 2 Greek Orthodox and 14 Lutherans, a total of 98 coming directly under Anglican care. Today there are only 35 plus 10 Lutherans. 10 Baptist patients and 17 Presbyterians are being looked after by the Anglican Chaplain, as the local Baptist Minister is ill and can only visit rarely, and the Presbyterian Minister is elderly and does not visit the San at all. By the end of 1958 practically all our Indian patients had left, which accounts for the small numbers at present, though a number of general patients are being admitted as other hospitals in the vicinity seem to be over-crowded.

During 1958 there have been 29 public services; 12 public Celebrations of the Holy Communion and 70 private Celebrations. After all these years we at last have a Chapel and it is a wonderful help for the Sunday services and also gives an opportunity for quiet meditation each weekday.

Over 45 years ago, when we first came, the only cure for T.B. seemed to be fresh air and rest: long open pavilions were exposed to the intense cold in winter and the heat and insects in summer. Developments and improvements in treatment have taken place, hastening the cure of tuberculosis. The San is now the acme of comfort, with opportunities for further education, games, and entertainment of all kinds. And last but not least, opportunities of learning more of that other world to which we all are journeying; through prayer and worship, the Holy Sacrament and Bible Reading. We look back with gratitude to the kindly reception we have always received from those to whom we have had the privilege of ministering and hope that for a time at least we may continue to carry the Gospel Message to those stricken by this disease.

Respectfully submitted,

J. B. LINDSELL,

Anglican Chaplain, Muskoka San.

REPORT ON INTENSIFIED EVANGELISM

Deanery of Algoma: There have been no parochial Missions in this Deanery during the last year or two but results of those held are seen in deepened devotion and loyalty to the Church. The follow-up work of both mission and professionally directed canvasses has been a very important part of our evangelistic effort.

In Sault Ste. Marie, new work has been opened in different parts of the city. The congregation of All Saints has been organized and plans are well under way for construction of a church. The present portable church is entirely inadequate for a congregation which now has 180 families on its roll. For some time now, All Saints and Holy Trinity have been administered by the Rev. B. Fraser. The congregation of St. Matthew's, using the Shingwauk Chapel for services, has plans for a church building. In the Rankin Location the basement of the Church of the Epiphany is being used to hold services.

North of Sault Ste. Marie, Rural Dean Noble continues to reach out to the scattered families along Highway 17 North. In the summer of 1958 a careful survey was made of much of this area by a summer student under the direction of the Rural Dean. Much useful information was obtained as well as vital contact with Anglicans of this area. The rapidly expanding city means more extension work which must be undertaken soon.

During the summer the Rev. B. King-Edwards has done a fine bit of evangelism in conducting services at the Sky Lark Theatre.

We have had much appreciated visits from Bishop Kurose, Canon Davis, the Rev. Eldon Davis and the Rev. A. B. Craig.

Two Quiet Days have been organized at the Cathedral, conducted by members of The Sisters of the Church. A.Y.P.A. Conferences, W.A. Deanery meetings have all contributed to the outreach of the Church.

Deanery of Mississauga: Elliot Lake has been the scene of intensified evangelism and the results are beginning to show. This work was begun by a summer student, now the Rev. W. Stadnyk; the first resident clergyman, the Rev. R. Lumley, worked under great difficulties, lodging in the bunkhouse and using his car as his "office". During his incumbency, plans were drawn up for the church and rectory and work started. The present incumbent, the Rev. L. Peterson, is building on the foundation already laid.

Rural Dean Cooper, besides caring for his scattered mission, makes regular visits to the McCreighton Prison Farm and ministers to the inmates. The Rev. F. G. Roberts in Blind River, with the assistance of a summer student, made a survey of the trailer camps along Highway 17 East. Mr. Roberts looked after Elliot Lake, ably assisted by a Lay Reader, during the vacancy in that mission. He makes regular visits to the Hydro Camp at Red Rock.

In the Archdeaconry of Algoma, all pledges to the Archbishop Wright Extension Fund are being honoured.

Deanery of Muskoka: Intensified evangelism in this Deanery was, generally speaking, on a parochial basis. All felt that what was needed was a more concerted effort within the parish or mission, such as parochial visitations, visiting the sick and infirm, and house to house visiting such as suggested in the Every Member Canvass scheme.

New work has been opened up at Britt, and services are being held every other week in the School there. Broadbent was re-opened for summer services in 1958. A travelling missionary is needed in the area north of Nobel, where work should be done in the hinterland, stretching from the Georgian Bay to Number 11 Highway.

The theme of the three Deanery Ascension Day Services was "Evangelism". The same theme has been followed through at the Deanery Laymen's Association (now B.A.C.) Annual meetings held in October of each year. In February of this year, the Rev. Canon A. H. Davis, addressed the Laymen of Trinity Church, Parry Sound, on "The Missionary Outreach of the Church". In the Spring of 1958, the Rev. Eldon Davis did deputation work in the deanery while home on furlough from India.

Deanery of Temiskaming: Generally speaking, the same attitude toward "Intensified Evangelism" is seen in this Deanery as in Muskoka.

The Rev. Eldon Davis did deputation work in North Bay, speaking there in May 1958, his subject being "Church Extension" and "What the Church has done in India. The Rev. Canon A. H. Davis spoke and preached on "What the M.S.C.C. has done and is doing".

In the Archdeaconry of Nipissing, vigorous church life is evidenced in the very extensive building programme and growth of the Church. With manpower shortage Evangelism is necessarily a parochial matter of "the trivial round and common task". The clergy with the help of laymen have held the line and made excellent progress but in the Sudbury area at least one more priest is urgently needed if the Church is to keep pace with the rapid growth of this area.

A teaching Mission was conducted in Coniston by the Rev. Canon R. F. Palmer in October, 1958. The mission was well attended and the results are evident in continued progress in that congregation.

A Mission was conducted in Mindemoya by the Rev. W. W. Jarvis in the summer of 1957. This too was a very successful mission resulting in deepened devotion and strengthening of the spiritual life of all who attended.

Reports of new buildin^{gs} are given elsewhre but surely all this is evidence of increased evangelism and an ever growing interest in the things of the spirit by the people of Algoma.

At the beginning of the three-year period of Intensified Evangelism, two books were especially recommended — Tom Allan's "The Face of my Parish" and Roger Lloyd's "An Adventure in Discipleship". In many parishes the small group meeting for prayer and study has proved a source of strength and inspiration. There are no reports of the formation of companies of "The Servants of Christ the King" but their plan of evangelism has been successfully used in groups such as the B.A.C., W.A., A.Y.P.A., and G.A. This is never spectacular in its results but those results are positive. Sometimes one feels the Church is over-organized. A congregation can become a collection of unrelated groups showing more loyalty to the group than to our Lord. This plan of positive evangelistic effort as suggested for the S.C.K. can do much to offset the tendency to closed groups, and to inculcate loyalty to Christ our Lord.

Respectfully submitted,

JULIAN S. SMEDLEY,
Chairman, Committee
on Evangelism.

DIOCESAN BOARD OF RELIGIOUS EDUCATION

Your Grace and Members of the Synod:

It is my pleasure to present my first report as Chairman of the D.B.R.E. The report covers the Triennium since last Synod.

Summer Camps

Since the last Synod, a new camp site has been acquired at Frere Lake, north of New Liskeard, to serve the young people of the Temiskaming Deanery. This camp, in addition to the facilities provided at Otter Lake near Parry Sound, and our two Diocesan Camps at Whitefish

Falls, and at Sandstone Lake, helps to provide a camping program for young people and children in all parts of the Diocese. At Sandstone Lake, four camps were held during the past summer, one camp each for junior and senior boys and girls. Nearly two hundred children from the Archdeaconry of Thunder Bay enjoyed these facilities. The four camps at Whitefish Falls report successful camps each year of the triennium. We are glad to report that the teenage camps seem to be regaining strength again.

Sunday School Van

Last year, the St. Luke Van worked in Temiskaming Deanery, and did excellent work in and around the then vacant mission of Englehart. Vacation schools were conducted at Chamberlain, Heaslip, Englehart and Temagami.

Miss Davies and Sister Theodora again worked in their Van in the Deaneries of Muskoka, and Nipissing.

Bishop's Messenger

Mrs. E. S. Knowles is working in the Deanery of Thunder Bay in keeping contact with children on the Sunday School by Post. She has over two hundred children in the country surrounding the Lakehead cities with whom she keeps in touch.

G.B.R.E. JUBILEE OBSERVATIONS

Several of the parishes and missions had their children submit entries in the national G.B.R.E. Essay Contest. Three children from this diocese received certificates of Honourable Mention.

Teacher Training

At the Lakehead, the Thunder Bay Deanery Sunday School Teachers' Association meets in one of our churches once a month, and continues to flourish with an enthusiastic attendance. This year, emphasis has been on the characteristics of specific age groups, and lectures have been given by member of the teaching profession particularly qualified in the field under study at the time. An active Sunday School Teachers Association is also in existence in Nipissing Deanery. The D.B.R.E. urges such associations wherever possible.

Group Life Labs

A year ago, two of the Clergy of the Diocese, the Rev. David Mitchell, and the Rev. William Thistle attended the first Canadian Church and Group Life Laboratory in London, Ontario, as diocesan representatives in a new technique being tried by the G.B.R.E. It is planned that this diocese will also be represented at the second Group Life Laboratory to be held in Regina in the very near future.

Provincial Board of Religious Education

The Very Rev. F. F. Nock and the Rev. J. E. Jordan are representatives of this diocese on the Ontario Provincial Board of Religious Education, the latter now serving his second year as chairman of this provincial board. The P.B.R.E. is made up of representatives of the clergy and laity who serve on the various Diocesan Boards of Religious Education in the Ecclesiastical Province of Ontario.

Lay-Reader Training

From time to time the need has been felt for a more formal type of training course to be set out for Diocesan Lay-Readers. Excellent work has already been done in this field in Sault Ste. Marie, Sudbury and in the Manitoulin Deanery. A committee has been set up to prepare a course of study for Lay-Readers and others interested at the Lakehead, and it is hoped that this course, which will begin in the Fall, may lead to the title of S.Th. for those successful in the examinations. The Archbishop's patronage will be sought for this course.

Girls' Work

Girls' Work is thriving in the diocese with greater numbers than ever before participating in J.A. and G.A. programs.

Boys' Work

The C.B.L. is gaining impetus in those parts of the diocese where it has been put into effect. The Rev. A. Chabot is our Diocesan Scribe. A number of B.A.C. groups have undertaken Boy's Work as a project for their sponsorship, using either the C.B.L., or the Cub and Scout programmes. In several cases where the latter programmes are being used, care is being taken to see that it is a church group, working in close co-operation with the Sunday School. The rector, as chaplain, often gives a course of religious instruction at meetings.

Religious Education in the Schools

During the Triennium, the Rev. R. Inshaw of Schreiber attended conferences at Five Oaks and Albert College, Belleville, dealing with Religious Education in the schools. Some suggestions of his are worth our study and consideration.

1. Each Diocese should appoint one of its clergy to attend the conference each year, for continuity of thought and protection of the faith.
2. That the Inter Church Committee be advised that no one individual of the Anglican Church can sanction or approve any action or decision made by the Inter Church Committee without such action or decision being brought back for further consideration by a committee of Anglican Churchmen set up for that purpose.
3. All Anglican clergy be re-advised of the provisions of the School Act and also be provided text books for optional use in teaching of Anglican children.
4. When Anglican clergy teach Anglican children only and use "interchurch committee" text books, an additional Anglican supplement be provided.

Field Secretary — During the triennium the Eastern Field Secretary of the G.B.R.E. made a visitation of the Diocese. In 1957 he visited the deaneries of Muskoka, Temiskaming, Nipissing and Manitoulin. In 1958 he visited the deaneries of Algoma and Mississauga.

New Courses — New courses in Church School Teaching are constantly being initiated by the G.B.R.E. In this connection it is interesting to

note that a new course, Number 14, is being prepared on comparative religion by Mrs. John Watson, a member of St. Peter's Church, Elliot Lake.

Sunday School Examinations — The writing of the G.B.R.E. examinations has been carried out by a number of parishes in the Diocese, but the number of parishes participating is relatively small. In 1957, for instance only 14 parishes participated, 314 candidates wrote papers and 113 were successful. In view of our growing strength in the Diocese this number is disappointing, and we urge all the clergy to give serious consideration to using the examination papers. We are greatly indebted to Mrs. Jim Mitchell of Sudbury for acting as our Diocesan Examiner.

Conclusion — The D.B.R.E., as many of the Diocesan organizations, works under the handicap of extensive mileage and few meetings. It is the feeling of the chairman that much more of value would be accomplished if the D.B.R.E. personnel was centred in one part of the Diocese for one Synod period. For example; the personnel for this year's D.B.R.E. could be recruited from the Lakehead; at the next Synod it could be centred in Muskoka, Nipissing or some other deanery. In time all the deaneries would have the opportunity of providing personnel for the D.B.R.E. While at no time would we have complete diocesan coverage as far as membership is concerned, the Diocesan Board could meet much more frequently under such an arrangement and do some substantial, constructive work. I would commend this plan to the thinking of the Synod.

All of which is respectfully submitted,

F. F. NOCK,
Chairman.

REPORT OF DIOCESAN BOARD OF MISSIONS

Your Grace and Members of Synod:

The Diocesan Board of Missions reports the following deputation activity and dissemination of missionary information throughout the Diocese since last Synod.

In the fall of 1956 a full itinerary was arranged for Bishop de Mel during his visit to the Lakehead. Reports received prove the visit very successful. The Reverend Tom Dustan did deputation work in the Sudbury district during April, 1957, and in the fall of the same year, Bishop Wilkinson of Amritsar spoke to the clergy and laity of Port Arthur and Fort William. The Reverend C. R. McFadden visited the Diocese in June, 1957, and Archdeacon Woolcock in September, 1957. Their visitations were confined to the southern section of the Diocese, speaking about the work of our Church among the Indians.

The Reverend Eldon Davis began his tour of the Diocese on May 4, 1958, visiting North Bay, Sault Ste. Marie, Sudbury, Copper Cliff, Capreol, Parry Sound, Bala and Mac Tier. He also spoke to the Clergy School and the Algoma Deanery W.A. at the Sault, and preached the Ascension Day Service of Witness at the Church of the Epiphany in Sudbury. From reports received from the M.S.C.C. this visit was very successful.

During the fall of 1958 the Diocese was privileged to have as their guests, on their way home from Lambeth, Bishop Kurose and

Bishop Chandu Ray. Bishop Kurose spoke to clergy and laity at Parry Sound, Sault Ste. Marie, Manitoulin Island, Espanola and Thessalon. The general tenor of the reports received indicate that groups were apprehensive of the Bishop as a speaker, due to language difficulties, but the apprehension was soon overcome by the intense spirituality of the Bishop and his message. Bishop Chandu Ray visited the Sudbury and Lakehead districts. At Sudbury the Bishop was evidently not well, but he carried on, and his spirituality was evident to all. The report received of his visit states, in part, "The impact (of his visit) couldn't have been greater than it was." The Bishop's reception at Fort William was enthusiastic. A large number turned out for a combined service for Fort William and Port Arthur. Once again the Bishop was able to communicate to his hearers something of the great spiritual depth of his own life and of the need of that spirit being evident in the lives of others.

This sums up the Board's activities since last Synod. The Board is very grateful to the Convenor of Deputations for the Diocese, Archdeacon Thompson, for the splendid work he has done in arranging with the officers of M.S.C.C. the itineraries and speaking engagements of the deputation workers. Archdeacon Thompson has reported to the Board that home Deaneries show lack of interest when attempts are made to arrange for deputation speakers. It is also very difficult to attempt to evaluate the work of such speakers for the M.S.C.C. when reports are not forwarded when requested.

The Board was represented at all the Annual Meetings of the Board of Management, M.S.C.C., in joint session with the Executive Council. The Board met only once during the three years, mainly because of the great distances separating the members. It is suggested that this problem be considered at this Synod, and a Board elected whose members reside in close proximity to one another, to allow for more frequent meetings.

Respectfully submitted,

GEORGE MENZIES,
Chairman.

TRIENNIAL REPORT

Algoma Diocesan Board of the Woman's Auxiliary, 1956 — 57 — 58,

Once again it is my privilege to report the progress of the Woman's Auxiliary over a three year period. We are happy to report that this has been a period of progress. In the last Triennial record there were 103 branches. There are now 112; while our girls show 4, and our Juniors 20 new branches in the Diocese.

Our Executive has made many changes during this period. Owing to the addition of the two new Deaneries, our boundaries have necessarily been changed, and two new Vice-Presidents have been added to the Board.

The Vice-Presidents of Algoma and Muskoka resigned, and their offices have been filled by Mrs. J. D. Cullen and Miss D. Coate, respectively. Mrs. Lewis of Temiskaming also resigned and Mrs. E. E. Wonch now heads that Deanery. Mrs. McCandless has replaced Mrs. Wonch as Vice-President of Nipissing, and the two new Deaneries, Mississauga and Superior, have elected Mrs. Peeling, Bruce Mines, and Mrs. Atwill, Nipigon, to represent them. Manitoulin and Thunder Bay

remain unchanged, with Mrs. S. B. Lee and Mrs. M. Cochran in that office.

Mrs. J. D. Cullen's office of Extra-Cent-A-Day Secretary has passed to Mrs. Jack Henderson. Mrs. W. Caufield is now Thank-Offering Secretary. Corresponding Secretary, Mrs. G. Freeman, has been appointed Life Members' Secretary, and Mrs. S. G. Trevor holds her former office. Mrs. F. H. Reid, Sudbury, has replaced Mrs. L. Johnson as Little Helper's Secretary; and Mrs. W. G. Turnbull of North Bay is now Educational Secretary.

All Departments indicate a steady increase in interest. Dorcas requests are filled, and Diocesan and Dominion Board appeals of any nature are met as far as possible.

During the past three years our pledge to the Dominion Board totalled \$11,449.80. Our miscellaneous contributions \$9,889.01, among these being grants to Maple Leaf Hospital, India Ludhiana College, Anglican Women's Training College, Roberta E. Tilton Fund, Canadian and Overseas Missions, G.A. Scholarships in India, Japan and Canada, the Fukajuen Orphanage, United Thank-Offering Fund, St. Andrew's Self-Denial Fund, and other special appeals.

During the same period our pledge to the Algoma Mission Fund totalled \$14,100. The Diocesan appeals totalled \$2,603.00; for Summer Students and Divinity Students, \$3,323.04; Summer Camps \$1,200.00; Diocesan Special Appeals \$3,761.93 — including Hospitality, Van Work, Sunday School by Post, Archbishop's Discretionary Fund, Emergency Appeals.

Total receipts for above period	\$59,994.91
Disbursements	\$58,333.40
Invested Funds	\$ 4,800.00

The sympathy of the Board is sincerely extended to all families who have suffered bereavement since our last report.

Total of Branches and members as of 1958:

Woman's Auxiliary	112	2,464
Junior W.A.	43	895
Girl's Auxiliary	24	223
Little Helpers	50	2,546

New branches in 1958 — Manitouwadge, St. Matthew's, Sault Ste. Marie.

Life Members — 24. Affiliated Life Members — 1.

Respectfully submitted,
 INA E. PRIDDLE,
 Recording Secretary.

REPORT ON ARCHBISHOP'S CHARGE

My Lord Archbishop;

We rejoice at this Synod in joining with you, your Grace, in marking the fifteenth anniversary of your consecration as a bishop in the

Church of God. We give thanks for the leadership that you have given, and pledge anew our loyalty and devotion to you, with the earnest hope that you will continue for many years in this diocese as our Father-in-God.

1. We concur with the thoughts expressed, regarding the visit of Her Majesty, Queen Elizabeth and Prince Philip. We recommend that a message of greeting and loyalty be sent to Her Majesty from this Synod now in session.

2. We join with you, your Grace, in the welcome extended to the Right Reverend John Dixon, D.D. Lord Bishop of Montreal, and we do thank him for the message given to the clergy and laity in his Synod address; and we assure him that we of this Synod will remember him. We agree with your comments regarding Canon A. H. Davis and join with you in thanking Canon Davis in coming and addressing us.

3. (a) We realize the increased loyalty to the Church throughout the Diocese and thank God that the Church is bringing more and more members into vital union with Christ the Head of the Church, by various modes of evangelism.

(b) It is a matter of great satisfaction to all that we have attained the dignity of self-support in the Diocese. We suggest that more of our Missions give serious thought to becoming Rectories so that more of our missionary money may be available for use in wider fields.

(d) It is considered a great achievement that the renewed sense of stewardship is reflected in generous giving to the Church Extension Fund, and the Church enabled to extend and consolidate her work in the Diocese.

(e) We give thanks to God for the leadership given this Diocese over the last fifteen years, and we know how true it is that a Bishop does "grow in grace and in knowledge of Our Lord". Those of us who have been privileged to serve during those fifteen years in Algoma know how greatly you have grown in all knowledge and grace. Your example, the Quiet Days conducted at various times, your emphasis on putting spiritual things first, are but some of the many ways in which you have contributed to the spiritual life of clergy and people, and have shown yourself a true Father-in-God, and we would join with your Grace in re-dedication as ministers of Christ, and stewards of the mysteries of God.

4. Lambeth

We are grateful to your Grace for presenting the claims of Lambeth to every part of the diocese, in such a clear and comprehensive manner. And we are delighted to hear that the Church has decided to employ a full-time officer to serve the Advisory Council on Missionary Strategy.

5. Future Diocesan Emphasis

(a) We commend your Grace's desire to extend the scope and deepen the quality of personal and corporate study of the Bible. We suggest the greater use of the Bible Reading Fellowship and Forward booklets in various parishes. Greater support of the work of the British and Foreign Bible Society should be encouraged in each parish and

mission of the diocese. We would also suggest an annual contribution from the diocese to the British and Foreign Bible Society.

(b) We believe that the subject of Church Unity is one that requires careful study. We suggest that the "Declaration of Principles" adopted by the First General Synod of the Canadian Church be widely circulated and explained to our laity by the clergy. We are grateful to your Grace for making us aware of the need to understand the fundamental principles of our sister Communion.

(c) We appreciate your Grace's reference to the growth of the Retreat movement in our diocese. We hope that further Retreats for all classes of Church people will be encouraged in various sections of the diocese.

(d) We note with interest the appointment of a chairman for radio and television programmes. We feel that every channel of communication should be used for the benefit of spreading the Church's message.

(e) We join with your Grace in acknowledging the desirability of equality of effort in Christian stewardship in all parts of the diocese. We suggest that each parish and mission should adopt proven methods in realizing the goals of Christian stewardship. In view of the many areas of work for which no provision can be made, we hope more Missions may strive for self-support. We are aware of the lack of manpower to serve the needs of the Church, and urge that the clergy make these needs known and encourage their young people to consider full-time service in the Church, both in this diocese and overseas.

(f) We note with satisfaction your reference to a new Synod Office; we believe that action should be taken at once to obtain a site and to secure plans for a building for housing a suitable Synod Office, Book Room, a Chapel and other necessary offices. We would recommend that a committee be named to formulate plans for presentation to the Executive Committee for action.

6. **Woman's Auxiliary**

We also wish to extend with you to the President of the Woman's Auxiliary, and through her, to Woman's Auxiliary Branches throughout the diocese, our appreciation of their efforts, in supporting the Church, with donations to Missions, student bursaries, student stipends in summer missions, and to special appeals made by the Archbishop. We recognize also their moral and spiritual help to clergy and laity.

7. **Additional Archdeaconries and Deaneries**

We are happy to know your Grace has found the additional Archdeaconries and Deaneries of assistance in your administration of the diocese.

8. **Chancellor Babe**

We share in your Grace's expression of esteem in which your Grace holds Chancellor Fred Babe, Q.C. and we convey to him with your Grace our thanks for the invaluable contribution he has made to the diocese over the past 27 years. We wish to be associated with your Grace in your hope that Chancellor Babe will retain his office until 1961 if circumstances so permit.

9. **Redmond Thomas Q.C., Registrar**

We wish to be associated with your Grace in expressing gratitude to Mr. Redmond Thomas, Q.C. for his service as Registrar since 1932 which office his legal position requires him to relinquish.

10. **University in the North**

We agree with your Grace's comments on the position of the Anglican Church of Canada in respect of the possible erection of a University in the North and wish to be associated with your Grace's opinion that in the event that such a university be established an Arts course be provided, and that in the formulation of an overall policy, representation should be sought on as wide a basis as possible from all segments of the professions, industry and government, that a clear vision of future requirements may be achieved.

11. **Prayer Book Revision**

We hope that permissive use and study of the new Draft Prayer Book may be encouraged in the diocese, following General Synod. We are proud of Algoma's contribution to the Draft book through the valued work of the Reverend Canon R. F. Palmer.

Five tape recordings are available from Archdeacon Smedley outlining changes in the Draft Book.

12. **Anglican Congress 1963**

We are glad to learn from your Grace about the Anglican Congress meeting in Toronto during the summer of 1963. It is a great honour to have this body meet in Canada.

13. (a) We thank your Grace for placing before us our task in facing world problems and especially in promoting true Christian Brotherhood and in combating injustice wherever encountered.

(b) We appreciate your call to the clergy to realize they are called to be **Priests** and **Prophets** and **Pastors** — "Messengers, watchmen and stewards of the Lord".

14. **The Future**

We agree with your Grace in meeting the inspiring challenge presented in the Lambeth Encyclical and in not only the recognition of the seriousness of the problem but in the clear solution that lies in the teaching of the Christian Faith by those called to be Bishops and Priests and the witness of that Faith by the laity.

We share with your Grace your appreciation of the unstinting labours of Mr. H. M. Monteith and the assistance and devotion given to him and the work of the Synod by Mrs. Rose and Miss Pamela Bird.

All of which is respectfully submitted:

C. H. G. Peto, Convenor

J. Hannon

J. S. Smedley

F. S. Dent

A. J. Thomson

E. P. Lee

B. G. Gosse

D. W. Clayton

REPORT ON THE CARS FOR CLERGY SCHEME

The "Cars for Clergy" Scheme in the diocese has now been in effect for six years. From a humble beginning of one automobile in Capreol in November 1953, we now have nine automobiles representing an investment of \$18,000.00.

The cars are situated in the following locations:

Sundridge, Spanish River, Mindemoya, Elliot Lake, Onaping, North Bay, Capreol and Nipigon. The Bishop's Messenger, Mrs. E. Knowles, of Fort William, also has a car under the plan.

The total amount invested in automobiles is \$19,380. Of this amount \$14,405.00 was received from the diocese, and \$4,975.00 from the Archbishop Wright Church Extension Fund.

The figures presented clearly show just what is entailed in owning and operating an automobile today. A total of \$4,814.33 was paid out of the fund for repairs, insurance and depreciation, etc., on nine vehicles.

For the present, I would recommend that any expansion of the fund be confined to purchasing automobiles for newly-ordained men coming into the diocese from college.

Respectfully submitted,
ROBERT W. DUDLEY.

SYNOD SERMON

Delivered in St. Luke's Cathedral at the Synod Service, 2nd June, 1959, by the Right Reverend John Dixon, M.A., D.D., D.C.L., LL.D. Bishop of Montreal.

2 Chron. 29:27 — The Song of the Lord began with the trumpets.

These words refer to the reign of Hezekiah. Hezekiah was one of the best kings who ever sat upon the throne of Judah. His reign was as different from that of his father Ahaz as day is from night, and his first great work was to restore and re-open the Temple which he found in shocking condition. This great occasion, as one would expect, was celebrated with magnificent ceremonial. That is the setting of our text. In this revival of worship the Song of the Lord began with the trumpets. Other musical instruments are mentioned, some of them doubtless would be very sweet and expressing a wide range of feeling. But in that great act of worship the Song of the Lord **began** with the trumpets.

That is the thought that I would dwell on. The note of the trumpet is not the note of sweetness. It is the note of power. There is no doubt about the trumpet note, no uncertainty. It rings out in command. It is the music of challenge and defiance. It stirs the heart. And the Song of the Lord began with the trumpets. It seems to me that the Song of the Lord must always have a way of doing that. There is a place in it for every instrument but its prelude is the note of the trumpet.

Consider the Bible. The Bible, whatever else it be, is in a great and glorious sense the Song of the Lord. On the yearning spirit of mankind it falls as the music of the infinite. God has not given us a creed of logic. He has not given us a formal catechism. He has given us a book that from first to last is strangely beautiful and rich in melody, unforgettable, so haunting in its cadences and comforts that it lingers with us through the years of battle and comes to us again as life draws to its close. Sometimes it is full of gladness, sometimes full of tears. There is a strain in it to reach the merry heart. There is a strain in it to woo and win the prodigal. But turn to its opening words and read. In the beginning God. It is with the trumpet that the Song begins. It rings out with its note of magnificent defiance. To every atheist, every polytheist every agnostic it cries — in the beginning God.

It looks abroad over the arch of heaven where the sun shines, where the stars glitter, and, putting the trumpet to its lips, it cries — God created the heavens and the earth. The day would come when there would be bitter and pathetic notes in that music. There would be doubts and fears. But in the first note there is no doubt, it is a challenge to an embattled world. It rings with a confidence that is sublime in the Almighty Creator of the Universe. Who could give up that opening chapter, that noble music of the trumpet? It stirs the spirit, thrills us when we are wearied out with speculations amid the altered outlook of these latter days.

How we need it! Our Society is permeated with a spirit that calls itself scientific agnosticism. It is not the questioning of the true scientific seeker. It is the prejudice of the skeptic who credits himself with knowledge of science because he uses its fruits in his daily living. It is the megalomania of the partially informed.

The true seeker is a questioner asking what is the truth and ready to look for it wherever he may be led. But the man who jests at the Law handed down from Sinai or the Grace that flows from Calvary will clasp to his bosom the wisdom handed down from a bureaucracy or a philosophy. Unmoved by the language of religious devotion, he will genuflect at the jargon of technology. Parents refusing to indoctrinate their children religiously will rear them according to their own indoctrination in some infallibly pronounced theory of child training. Into the midst of this bewildering credulity with its thousand creeds the Bible sounds its trumpet note. In the beginning God. The heavens declare the glory of God.

There is an old Jewish legend about Lucifer, son of the morning, who for pride was cast out of heaven. Someone asked him what he missed most of all that he had lost, and he answered, I miss most the sound of the trumpets in the morning. Sometimes when I think of all the Bible study of our days, I miss the sound of the trumpets in the morning. We dare not shut out the light of these last days but, with all the difference it has made, I miss the sound of the trumpets in the morning. Our fathers heard it and rejoiced in it. We heard it gloriously when we were children — no difficulties, no hesitations, nothing incredible. Now with all our added knowledge, so rich, so irrefutable, we miss the trumpet note. Perhaps that has to be, at least for a time, if we loyally reach for truth.

But certainly it is true that we are no longer the people of the Book. We breathe in an atmosphere of critical ignorance that poisons the spirit. It breeds uncertainty and doubt. The trumpet is dumb. In part we are paying the price of an uncritical idolatry of the Bible in the past.

Before the trumpet shall sound there must be a new study of the Bible, widespread among our people. No more vital task confronts the Church than Bible study throughout its membership. An illiterate churchmanship, taking refuge in elaborate organization or even in an unenlightened cultus of worship, will not hear the trumpet call to follow the banner of the Lord.

Is not all this directly in line with all our present efforts in Evangelism? Is it not true that wherever there has been response to such effort there has also been some expressed desire for more knowledge and better understanding of the Bible? It seems to be an almost instinctive sense of need, something vital either lost or never had, that must be regained.

It is good to know that in many parishes real efforts have been made to answer this appeal, Bible Study organized, awakened spirits nourished and led to firmer ground. Such Bible study must be true search for truth. There seems to be a real danger that much evangelistic fervour falls back on a Biblical fundamentalism which will invite reaction in the future and a last state worse than the first. The trumpet

must sound indeed with its certain note but it must be the true note, however long and patiently we have to strive to find it.

And may not the reverse be true? If we can lead our people to fuller knowledge and truer understanding of the Bible we shall find such parish efforts to be effective evangelism bringing forth fruit in awakened lives and more living faith.

But the written word is not the only Song of the Lord. There is the Word made flesh. How rich in its variety that earthly ministry of Christ, with its range of power and appeal, that has been the wonder of the ages. Spite of the narrow sphere where it was exercised, spite of the limitations he assumed how wonderful in its breadth and height and depth! Music of unutterable love to the sinner, the lowly, the prodigal. Lingering note of patience inexhaustible, passion of scorn for all hypocrisy, rebuke stern and terrible, pleading of a heart well-nigh broken. What an unequalled Song of the Lord in its fullness and glorious variety!

Yet here, too, and again not by chance, the Song begins with the trumpet. Driven by the spirit into the wilderness there is one note in that opening scene. It is not the note of love, not yet, nor patience, nor heart's pleading. Its challenge to the powers of darkness, ringing music of defiance, trumpet blast against the temptations of Satan. The day would come for other notes, Come unto Me all ye that are heavy laden. I am the Good Shepherd. But in the beginning it is — get thee behind Me, Satan. Thou shalt worship the Lord thy God. Him only shalt thou serve. The trumpet note. The Song of the Lord began with the trumpets, sounding loud summons to the battle which was to end in the triumph of the Cross. The Son of God goes forth to war, who follows in his train?

And here we are tonight assembled as those who follow in His train, as members of His Church, enlisted under His banner. Centuries have succeeded each other. Unceasingly His followers have lifted up to heaven that Song of the Lord. From the great Cathedral and from the lonely Mission church. From the arena where the lions were, and from the sick room where the heart was weary. Throughout the ages it has gone echoing on.

We open our New Testament. We read the story of the Acts and the one clear sound in the opening chapter of the Apostolic Church is the note of the trumpet. A band of humble men faring forth to the conquest of the world. Their Gospel? A Jew who had been crucified and risen. Their hope? That He would come again. With what unflinching confidence, what exultant courage did they face their world! Men took knowledge of them that they had been with Jesus. Not because of the learning they displayed but because of the boldness they exhibited. Men heard the trumpet and recognized the captain.

The Captain of our Salvation, Strong Son of God, at the head of his army, calling for service from those who have promised to fight manfully under his banner against sin, the world and the devil. The field of battle is obvious enough. It stretches over every area of life.

The enemies are not in hiding, they are not dispirited. They flaunt their power. When we are looking unto Jesus are we seeing Him in this guise? Are we so presenting Him, with the trumpeter at his side, sounding the clarion call?

In Handel's Oratorios the trumpets sound when God is drawing near. When we hear those trumpets in the Church of Pentecost we recognize that God is near in the conquering spirit of our Lord Jesus Christ. It is a long time now since Pentecost. Do we miss that sound of the trumpets in the morning, the ringing note of confidence which should characterize the Church, the overmastering conviction that what our world needs is a Redeemer and that it shall have Him, that Jesus shall reign where'er the Sun doth his successive journeys run?

If the Church is to sound forth that trumpet note it must sound first in each individual Christian. We are God's workmanship says St. Paul. The word he uses means more than workmanship. It is the word for poem. The life that is given us to live, spite of the failure and the sin of it, is given to be the Song of the Lord. The stars in their courses sing it. It used to be called the music of the spheres. Springtime sings it when the world is green and the birds join in. And every Christian life is fashioned to make melody. When duty has been bravely done it ends in music that is beautiful. When life has been well lived it ends with a strain sweeter than any music of the angels. But it should begin with the trumpet, with the high hopes of youth, the gallant enthusiasm of the young, the scorn of comfort and ease. That is the office of youth in both Church and world that tend to grow old. To sound the note of challenge and rousing cheer. Other music will be learned in time, richer it may be, and tenderer, but the Song of the Lord begins with the trumpet. Has the Church a more urgent task than to nurture the faith of her youth? How much of her energy and resources is she devoting to it? True, there is a stirring of conscience about that large field on the College Campus, about those who will be the leaders of the nation in a few short years. But vital as such effort is and we have only begun to touch this field, are we not postponing it rather late for full effectiveness? Surely it is in earlier years that youth needs and can be given direction and inspiration. In the more recent and proper emphasis on adult education we must keep our balance and not lose sight of the youth of the Church. By and large our effort is a sorry effort. The Song of the Lord begins with the trumpets.

And, having sounded it steadfastly and bravely throughout our days, we earn the right to remind ourselves of the last and grandest Song of the Lord. The trumpet shall sound and the dead shall be raised incorruptible and we shall be changed. You remember Mr. Valiant for Truth in Pilgrim's Progress? He got his summons with this token on it, that his pitcher was broken at the fountain. He gave his sword to him who should succeed him, his courage and skill to him who could get it. My marks and scars, he said, I carry with me to be my witness that I have fought his battles who will now be my rewarder.

So he came to the river. As he entered he said, O Death where is thy sting? As he went deeper, O Grave where is thy victory? So he passed over and all the trumpets sounded for him on the other side. That welcome awaits us, every one. Life is not easy, we lose faith sometimes

and miss the ringing music of the morning. But if we are faithful and valiant for the truth, we, too, with our marks and scars upon us, shall hear that note of welcome. The trumpets shall sound for us on the other side. And it shall be morning.

THE EARLY DAYS OF THE CHURCH IN NORTHERN ONTARIO

A Paper read by the Rev. Canon F. W. Colloton to the members of the Synod of Algoma, on Wednesday, the 3rd June, 1959.

As a small contribution to the present Synod gathering, I have been asked to give some account of the early days of our Church in what is now the Diocese of Algoma; to try to tell, as briefly as possible, the story of the Anglican Church in these regions in the years preceding the formation of the Diocese, — that is, the years 1832 — 1873 inclusive, a comparatively short period of forty-one years.

In the early years of the last century, the territory now known as Northern Ontario was largely an unknown wilderness. It is true that since the seventeenth century there was a well-defined trade route from Montreal, up the Ottawa River, through Lake Nipissing and the North Channel of Lake Huron, past the rapids of the St. Mary's River, and along the shores of Lake Superior to Fort William; but there was at that time little or no communication between York, the Capital of Upper Canada, and the region of the Upper Lakes. It was known to be inhabited by Indians, who, although some missionary work had been done among them by the Roman Catholics and the Methodists, were still largely pagan.

The first attempt to secure the services of the Anglican Church in this locality was made by John Johnston, who lived on the south side of the St. Mary's River, — a part of whose house still stands near the ferry dock in Sault Ste. Marie, Michigan. This was then supposed to be British territory, not having been formally claimed by the United States Government. Johnston was a native of Ireland, who in his younger days had married the daughter of an Indian chief who lived somewhere on the south shore of Lake Superior. He became a successful trader, and lived happily with his Indian wife for many years and raised an interesting family, the children receiving a good education. He was a loyal son of the Church of Ireland, and in the absence of Church ministrations read the Prayer Book services in his family worship. In 1810 he asked that a missionary be sent to evangelize the Ojibway Indians here. Unfortunately, however, through ignorance of the proper procedure, he sent his application, not to the Bishop of Quebec, but to a new missionary society formed in England, known as "The Society for Missions to Africa and the East". As this society had no episcopal backing, and apparently was not officially recognized, Bishop Mountain referred the matter to the Archbishop of Canterbury; stating that, if anything were done, he would prefer it to be done through the Society for the Propagation of the Gospel, which was nobly assisting the Church in his vast Diocese. So nothing came of this attempt, and twenty years were to pass before action was taken to provide Church privileges in this locality.

In the summer of 1830, the Rev George Archbold, a missionary of the Society for the Propagation of the Gospel, visited the shores of Lake Huron, and resided among the Indians for a short time. Apparently he did not come as far as the present boundaries of Algoma. The records of his visit are scanty, and it was probably confined to the neighbourhood of Coldwater, which was at that time the centre of the work of the Government of Upper Canada on behalf of the welfare of the aborigines. This work, which seems to have met with considerable success, was in charge of Capt. T. G. Anderson, the Superintendent of Indian Affairs, a devoted Churchman.

On his return to civilization, Mr. Archbold aroused the interest of a number of influential people in York, now Toronto, — chief among them His Excellency Sir John Colborne, the Lieutenant-Governor of Upper Canada, and Archdeacon John Strachan, afterwards to become the first Bishop of Toronto.

On the 29th October, 1830, a meeting was held in the Court House in the then tiny capital of the Province, presided over by the Right Reverend Charles James Stewart, Lord Bishop of Quebec, who was then visiting that part of his far-flung Diocese. At this meeting there was organized "The Society for Converting and Civilizing the Indians of Upper Canada". Later the name of the Society was expanded by the insertion of the words "and Propagating the Gospel among the Destitute Settlers", thus indicating a widening of the original object of the organization. The Lieutenant-Governor consented to become Patron of the new Society, and took the deepest interest in its activities. In addition to work in the northern part of the Province, the Society proposed to establish missions near the shores of Lake St. Clair, among the Six Nations on the Grand River and the Mohawks of the Bay of Quinte; and to have a travelling missionary among the white settlers in what was then known as the Home District.

The first undertaking of the Society was to send a young man named Cameron to Sault Ste. Marie as a teacher and lay missionary. He was a son of the Hudson's Bay factor at La Cloche. A school was started, but the teacher failed to give satisfaction; having become as a record of the time says, "a professed Anabaptist". This, we are told caused his father great distress. Obviously he was not a suitable man to carry on a Church school, so he was relieved of his position as speedily as possible, continuing however to spread his newly adopted doctrines with great but misguided zeal.

A happier choice was then made in the person of William McMurray, a young man of Irish birth who was completing his studies in Divinity in the school being carried on by Archdeacon Strachan. In August 1832 the Lieutenant-Governor sent for Mr. McMurray, and informed him that he had been chosen to establish a mission among the Ojibway Indians, and that his headquarters would be at Sault Ste. Marie. Never having heard of such a place, McMurray very naturally asked where it was; and His Excellency replied that he didn't know, but if the young man would go to the Surveyor-General, with his compliments, he would give him the required information. After diligent search, however, the Surveyor-General was unable to find any trace of Sault Ste. Marie, as no survey had yet been made in these regions.

Returning to the Governor with this disappointing information, McMurray was advised to go to Buffalo or Detroit, where His Excellency thought the information could be obtained. Though feeling his youth and inexperience, McMurray accepted the appointment; and receiving from the Governor the necessary credentials, started off for the unknown on the 20th September. After a long and somewhat hazardous series of voyages — by schooner, steamer and canoe — he reached his future home on the 20th October, exactly one month after leaving York.

There was little visible promise in those days of the city of to-day. On the east bank of Fort Creek, very near where St. John's Church now stands, stood a little group of buildings erected by the North West Company to replace its former post destroyed by the Americans in 1814; which had later been taken over by the Hudson's Bay Company when the two great companies were amalgamated. Instead of the present canal connecting the St. Mary's River with Lake Superior, there was a portage road running from a point immediately below the rapids to one a short distance above. Below this, along the river, were a few rather miserable log huts occupied by some French Canadians and halfbreeds, mostly in the service of the Company. Still lower down stood "The Stone House", the only landmark of the time which stands to-day. It had been built by an independent trader named Ermatinger about 1818, but he had left the Sault before the time of which we are speaking and was living in Montreal. In addition to these there were the less substantial lodges of a band of Indians, who lived a more or less nomadic life, hunting, trapping and fishing. They were pagan, and lived in a somewhat degraded state of poverty and wretchedness, drunkenness and gambling being rife among them.

On the American side of the river, however, there were signs of greater prosperity. There was a white village which showed promise of some day becoming a town, and a large village of Indians. There was also a military post, established some years before, known as Fort Brady.

The Indians on the Canadian side were under the rule of Chief Shingwaukoons ("Little Pine"). He was an eloquent orator and a famous conjurer, and in his earlier days had been a notable warrior. When war was declared by the United States in 1812, the Indians were invited to fight under the banner of their Great White Father, the King; so Shingwaukoons and his band of chosen warriors made their way to Niagara and fought in several engagements. They were at Fort Malden, and also at the disastrous battle of Moraviantown, where the great Chief Tecumseh was slain. Thus had Shingwaukoons fought for his Great White Father against the "Longknives" (as the Indians called the Americans), and he wore with pride the medal presented to him by his grateful Sovereign.

On Mr. McMurray's arrival he found that lodging for the winter had been provided for him in the Hudson's Bay Company's house. He lost no time in summoning the Indians to meet him in council, that he might lay before them the object of his mission, and acquaint them with the intentions of the Church and Government to extend to them the opportunities of conversion and civilization. The council having assembled, the Chief asked the young missionary for some assurance

that he had been sent by the Great Father at York. McMurray presented his credentials, with the Seal of the Province attached, and the Chief was satisfied. So the Indians began to attend the services, which were held in one of the rooms which the missionary was allowed to use, and they were very attentive to the instructions given. They called their young teacher Na-zhe-ka-wah-wah-sung, "The Lone Lightning", — an appropriate name for one bearing the light of the Gospel alone in the wilderness.

Mr. McMurray was at this time still a layman, being too young for admission to Holy Orders. But it was obviously essential that he should be ordained as soon as possible. So in June 1833 he left the Sault to find the Bishop of Quebec, but it proved a long chase. He visited York, Kingston and Montreal, only to find that the Bishop had gone on eastward. He finally caught up with His Lordship at Freligsburg in the Eastern Townships; and, although still somewhat under the canonical age, was ordained Deacon on the 11th August. He returned to the Sault the following month, and the work progressed favourably.

Being as yet unacquainted with the language of the Indians, Mr. McMurray had to have the services of an interpreter. Charlotte Johnston, (whose Indian name was O-ge-ne-buh-goo-qua, "The Wild Rose") a daughter of the John Johnston who more than twenty years before had made an unsuccessful effort to have a missionary appointed for the area, undertook this duty, and ere long became his wife. She was enthusiastic in the cause of the conversion of the Indians, and laboured without ceasing in the work of teaching the women and children the truths of the Christian religion. Especially she delighted in training them to sing the hymns of the Church, and they responded with earnestness to her loving zeal.

The first baptism recorded was that of Buhkwujjenene, a son of the Chief himself and his son Augustus, also other members of the Chief's family and of the band generally.

Mr. McMurray's work, however, could not be complete, as he was only in deacon's orders. In June 1835 the Reverend Adam Elliot, the heroic travelling missionary who was working among white settlers under the auspices of the Society in York, visited the Sault, and celebrated the Holy Communion for Mr. McMurray's converts. This was the first celebration of the Holy Eucharist according to the Anglican rite in what is now the Diocese of Algoma. (Twenty-four years ago this month the centenary of this important event was observed in the Pro-Cathedral).

Under the friendly administration of Sir John Colborne the mission prospered. A building, which served as both church and school was erected on the high ground to the north of the Village; and the building of a little group of houses for the Indians was about to begin, when Sir Francis Bond Head succeeded to the office of Lieutenant-Governor. He entertained ideas different from those of his predecessor, and thought that the Indians were better left in their original condition; so he ordered the suspension of the work of providing houses for the natives. This made the work of the missionary very difficult, and he felt compelled to relinquish his task. He left Sault Ste. Marie in 1838. During the six years of his stay he baptized 160 Indians, of whom 40 became communicants. He ministered for some time in the parish of Ancaster, near Hamilton; and then became Rector of the beautiful Church of St. Mark,

Niagara-on-the-Lake, and later Archdeacon of Niagara. In 1884, full of years and honours, Algoma's first missionary passed to his reward.

Following Mr. McMurray's departure, the Rev. Frederick A. O'Meara was sent to the Sault to continue the work; but after a couple of years he was given charge of the mission established at Manitowaning on the Manitoulin Island, and Sault Ste. Marie was left without a resident missionary till 1849.

While Mr. McMurray was labouring at the Sault, another attempt to help the Indians had been initiated by the Government, with the co-operation of the Church. In 1835 Capt. T. G. Anderson, Superintendent of Indian Affairs, who had succeeded in forming the Coldwater Settlement and greatly improved the living conditions of the Indians at that place, suggested to the Governor the gathering together of the Indians living along the north shore of Lake Huron, and their settlement on the Great Manitoulin Island, which was to be made an exclusive Indian Reserve, where the red men could be trained in the arts of civilization and in the Christian religion. The suggestion was favourably received by His Excellency, and immediate steps were taken for the formation of a missionary and educational Establishment, with headquarters at Manitowaning. The Missionary Society at York agreed to release the Reverend Adam Elliot from his work among the white settlers to become the first Anglican missionary on the Island; for it was part of the plan that the religious work at Manitowaning should be under the auspices of what was then known as "The Established Church"

In June 1835 Capt. Anderson, accompanied by Mr. Elliot, set out from Penetanguishene in a bark canoe manned by five Indians. They arrived at Manitowaning, and Mr. Elliot conducted the first Anglican service to be held on the Manitoulin Island. Leaving Manitowaning they visited the Indians along the north shore of Lake Huron, laying before them the Government's plans for their settlement on the Island. Mr. Elliot's visit to Sault Ste. Marie at that time has already been referred to.

Capt. Anderson and Mr. Elliot, accompanied by a schoolmaster, returned to Manitowaning in June of the next year, and began to clear the land and erect buildings for the proposed Establishment. But in August the new Governor, Sir Francis Bond Head, visited the Island, and, as at Sault Ste. Marie, he ordered the work discontinued. This was to render future work difficult, as the Indians became convinced that they had been deceived by both Church and State; and there were enemies of the Establishment not far away who encouraged the idea.

But, fortunately, Sir Francis' administration did not last long; and under his successor, Sir George Arthur, the work of the Establishment was resumed. Capt. Anderson was again in charge for the Government, and the Rev. Charles C. Brough was appointed to carry on the missionary work. The enterprise, however, had a tragic beginning. On the 10th October 1838 the staff of the Establishment left Coldwater in a large batteau. The party consisted of thirty-four in all, — the Superintendent, the missionary, a doctor, a schoolmaster, and their families and servants, as well as a number of mechanics who were to teach the Indians various trades. The journey required three weeks, and was one of extreme hardship. Proceeding by day in an open boat, exposed to the rain and snow and biting winds of late autumn, and at night sleeping in tents pitched on the shore, the women and children especially suffered terribly. When they came within sight of Manitowaning, where they

hoped to enjoy proper shelter, they saw to their dismay flames rising from the burning mission house; and on landing they found it completely destroyed. For the time being the four families, numbering twenty-seven in all, had to live in a house originally intended for one. But they bravely faced the future for the sake of the work they had come to do. Three of the children died during the first six weeks.

Mr. Brough's ministry at Manitowaning lasted for nearly three years. He laboured with great zeal and devotion, in the face of many difficulties and discouragements. Chief among these was the fact that he was unable to master the language of the Indians, and had to depend on the services of an interpreter, and no official interpreter was appointed. Mr. Brough's reports tell of long winter journeys on snow shoes or by dog sleigh, and of nights spent in Indian wigwams, and sometimes even without shelter. A report to the Bishop of Toronto, dated August 1840, shows that 239 Indians were settled or were about to settle at the Manitowaning Establishment. The same report shows 116 persons baptized mostly Ottawas and Ojibways and 18 others received into the Church. Mr. Brough relinquished his work in August 1841, as the health of his wife and the education of his growing family compelled him to seek a sphere of labour in a more congenial climate and a more civilized place. His future ministry was spent in London, where he became Archdeacon.

Mr. Bough was succeeded by the Reverend F. A. O'Meara, a native of Ireland and graduate of Trinity College, Dublin. As I have mentioned, he had been working for two years among the Indians at Sault Ste. Marie, where he had begun the mastery of the Ojibway language for which he became famous. His ministry at Manitowaning lasted about eighteen years, and during the first eight years he remained in charge of the Sault Ste. Marie mission also, visiting the Indians at Garden River from time to time. The Indians gave him the name Ta-te-ba-wa ("He who walks along the shore"), a tribute to his faithfulness in seeking out the people to whom he ministered.

While at Manitowaning Mr. O'Meara laboured unceasingly, in public services and instructions, in visiting the people, and in preparing his translation of the New Testament and Prayer Book into the Ojibway language, which are still in use among our Indian people. His reports tell of many hardships endured on his missionary journeys, his life at times in serious danger, and on one occasion his precious manuscripts being nearly lost in the lake.

In his work of translating the Scriptures, Mr. O'Meara received great assistance from a young Indian named Peter Jacobs. Peter was ordained deacon in 1856 and priest the following year by Bishop Strachan, and continued to assist Mr. O'Meara until the latter left Manitowaning in 1859, when he succeeded him as incumbent of the mission. The two missionaries began the translation of the Old Testament together, and Peter continued the work alone, completing the Pentateuch, Proverbs and Isaiah. He died in 1864 at the early age of thirty. The new Canadian Prayer Book will commemorate on the 2nd April "Henry Budd, first North American Indian to be ordained to the Sacred Ministry, 1850". We in Algoma should similarly remember Peter Jacobs, ordained just six years later.

Meanwhile the Diocese of Toronto had begun its career, after the consecration of Archdeacon John Strachan as its first Bishop in 1839. The Diocese then covered the whole of Upper Canada. The new Bishop took the greatest interest in the missionary work in this part of his vast

Diocese; and between the years 1842 and 1861 he visited the northern missions seven times. On one of these occasions he consecrated St. Paul's Church, Manitowaning, and its grave yard. St. Paul's is the oldest existing church in the Diocese of Algoma, and celebrated its centenary in 1845.

The Bishop realized the need of closer episcopal oversight everywhere, and as early as 1850 he outlined a plan for the division of his See by the formation of three new Dioceses. This was partly realized during his lifetime by the establishment of the Diocese of Huron in 1857 and the Diocese of Ontario in 1862. In addition to this he advocated the formation of a missionary jurisdiction, to be known as "The Diocese of St. Mary", — "comprising the settlements and mining establishments on the banks of Lakes Huron and Superior, and on the various islands within the same". So the idea of the Diocese of Algoma took form first in the mind of the first Bishop of Toronto, but he did not live to see the fulfilment of his desire.

At first, as we have seen, the Church's work in Northern Upper Canada had been entirely in the nature of missions to the Indians at Sault Ste. Marie and Manitowaning. But as years went on a new situation was being created. In 1850 the Indians living north of Lakes Superior and Huron surrendered their lands to the Crown by treaties known as "the Robinson Treaties", in consideration of annual payments by the Government and the setting aside of a number of Reserves for their exclusive use. These two treaties, together with the surrender of the Manitoulin Island in 1862, cover nearly the whole territory now included in the Diocese of Algoma. This made the country available for white settlement. The result was that Sault Ste. Marie began to take form as a white village, the Indians having removed to Garden River. Bruce Mines also, about thirty-five miles east of the Sault, had become a busy and prosperous mining town. In 1870, while the Reverend James Chance was missionary at Garden River, St. Luke's Church, the humble beginning of our present Cathedral, was built. (It is interesting to note that a part of this little church of eighty-nine years ago is incorporated in the south wall of the Cathedral of to-day, surviving the extensive enlargement of 1896, and the rebuilding and further enlargement following the fire of 1952. Some of the original stone work and windows of the old church are easily distinguished).

The Districts of Muskoka and Parry Sound were opened up for settlement in the late fifties, and in 1868 an Act was passed offering free grants of land to new settlers. This resulted in a great influx of people, many of them from the Mother Country, who brought their love of their Church with them. The Districts developed rapidly, the settlers bravely struggling to establish farms on land which ultimately did not justify their hopes. Some villages took form, and we find Anglican missions established in such places as Bracebridge, Byng Inlet, Parry Sound and Rosseau. The clergy in these places did their best to minister to the isolated settlers, assisted by a number of faithful lay readers. One of these lay readers, William Crompton, an Englishman from Manchester, was afterwards ordained by Bishop Fauquier and did a marvellous work in erecting churches and ministering to the faithful congregations. The "S. P. G. Digest" states that "he planted over twenty churches in the backwoods"

Of the early work at the Head of the Lakes details are scanty, but it is known that in 1872 the Reverend Charles Benson Dundas was appointed to the missions of Prince Arthur's Landing and Fort William,

and did the pioneer work in what is now one of our strongest Church centres. The original St. John's Church, Port Athur, was built in 1872. From this centre were developed mission outposts at Fort William, Silver Islet and Oliver Township, where services were held in school rooms and private houses. Silver Islet a very rich silver mine on a small island off the shore, was reached by boat in summer, and on snowshoes over the ice in winter.

These developments in the east and west, as well as in the region of the original mission, showed the necessity of carrying out Bishop Strachan's plan of a northern diocese. But, although the need became more and more pressing, synodical action was slow. In 1868 the Upper House of the Provincial Synod of Canada proposed a Canon on Missionary Bishops, but it was not finally passed until 1872. The Synod of Toronto co-operated by setting apart the Districts of Muskoka and Parry Sound, and parts of the Districts of Nipissing and Algoma (which then included the present District of Thunder Bay) as a missionary jurisdiction. In December 1872 the Provincial Synod met in Montreal, and elected the Reverend John Philip DuMoulin of Hamilton as the first Bishop of Algoma. Two weeks later Mr. DuMoulin accepted his election, but subsequently he was led to reverse his decision. This necessitated another meeting of the Provincial Synod, which also took place in Montreal, the following year, when, after a spirited election, the Venerable Frederick Dawson Fauquier was chosen, and he accepted the heavy task. He was consecrated in St. James's Cathedral, Toronto, on the Feast of Sts. Simon and Jude, 1873, and the Diocese of Algoma began. The Bishop at once proceeded to Sault Ste. Marie, arriving there on the 6th November, Thanksgiving Day, in time to take part in the evening service in his future Pro-Cathedral.

My task has been to tell the story of our Church before the formation of the Diocese of Algoma. It has been very inadequately done, it is true, but as well as I have been able to do in the time at my disposal. Bishop Fauquier found seven clergymen at work in his new Diocese, four priests and three deacons. As that number has now increased nearly ten-fold, and most of the present clerical staff are present here, perhaps it would be fitting to close by giving the names of those pioneers who welcomed our first Bishop. They are as follows:

Priests:

The Rev. John Widmer Rolph, Sault Ste. Marie;
 The Rev. Edward Francis Wilson, Garden River;
 The Rev. Rowland Hill, Sheguiandah;
 The Rev. Charles Banson Dundas, Prince Arthur's Landing.

Deacons:

The Rev. Joseph Stirton Cole, Bracebridge;
 The Rev. Robert Mosley, Parry Sound;
 The Rev. Edwin Cooper

"They rest from their labours, and their works do follow them".