

DIOCESE OF ALGOMA

ABSTRACT OF PROCEEDINGS OF
THE SECOND DIOCESAN COUNCIL

Held in the Town of Parry Sound,
Ontario, June 13th -

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President

THE LORD BISHOP OF ALGOMA

DIOCESE OF ALGOMA

SECOND DIOCESAN COUNCIL

Held at Parry Sound, Ontario, June 13th to
1889.

First Day

The Council opened with a celebration of Holy Communion in Trinity Church on the 13th of June at 10 A. M., the Bishop being the celebrant, assisted by his Chaplain, the Rev. James Boydell, M.A., and the Rev. Alfred W. H. Chowne, B.D., Rural Dean.

At 11.25 A. M. the Council assembled in the Music Hall for the despatch of business, the chair being taken by the Bishop.

The following clergy were present:

The Rev. James Boydell, M.A., Chaplain
The Rev. H. N. Burden
The Rev. Alfred W. H. Chowne, B.D., R.D.
The Rev. Frederick Frost
The Rev. G. H. Gaviller, Secretary
The Rev. Gowan Gillmor,
The Rev. M. C. Kirby
The Rev. Thomas Llwyd, R.D.,
The Rev. W. T. Noble, B.A., L.Th.,
The Rev. Charles Piercy
The Rev. Eustace A. Vesey,
The Rev. A. J. Yound

The following catechists were present:

Mr. P. G. Robinson,
Mr. H. Rollings,
Mr. J. H. McLeod,

Mr. W. Evans,
 Mr. L. Sinclair,
 Mr. A. H. Allman.

The following clergy were absent:

The Rev. G. Gander,
 The Rev. W. Crompton,
 The Rev. R. Mosley,
 The Rev. E. F. Wilson,
 The Rev. F. W. Greene,
 The Rev. R. Renison,
 The Rev. C. J. Machin.

The Rev. G. H. Gaviller was re-elected Secretary to the Diocesan Council.

The Bishop's Charge.

The Bishop then read his charge, from which we give the following extracts:

Rev. and Dear Brethren,--

In the name of Him whose servants and messengers we are, I bid you a hearty welcome to our second diocesan gathering, and pray that He who presided at the councils of the first apostles, may be in our midst, to give us a right judgment in all things, and to overrule our deliberations and decisions for the welfare of the diocese, the good of the Church, and the glory of His own sacred name.

Since we last assembled many events have occurred in the unfolding of the Church's history, which offer tempting themes for comment. Time will permit me to empathize only one, viz.: "The Lambeth Conference." I had the privilege of being present at all its sittings, save for portions of two days, claimed by important Algoma business, and now looking back on it dispassionately, and in the light of the purposes for which it was convened, I do not hesitate to say, despite criticism in certain high quarters, both lay and clerical, that it was attended with great success, and, in view of the solemn prayers

and services with which it was begun, continued and ended, abundant blessing. In itself the spectacle was a most instructive one, that, viz., of the great body of the English, Irish, Scotch, American, Colonial, and Missionary Episcopate of the Anglican Communion assembled, not to assert claims of ecclesiastical pre-eminence over other Church, not to wrangle over points of internal controversy, of interest only to a portion of those present, nor yet to decalre its own the only way of faith and salvation, but simply to take council together as brethren gathered from the utmost parts of the earth, how best and most wisely to grapple with prevailing forms of sin and unbelief, and to promote the upbuilding of the kingdom of truth and righteousness.

Of the several subjects debated there, I can find time for brief mention of only one, viz.: "Home Reunion." This topic, as you know, occupied the attention of our own Provincial Synod three years ago. At Lambeth a small minority, and they not composed of the lowest Churchmen, were willing, in committee, to cut the gordian knot very summarily by an immediate recognition of the ministerial orders of the other bodies, a proposition which, when reported in the Conference, met very scanty favour, and so was withdrawn. The rectification of the religious vagaries of and eccentricities of three centuries is too vast an undertaking to be hastened unduly. The hurt of the daughter of Zion must not be healed lightly, by crying "peace, peace, when there is no peace." To the ground taken by the Church of England no Churchman, even the lowest, can take reasonable objection. Break with the historic past she cannot, by the surrender of either her essential faith or her time-honoured ecclesiastial government. Here the counsel of the town clerk of Ephesus is pre-eminently wise, "Do nothing rashly." So far as we can judge, nonconformists seem so

perfectly content with their own ecclesiastical position, that they will not consent to treat the Church of England save on terms of absolute equality. This being so, we can but wait God's time for answering His Son's high-priestly prayer for unity, working while we wait, each in his own field, "by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned," for the banishment of the unholy jealousies that have too often marked the contact between the Church of England and her separated brethren.

Clerical Staff--I desire to acknowledge, as Nehemiah calls it, the "good hand of our God upon us" in manifold blessings, during the two past years. Many changes have occurred, but on the whole for the better. Death has not been allowed to make any breach in our ranks. Eight of our missions have been vacated by their respective Incumbents. Six of these vacancies have been filled by gentlemen who were among the fruits of my last visit to England, one presbyter, one deacon, and four catechists, and to-day I am able to say that our missions are, on the whole, served with more energy and efficiency than at any previous period in the history of the diocese. The four catechists, with two others previously at work in the diocese, have, I am informed by the Examining Chaplain, passed their examinations creditably, and will be admitted to the diaconate on Sunday morning; with them three, already deacons, will be advanced to the priesthood. With our ranks thus replenished, the Bishop and the Diocese of Algoma will be rich in the possession of a staff of co-workers not to be surpassed by any in the missionary field for zeal, energy, and willingness to "endure hardness as good soldiers."

Rural Deaneries;;The experiment made two

years ago by the introduction of the Rural Deanery system has accomplished all that could reasonably be expected of it, under the circumstances. The movements of all new machinery have more or less of attendant friction, but time and use ensure its running smoothly. I desire to acknowledge the debt of gratitude due from myself and the diocese to our first Rural Deans, for the time and labour they have given so ungrudgingly to the discharge of their duties, at the cost of many weary journeys, and many additions to their personal missionary work, in the visitation and inspection of missions, the gathering of valuable statistical information, the frequent supply of services, baptisms, and administrations of the Holy Communion in missions occupied by deacons and catechists, and not seldom in the stilling of little breezes of misunderstanding, that but for their wise intervention would have swelled into very cyclones of parochial rebellion. We have already reaped much from this recent experiment, which abundantly warrants its perpetuation in the future.

Lay-Co-operation--The importance of the question of lay co-operation in church work cannot be over-estimated. Its antiquity dates back to the very birthday of the Church, alike as regards her worship and her work; our Lord himself discharged this function, though not a priest. Paul and Barnabas were invited to do it, as laymen, in Antioch and Pisidia. Appollos, as a lay preacher, was mighty in the Scriptures, and Aquila, another, mightier still, instructed him in the lay reader's office, therefore, it is as scriptural as that of the deacon or the presbyter. The Church of England has set apart lay readers by hundreds. The Church in the United States employs upwards of twelve hundred. Among ourselves it may safely be affirmed that churches would have been closed, congregations

scattered, Sunday-schools broken up, loyal sons and daughters of the Church lost to her irrecoverably, and the light of divine truth extinguished in many a remote and lonely spot but for the self-denying labours of godly laymen, offering themselves willingly for any service the Church might entrust to them. The question has its difficulties. Dangers have to be guarded against. The laymind, finding itself "clothed with a brief authority," is sometimes apt to fall into the sin of Korah, Dathan, and Abiram, and take too much upon itself. We need not go beyond our own bounds to find examples, but with the double safeguard of vigilant clerical supervision, and the Bishop's inherent right to revoke the license at any time, it ought not to be difficult to accomplish much for the Church by this means, at isolated points where her ministrations are rare and infrequent. An educated lay agency, such as England possesses, we cannot of course expect, but could we find laymen intelligently instructed in Church doctrine and Scripture truth, able also to express themselves with a little fluency, I am confident that we could compete successfully, as we cannot at present with nonconformist bodies in supplying our scattered population with the needed services, and by this means holding them fast to the Church. It will not be supposed, of course, that this public office is the only avenue of usefulness open to the laity. Sunday-school teaching, Bible class management, singing in church choirs (composed of the whole congregation, if possible), district visiting in our little centres of population, the distribution of sound, healthy, and religious Church literature, hearty participation in responses of the Church services, committee work for the proper care of church buildings, chancel furniture, holy vessels, vestments, etc., all these are so many lines along which the energies of our laity of both sexes may

find pleasant, and for themselves and the Church, profitable occupation. Just in proportion as the sympathies of the laity are evoked for these various purposes, will their interest be deep and their attachment to the Church strong and tenacious. One of the Church's greatest blunders in the past has been that neither in Algoma or elsewhere has she given her laity half enough to do!

Algoma Missionary News--The subject of our diocesan organ will come before you once more for final settlement of certain preliminary arrangements already made for its publication in the future. As you are already aware, Mr. Wilson's connection with it ended with the April issue, having continued for a year, through his kindness, beyond the term agreed to at our last gathering. We cannot, however, permit him to transfer it to his successor without tendering him our united and heartiest thanks for his long, self-denying labours in the interest of our little missionary paper. Himself the founder of the News as an agency, originally for the development of his educational enterprises in the Indian homes, but since then widened out so as to embrace the interests of our general diocesan work, he has kept it afloat, under endless difficulties and discouragements, his only recompense too often being unsparing criticism. It is almost too late now to offer him, as we do, the assurance of our grateful appreciation of his labours. The editorial chair will now be occupied by the Rev. G. H. Gaviller, to whom we tender our mingling congratulations and condolences. It only remains that I ask the hearty cooperation of all the clergy, in the form of short, crisp articles, giving details of their ordinary missionary work. This is what is urgently asked alike in Canada and England.

Diocesan Finances--With regard to our

diocesan finances, I am thankful to be able to report that the treasury has kept, if not full, yet sufficiently so to enable me to maintain missionary operations without interruption. This has been due, under God's blessing to the continued sympathy of the "Society for the Propagation of the Gospel," generally known as the "S. P. G.," and the "Society for the propagation of Christian Knowledge," the S. P. C. K., and the "Colonial and Continental Church Society," the C. C. S. S., in conjunction with the Church of England in Canada, and a number of earnest untiring friends and workers on both sides the sea. The interest taken in us by the Church in older Canada is still unabated. Individuals here and there pick holes and find fault, but the heart of the Canadian Church still cherishes a strong substantial regard for her first born mission-are diocese, consecrated as it has been by the life and labours of the sainted Fauquier, whose dust sleeps side by side with that of his dusky "forest children," waiting with them the morning of the resurrection. Now and again hints come to us as to the duty of self-help, but they have no sting in them, simply because considering all the circumstances, I believe that our people do more in proportion to their means, for the maintenance of the Church, than half the congregations outside. The dignity of self-support has been reached by the congregations of two of our little centres.

Widows and Orphans Fund.--It will, I am sure, gratify you to learn that our Widows and Orphans' Fund has doubled in amount during the last two years. In 1887 it was \$6,000, it is now more than \$12,000. This phenomenal increase is due, under God, to the special offerings made in commemoration of Her Majesty's Jubilee, through the efforts of the Church women of Canada, under the inspiring leadership of Mrs. Booker, then the wife

now the widow, of the Very Reverend the Dean of Huron, who with her mother Mrs. Mills, brought all her characteristic energy to bear on the successful issue of the movement; upwards of \$2,000 was subscribed in response to this special appeal. This, with the accumulating interest brings the fund to the figure I have named. While on the subject of finance, I deeply regret to have to announce that the diocese is about to sustain a heavy loss by the retirement of our honorary treasurer, A. H. Campbell, Esq. His successor in office is Mr. Kemp, who has consented to accept this not easy post.

Let us enter upon the work before us, as men just come forth from that innermost holy of holies where Christ still manifests Himself, as at Emmaus, in the breaking of bread, conscious of our own short-sightedness, and therefore looking for His promised guidance, knowing, each of us, something of His own infirmity, and therefore willing to bear patiently with his brother who differs from him, however widely, holding firmly each by his own honest convictions of truth and right, but extending to others the same liberty of thought claimed for himself, and approving ourselves the servants of Him who pleased not Himself, nay, who for us men and for our salvation crucified self on the hill of Calvary.

Committees were appointed to prepare a telegraphic message of congratulation and brotherly greeting to the Synod of Toronto, then in session, also addresses to A. H. Campbell, Esq., and Mrs. Boomer, in acknowledgment of their valuable services, the former as Diocesan Treasurer, the latter in connection with the Widows and Orphans Fund, also votes of thanks to the English Societies for their frequent benefactions.

The recommendation of the Eastern District

Conference in reference to change of designation was accepted, and the title "Council" substituted for "Conference"; also as to the appointment of the Rev. G. H. Gaviller as editor of the "Algoma Missionary News", vice the Rev. E. F. Wilson, resigned.

It was resolved that the Rev. Thomas Llwyd be appointed Diocesan Librarian, and that the books be kept at Huntsville; and further that Mr. Llwyd be and is hereby given power to make all necessary regulations for carrying on the library.

Second Day
Friday, June 14th

The Bishop read the reply of the Synod of Toronto to yesterday's "Filial greetings."

"Toronto, Ont., June 13th 1889.

"The Synod of Toronto have received with the liveliest satisfaction from the Diocesan Council of Algoma their most gratifying message. This Synod heartily reciprocates the fraternal and affectionate greeting of the Conference.

"John Pearson"

"J. George Hodgins"
Secretaries."

The Committee appointed to reconsider the matter of representation reported:

"That in the opinion of this Committee it is desirable that at the annual Easter vestry meeting at every station in each mission in the Diocese of Algoma, one lay delegate be elected to the Triennial Council for the session immediately following the election, the said delegate to be a member of the vestry, a communicate in good standing."

This report was adopted.

In reply to a request for a definition of the word "station", the Bishop ruled that the word "station", meant "a place where service was held at regular intervals or stated times, and where there are duly appointed churchwardens"

After-noon Session

The Rural Deans who were present submitted their reports. In the absence of the Rev. C. J. Machin, Rural Dean of Thunder Bay, the Rev. M. C. Kirby and the Rev. R. Renison, being invited to give some account of their respective missions, did so, their accounts being very satisfactory to the Council.

The Committee appointed to draft rules for the Diocesan Circulating Library now presented their report, as follows:

"1. Terms of Membership. All Clergy, Catechists and Licensed Lay Readers of the Diocese are eligible for membership upon payment of \$1.00 per annum in advance to the Librarian.

"2. No book to be kept by any member longer than one calendar month, dating from the time of despatch by the Librarian.

"3. No member to be allowed more than one book per month."

"4. No exchange of books to be allowed under any consideration.

"5. Members keeping books longer than the prescribed time (one month) will be fined ten cents per week, unless by consent of Librarian if said book is not in demand. Fines payable to the Librarian.

"6. Any book being damaged or lost whilst in possession of a member is to be made good by him.

"7. Members returning books are to take care that they are well wrapped up, and

"Frederick Frost, Chairman."

The following letter was sent to Mrs. Boomer:

"Parry Sound, 17th June 1889.

"Dear Madam:

We, the Bishop and Clergy of the Diocese of Algoma, assembled in council at Parry Sound on this date, desire to send to you our affectionate greetings, and to express our deep sense of the great obligation we are under by the loving, zealous and untiring efforts which you have made, with the Churchwomen of all parts of the Dominion, to increase and build up the Diocesan Widows and Orphans Fund, and whereby that fund now stands double in amount since the time of our last conference here in the month of August 1887.

We ask you to accept this expression of our regard for you, and appreciation of your work and labour of love, in conjunction with many ladies of the Dominion; and in our prayers we commend you to Him who is indeed a Friend to the widow and a Father to the orphan."
To Mrs. Boomer,
London."

The following petition with reference to the "Jesuits Estates Bill" was adopted:

"To His excellency, the Right Honourable Sir Fred-erick Arthur Stanley, Baron Stanley of Preston, K.C.B., Governor General of Canada.
May it please Your Excellency.

We, the Bishop and Clergy of the missionary Diocese of Algoma, assembled in our Triennial Diocesan Council, desire to approach your Excellency with the assurance of our High regard for your personal worth, and our profound respect for your office, as the representative in this Dominion of Her Most Gracious Majesty.

Recognizing in you, in this latter capacity, the high functionary to whose guardianship Her Majesty has committed the best interests of this Dominion, we beg to lay before your Excellency a brief statement of our sentiments with regard to the Jesuit Estates Bill, recently passed by the Quebec Legislature, and, contrary to all our hopes, not disallowed by the Dominion Government.

Apart altogether from the question of its harmony with the Constitution by which we are governed, - where we pronounce no judgment, - we cannot but regard the Bill with the most serious apprehension as a menace to the very foundation of our national life.

1. It violates the fundamental principle of our Constitution, which demands a total separation between the Church and the State of all religious communions whatsoever. This principle cannot be ignored with impunity. If the Jesuit Society may justly claim substantial compensation for the loss of its estates (escheated to the Crown as the legal consequence of its suppression) Might not the Church of England justly demand reimbursement ~~of the Clergy Reserves? But this~~ for the injury sustained by the secularization of the Clergy Reserves? But this principle of absolute religious equality in relation to the State cannot be violated with safety. No one church can be selected as the recipient of special favours. Here the State is solemnly bound to maintain the maxim, "Equal rights for all, exclusive privileges to none."

2. This Bill further imperils the safety and good order of the Dominion, inas much as it tends to foster sectional animosities between the two component elements of our population. Absolute impartiality of administration can alone exclude them, favoritism must of necessity awaken religious strifes and jealousies, which may possibly eventuate in serious disturbances of the public peace.