



VOLUME IX.

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### Diocesan Conference of the Diocese of Algoma.

HELD AT PARRY SOUND, AUG 4—9, 1887.

**S**INCE our last issue the Diocese has taken an eventful forward stride. For the first time in its history, the Clergy have met face to face for the purpose of mutual deliberation, thorough preparation having first been made for the gathering by the Bishop's circulars, in the issue of which he received valuable assistance from the Rev. W. Crompton. The 'Conference' met at Parry Sound, Aug., 4th, and opened with an administration of the Holy Communion, and a short address by the Bishop, in the course of which he emphasised the twofold aspect of the ministry, as illustrated by the differing language of the two Collects in the ordination of Deacons and Priests respectively ("by thy Providence" and "by thy Holy Spirit,") and also the strength to be found in the gift of the Holy Ghost ("Receive thou," &c) with which every one, who was duly called was endowed for this high office.

#### FIRST DAY.

The Holy Communion was administered in Trinity Church Parry Sound at 11 a.m. August 4th. and a short address given by the Bishop.

The Conference assembled at Jukes Hall at 2,30 p.m., the Lord Bishop in the chair.

After prayer the roll was called and the following clergy, 18 in number, answered to their names.—H. Beer, J. Boydell, A. W. H. Chowne, J. S. Cole, W. Crompton, C. A. French, F. Frost, G. H. Gaviller, F. W. Greene, J. Greeson, G. Gillmor, F. Jephcott, S. E. Knight, F. Llwydd, C. J. Machin, J. Manning, A. Osborne, E. F. Wilson.

The following clergy were absent.—Revs. J. C. Berry, R. Moseley, R. Renison, A. J. Young.

The Bishop requested the Conference to appoint a secretary. Moved by Rev. A. Osborne, seconded by Rev. A. W. Chowne, that Rev. G. H. Gaviller be appointed Secretary. Carried.

### The Bishop's Address.

His Lordship then addressed the Conference as follows:—

*Reverend and dear Brethren.*

In the name of Him whose stewards and ambassadors we are I bid you a hearty welcome to our first diocesan Conference, and thank you gratefully for your prompt response to my request for your presence for purposes of mutual consultation. Taking into consideration the great distance to be traversed by many, and the special difficulties to be encountered in arranging for even so brief an absence from pastoral duties as our Conference must necessarily involve, it is to me a ground for sincere thankfulness that save two or three, the whole clerical staff of the diocese has mustered here, to talk together of things concerning the Kingdom of God. For those who are absent I am sure I may say that they are with us "in the spirit."

Our meeting to-day brethren, is for us a notable event, in itself, and the issues destined to flow out of it. It marks, I believe the opening of a new era in the history of the diocese, and, by God's blessing, will lift us, I trust, to a new level of quickened courage, increased faithfulness, and more deeply realised responsibility. It was, indeed, high time that we should meet, and know one another in the flesh. For fourteen years the diocese has been struggling for an existence, against odds the most formidable, its life maintained very largely from beyond its own limits—its internal vitality languid and lacking force—its cohesion very much the cohesion of frost, the ministrations of the church supplied to many fields, it is true, but each mission to all intents and purposes, a solitary independent unit, unconnected with the adjacent mission save by the accident of geographical juxtaposition, while the clergy have stood, each, like the prophet "in his own lot," bearing his own burdens, distressed by his own doubts, pressed with his own difficulties and discouragements, isolated from his brethren, longing vainly to know something practically of the strength and comfort that come of that closer heart fellowship, of which it holds so true, in all phases of life, the most of all, in the sacred ministry that as "iron sharpeneth iron; so man sharpeneth the countenance of his friend." Doubtless, in many cases, the effect of this isolation, keenly felt, has

been to drive the heart closer to the fountain of all true strength, to drink at the spring-head perhaps more deeply than it might otherwise have done, of God's consolation, but even thus the longing for human sympathy has still asserted itself, and, most legitimately. The Saviour of mankind, Himself, craved it in the agony of the garden, while the great apostle of the Gentiles found in it one secret, though not the chief one, of a brave patient endurance of the discomforts of his Maurerine dungeon. The adoption of measures looking towards a better satisfying of this great necessity has been one of my reasons, brethren, in asking you thus to meet face to face. Hitherto, you have been many of you strangers each to the other, feeling, each, as though he stood altogether alone, with no friendly hand to grasp his, and cheer him with its warm living pressure, no brother's voice to whisper in his ear strong brave words of encouragement. The brotherhood of the church has become for us, practically a myth and a legend, theory firmly believed, and in the pulpit forcibly asserted, but for ourselves, in its living powers, mere cloudland. So it has been. Well, brethren, so it *must not be any longer*. As leaders in the marshalled ranks of the church militant; as guides, commissioned to go before the wandering sheep of Christ's flock, and gather them in the fold of his kingdom; as brethren born of water and the spirit, into the same household of faith; we have common hopes and fears; common helps and hindrances; common consolation and discouragements. May this conference, by God's blessing, be the inauguration of a new era, drawing us all closer together with bonds of a more loving brotherhood, and inspiring us with more of that holy fellow feeling which ought to animate a body such as this, whose members all hold the same sacred commission, preach the same old, old story, minister the same sacraments, meet with the same trials and triumphs of faith, and hope by and by, when the evening comes, and the Master calls the laborers to receive their hire, to hear from his blessed lips, the same approving "Well done." Over and above the promotions of this general object of a closer acquaintance, and a more intimate fellowship among the clergy of the diocese, there are some specific topics which I desire to bring before you for free, full and careful consideration. They are all of an eminently practical character, and bound up very closely with the welfare of the church in Algoma. I have not evolved them from my inner consciousness at all. They have been gradually assuming shape in my mind, as I have gone to and fro, during the past years, on my missionary tours, with my ears open to multiplied trials and suggestions from many quarters. The first of these topics is that of the

#### CREATION OF A SYNOD.

This, doubtless, is one of the gravest questions with which we have now to deal, and hence will need the fullest discussion at our hands. For myself, I confess I am not at all sure that our present unorganized condition brings with it such serious disabilities as to demand a Synod for their removal, or that a resort to Synodical action might not embroil disadvantages which would far outweigh the imagined benefit. Under ordinary cir-

cumstances, doubtless, the problem of church legislation, at least in the colonies, is successfully solved only in the joint, concurrent action of Bishop, Clergy and Laity in Synod duly assembled. The position, however, occupied by Algoma is *not* ordinary. First, the Provincial Synod called it into existence, stamping on it at the same time the special characteristic of being a Missionary Diocese, to be governed by the Provincial Canons. Query, is it competent to Algoma to take herself out of this position, and erect Canons for her own government. May it not be necessary to obtain the permission of the Provincial Synod for such a step? And even if not necessary, may it not be wise to ask it? Next, being a Missionary Diocese, Algoma is very largely dependent for her very existence on the older organized dioceses of this Ecclesiastical Province. Is it not just barely possible that any action taken in the direction of a declaration of independence may have the effect of eliminating more or less of the interest now taken in our work and of the sympathy now felt and manifested with our manifold necessities. These, it seems to me, are the two pivots on which a decision on this question should hinge. (The Bishop here read letters received from the Metropolitan, the Bishops of Montreal, Toronto, Niagara, and Huron. Resuming, the Bishop said.) I confess I am not clear in my own mind as to the merits of the question, and hence shall leave the matter in the hands of the clergy for full and unbiassed discussion. Meanwhile I have read to you the letters received from my right reverend brethren, whom I have consulted on the subject. Subordinate questions of detail, such as place and frequency of meeting, time and expense, all these have their weight but the two considerations just referred to are of primary importance.

Closely connected with the question of Diocesan Synod is that of Representation in the Provincial Synod. The one is a necessary corollary to the other. Given a Synod in the Diocese of Algoma, and it naturally falls into line with the other Dioceses in its relation to the general triennial Council of the Church. Pending this change of organization, however, some warm friends of our Diocese have been agitating this question in our behalf, and feeling that our appearance in the Lower House, with the persons of our selected delegates, would bring Algoma nearer to the church's heart, and lend a new impulse to her interest in our missionary work, have devised a scheme which provides an *ad interim* solution of the problem, and which when confirmed at next Provincial Synod in 1889, will enable us to send six clerical and six lay delegates if we desire to avail ourselves of the privilege. The scheme is somewhat cumbersome and in its practical working may, I fear, be attended with difficulties, but this cannot well be avoided where problems not provided for by the church's ordinary legislation, are solved by the aid of machinery specially constructed for the purpose. (The scheme is given below.)

#### WIDOWS' AND OPHANS' FUND.

Among all the manifold departments of the financial organization of a Diocese, the Widows' and Orphans' Fund stands second to none. Its value is

twofold. It "visits the fatherless and widow in their affliction" with its welcome, though limited, sympathy, while it lifts a heavy load of present anxiety from the mind of the toiling missionary, with the assurance that those whom he leaves behind will not be wholly uncared for. Alone of all the nine dioceses of this Ecclesiastical Province, Algoma was launched into existence without a dollar for this purpose. Happily, and by what I cannot help regarding as a special interposition of God's good providence in our behalf, not a single clergyman has died since then while engaged in active service. The lack of such a fund has furnished one of the most serious hindrances to the increase of the members of the clergy. Feeling this strongly, I have made this fund the subject of special notice in all my public appeals. The Rev. W. Crompton has also co-operated with me by urging it on the kindly notice of his friends in England. The present year has also witnessed a special effort in this direction, (inaugurated by Mrs. Boomer, wife of the Very Rev. Dean Boomer, of the Diocese of Huron, in honor of the arrival of the jubilee of the reign of her Most Gracious Majesty, our widowed Queen,) which through the combined efforts of a number of faithful churchwomen in the various Dioceses, will bring a generous increase to the fund. At present it amounts to \$8669.57, a sum far from sufficient for our probable need, but still a foundation to build upon, and a germ certain, by God's blessing, to develop into yet greater fruitfulness. Happily thus far no emergency has arisen necessitating an administration of this fund. May God, in his goodness, avert it for many a year to come. Still in view of the precariousness of life, from which even God's servants and messengers can claim no privilege of exemption, it becomes our duty to devise a scheme according to which should necessity arise, the interest of this fund may be utilized to best advantage for the benefit of any who may have claim upon it. Such a scheme based upon the Canon adopted by other dioceses, has been kindly drawn out by the Treasurer, and will be submitted for your consideration, the only substantial difference between it and them being that the smallness of our fund necessitates smaller pensions.

"ALGOMA MISSIONARY NEWS."

Another question with which I shall ask you to deal will be the management of our diocesan journal, the "ALGOMA MISSIONARY NEWS." A crisis has arrived in its history, its Editor, who was also its originator, having intimated to me that the pressure of his other multiplied duties prohibits his assuming any longer the burden and responsibility of its publication. I am not surprised at this decision on Mr. Wilson's part. Begun like all his enterprises, as a venture of faith, many years since, and more especially, if not indeed exclusively, in the interest of his educational work among the Ojibbewa Indians, it has done good service in awakening a lively interest on both sides of the Atlantic, in the Shingwauk and Wawanosh Home, and has been the means of securing a substantial sympathy in the children cared for in both. A few years ago an effort was made to widen out the area

of the paper's influence by making it more generally diocesan, commensurate, I mean, with the full breadth of our missionary work among both whites and Indians alike, but for a variety of reasons, the attempt has not been altogether successful, and the time has now come when decisive action must be taken either for its total cessation, or its continued and more vigorous maintenance. "To be or not to be, that is the question" In my judgment the disappearance of our little paper, unpretentious though it be, would be a great loss. To my certain knowledge, it has gone into districts where no living voice had ever told the story of Algoma, and awakened an interest and sympathy with our work which but for it had never had an existence. Hundreds, on both sides the sea, would grieve were they to see its familiar face no more. True, suggestions of possible improvement, in various forms, reach me from time to time, but its very defects have helped us by illustrating the peculiar difficulties that attend upon the promotion of an enterprise even so unassuming in a diocese such as this. To make it a success, three requisites are demanded. 1st, A clerical editor, who will make the paper his special charge, and undertake its publication as a labor of love, for the church's sake; 2nd, A central position furnishing the necessary facilities for printing and mailing; and 3rd, a body of clergy pledged mentally, if not audibly, to give the paper their hearty personal co-operation. Let these conditions be satisfied and the "ALGOMA MISSIONARY NEWS" will become an invaluable auxiliary to our diocesan work.

RURAL DEANERIES,

Another very important phase of our diocesan life demands our gravest consideration, with a view to prompt and emphatic action. Ours is a missionary diocese, one in which the Clergy discharge the functions not of Rectors, or incumbents, but simply of missionaries, doing missionary work among a population scattered sparsely over a wide area, outside our half dozen small centres, and in their worldly circumstances too straightened to bear the whole burden of the support of the ministry in their own midst. For some time, however, the question has been pressing itself on me, "Do our laity either understand or discharge their obligation adequately? Is the proportion borne by the local contribution to the supplementary subsidy that comes from without, in all cases, or even in a majority of cases, a fair one? Do our laity give as liberally as they ought to do, or might do, or indeed would be required to do, did they belong to any other communion than the Church of England? Is it not to be feared that the necessary result of the subsidy system, continued from year to year without reduction, is to eat at the very root of parochial effort, and develop a spirit of lazy, lethargic dependence on foreign sources of supply? Are we not in danger of pauperising our people when we ought rather to be lifting them gradually towards, if not into, the conscious dignity of self support? To all these questions the experience of the clergy will give an unanimous affirmative reply. The first is self-evident. The evil extends to a majority, I fear, of our missions, and the clergy, though realizing its presence, have been powerless to apply a remedy.

Faithful and forcible in urging the claim of other objects on their people, their mouths have been necessarily closed on the subject of the stipends justly due to themselves. Nor could any one else interpose in their behalf, save the Bishop, during his annual visit. Nor does his periodical remembrance avail much. His visitation safely over, churchwardens give a sigh of relief, while the congregation breathe more freely, and relapse once more into their old forgetfulness and indifference. Twelve months must elapse before the Episcopal staff descends again on their shoulders. Now, a remedy for this great wrong is imperatively called for, one that while not diminishing the Bishop's work at all, or arrogating to itself any of his proper functions, will bridge over the too long interval between his annual visitations, and furnish a local centre for needed sympathy and supervision as well,—some agency that being always within reach, can be invoked at any time, and utilized, should an emergency occur demanding its presence. Now to secure this desirable end, I have decided, after careful consideration, to try the experiment of the introduction of the Rural Deanery System, subdividing the diocese into four deaneries, to be called, respectively, those of Muskoka, Parry Sound and Nipissing, Algoma, and Thunder Bay. With the exception of the last named, where as yet there is only one clergyman, the Rural Deans will be elected for a term of years, by the clergy of their several districts, and an election by a majority of the votes of the clergy resident within the boundaries of these districts, will receive their formal commission at the hands of the Bishop. The office will not have any salary attached to it. Necessary expenses must, of course, be provided for. The duties of the Rural Dean will be carefully defined. He will not be a Coadjutor Bishop, nor yet a Dean, nor even an archdeacon, but simply the Bishop's officer and representative, commissioned by him to visit missions other than his own, for conference with the clergyman and his people on questions affecting the welfare of the mission, such as its financial growth and development. More especially the regular and honest payment of the stipend due to the missionary, the holding of missionary meetings, the harmonising of local differences, or misunderstandings between clergymen and people, the inspection of all church buildings, the collection of statistical reports. More especially the quarterly and annual returns required by the English societies from each of the missions receiving a grant from their funds, the arrangement of details for the Bishop's annual visitation, the formation of new missions whether by the inclusion of new territory, or the alteration of the boundaries of already existing missions within their several districts, subject to the Bishop's approval, the promotion of social and religious intercourse between the clergy—these and other duties will come within the scope of the Rural Dean.

Collectively, also, these officers will discharge another important function, that, viz., of an advisory Board or Council, with which the Bishop may consult in any case where resort seems necessary to other judgments than his own. The need of this I

have felt again and again. True, the distances that may divide the Rural Deans may interpose a bar to frequent consultation, but the very knowledge that they are ready and willing to advise, if necessary, will, of itself, lighten many a load that must otherwise press heavily on his shoulders.

Such is an outline of the ends which I hope to accomplish by the introduction of the Rural Deanery system into our Missionary Diocese. That it will realize all my expectations, I am not sanguine enough to believe. That it will commend itself to the judgment of my brethren, and receive their hearty and loyal co-operation, I do most earnestly hope. Just in proportion to that co-operation will be the success of the movement. Let self intrude—let petty personal offences and caprices be allowed to override the one supreme consideration of the welfare of the Body of Christ, and failure disastrous and humiliating, will blight our every effort, but let each ponder well, before he permits any mere personal consideration to entail so awful a responsibility.

Such, brethren, are some of the topics which are to occupy us. I am sure you will bring to bear on the solution of them your wisest judgment and ripest experience. May I not also express the confident assurance that a spirit of Christian charity and mutual forbearance will animate every heart through all our discussion. We meet for the first time, and hence at a disadvantage perhaps from the unfamiliarity of some, at least, with the methods of procedure customary in deliberative bodies, but on the other hand we meet under conditions most favorable to a happy issue because unfettered by the prejudices and bitter partisan strife that have elsewhere separated brethren, begotten unseemly strife and dissension, and brought deep reproach on the Body of Christ. May the *God* of peace preserve us from the uprising of any such spirit. Wide diversities of thought and feeling must necessarily characterize even a body of clergy so small as this, but our very feebleness would suggest that the strength we possess should not be still farther weakened by our own blundering—and even on the lowest ground lack of charity is a blunder—still more is it a sin against our own souls, against our brother, above all, against Christ. The most of it lies in that proud, conceited thing we call *self*. By all means let each be fully persuaded in his own mind, but let him see to it that this mind of his is also the mind of Christ, who pleased not himself, and then each, "esteeming other better than himself" will extend to his or others judgment the same fair play, the same kindly, impartial hearing that he would ask or expect for his own. May God give us grace to conduct our deliberation, as we hold the faith, "in the unity of the spirit, and in the bond of peace." May the presence of God, the Holy Ghost, Sanctifier of the faithful, be with us, preserving us from error, and granting us a right judgment in all things.

After his address, the Bishop read certain rules of order, from those of the Provincial Synod, to be observed at this Conference.

The Bishop then read a list of subjects for the consideration at this conference.—Namely—

- (1) The expediency or otherwise, of organizing a Synod within the Diocese.
- (2) The administration of our Widow's and Orphans Fund.
- (3) The development of the internal resources of the Diocese.
- (4) The improvement of the Algoma Missionary News as a diocesan organ.
- (5) Representation in the Provincial Synod, &c.

The Bishop, "Though I have alluded to these subjects in this order, you can take them in any order that you may think proper, any propositions which you may offer, I shall be very glad to hear."

Mr. Boydell, "I would suggest that the question of organisation come first, I should like to hear some advice as to the formation of Rural Deaneries &c."

The Bishop, "There is one subject on the list which cannot probably be settled without a good deal of inquiry, and the collection of details, I mean the ALGOMA MISSIONARY NEWS. A suggestion has been made that it should be dealt with at an early stage so that a committee may be appointed to make the necessary inquiries, and report to the conference as soon as possible."

Moved by Mr. Machin, seconded by Mr. Manning, That the Bishop be requested to appoint a committee to consider the question of the publication of the ALGOMA MISSIONARY NEWS, as a Diocesan organ, with a view to extend its usefulness. Carried.

Moved by Mr. Boydell, seconded by Mr. Machin "That the first subject for discussion be the desirability or otherwise of organizing a Diocesan synod."—The motion being put and carried, the subject was then discussed as follows:—

Mr. Boydell speaking to the motion that had just been passed said,—There seems to be some doubt as to the advisability of our organizing a Diocesan Synod. The correspondence read by the Bishop, from the Bishop of other Dioceses produces in my mind a conviction that it would be better that some preliminary steps be taken, to ascertain the feeling of the Provincial Synod, before doing anything ourselves. Your Lordship has made all necessary inquiries from the bench of Bishops, but it would be well I think from prudential motives, to have some sanction or encouragement from the Provincial Synod before proceeding to organize this Diocese into a Synod; this step of independent action may possibly have a tendency to place us in a position, which we would not wish to assume.

Mr. Crompton, said that he had spent a great deal of time in corresponding on behalf of the widows' and orphans' fund; he believed that many subscriptions would be withdrawn, and we would be left to raise the money ourselves if we had a Synod.

Mr. Wilson thought it would be acting in antagonism to the action of the last Provincial Synod held in Montreal, from the fact that that assembly in providing us with representation at the next Provincial Synod of 1891 defined for us how many representatives we were to send and how they were to be elected. The Provincial Synod seemed thus to take it for granted that we should not form a Synod

for ourselves.

Mr. Manning thought it very necessary that we should form ourselves into a Diocese equal in government and standing, to any other Diocese in Canada. He pointed out that the Diocese of Nova Scotia was receiving seven hundred pounds a year from outside sources; those who were willing to give help to Nova Scotia would also give to Algoma. Three Bishops it would seem were in favour of our organization, and two against, we had the majority then in our favour,—again, we required a body corporate, church property was increasing, but there was no one to say who owns the property of the church, the church wardens were apt to claim it as their own. In his own mission church property had been destroyed and no redress made, if we had a Synod these things would be remedied, the clergy would then be in a position to know just what to do.

Mr. Crompton, thought the last speaker was raising unnecessary difficulties. In his own Mission a man was caught stealing plank, and he was given just so many hours to return it, and it was returned.

The Bishop, With regard to the holding of church property I may state that it is all vested in the Bishop; I saw the difficulty, and obtained a special bill, creating me property holder, a body, corporate sole. Such small matters as Mr. Manning has alluded to of course will not be recognised, they would be matters for the wardens to look after.

The Rev. Mr. Llwydd then moved, "That in the opinion of this conference the time for the organisation of a Synod within this Diocese has not yet arrived.

The motion was seconded by Mr. Wilson.

Mr. Llwydd. "In moving this resolution, I wish to say that the feeling in my own mind is that for us to form a Synod of our own at this time would be a risky thing to do, as the Bishop of Niagara states, and that feeling has come to me from hearing those letters from the Bishop read, they do not at all say that they would approve our having a Synod, but they evidently consider that it would be risky for us at the present time to attempt any change.

Mr. Osborne "I do not understand the difficulties, which have been raised this afternoon, one of them is said to be that of raising money for our support after becoming independent, the Diocese of Assiniboia is a poorer one than this, and is yet maintained by the offerings of the people of the Diocese. If those who are opposed to our having a Synod know of any difficulties in the way let us know what they. I would suggest that the Bishop appoint a council to assist him in organising the Diocese ready for Synodical action. This would pave the way for our having a Synod our own.

Mr. Gilmor I think that if we were to say that the public would deny us money because we formed a Synod, we would be slandering the public, surely there is nothing wrong in having a Synod, and therefore we might expect even further supplies from them.

Mr. Machin "In my boy-hood I read the story of the bundle of sticks, I feel that I am only one stick a long way off from any brother stick; when the Bishop proposed to bind the bundle together I felt

rejoiced, because I have felt very lonely for a long time, I know my district and know its wants, in the western part of the Diocese I have difficulties not known in this eastern part. I feel the necessity of a Synod. That part of the country where I live is geographically and commercially a part of the north west. If a minister of some other denomination in Port Arthur wants his place supplied he can telegraph to Winnipeg and in twenty hours get a man down to help him. I being so far away from my brethren, feel the need of some kind of organisation and I think a Synod would help me. I also think that if we are to get out of the begging groove, we must give the laity some voice. I tell my brethren that unless my laymen are able to take their places, (many of whom have already sat in a Synod) there will be a disturbance in the ecclesiastical atmosphere, I do hope the brethren will not put this subject out of their sight. I hope this Lordship will allow us a good deal of flexibility in this discussion, let the subject be thoroughly considered throughout before we set it aside altogether.

Mr. Gillmeur "I see the impropriety of taking any action until the Provincial Synod meets."

Mr. French "The Provincial Synod when passing the canon on representation for Algoma, might have supplemented it with a bill touching the question now before us."

Mr. Jephcott "I would like to see this Diocese properly organised, I believe that with our own laws framed and drawn up, more good would be done."

Mr. Gaviller "I am only one of the younger members of the Diocese, but I think that the general feeling is in favour of a Synod. There is at present very little inducement for a missionary to come to Algoma. Each mission is as it were an independent congregation, we are lacking in organization and united action. I cannot see that our having a Synod for local purposes would stop subscriptions or that any person would cease to assist us because of our having such a Synod."

Mr. Manning "Can anyone show any instance of funds being withdrawn on account of a Diocese organising a Synod? who has heard of any injury being done in such a case? but on the contrary I believe we shall be benefited, I have not heard one statement to show that any evil result will follow. Examine the history of the church; we must follow in the exact steps of our predecessors, the other Dioceses of Canada, and say "we are just going to do what you have done, you formed yourself into Synods and so shall we," and they will give us God's speed."

Mr. Beer "This is the first time that I have had the honor of appearing at a conference, and have listened with great interest, and gained considerable information, and have picked up one or two good points; it seems to me the feeling of the majority is that the time has not yet arrived for a Synod, there have been dangers mentioned which had not been thought of perhaps before; it seems to be the feeling that the Provincial Synod would not approve our action; I think it possible they would not; as we are in babyhood we must depend upon them for our support and cannot afford to do without them. On

the other hand it would be an advantage to the laity to meet with us at our gatherings, that is the only point that I can see in its favour; the question resolves itself into this. Is it judicious for us to risk a quarrel with the Provincial Synod, and probably with the Canadian public?"

The Bishop. "I have carefully avoided any expression of opinion on my part, I wished to leave it to the clergy to discuss the subject freely. My sole purpose in asking you here was for you to discuss these measures and to hear what your opinions might be on the subject. I see that there is a great variety of opinions, entire concord on some points, and discord on others. I think myself that the time is not yet come for organisation, my reasons are, (1) This Diocese having been called into existence by the Provincial Synod, it would at least be respectful to ask them if the time has come for organisation I think they would appreciate that act of courtesy. We could tell them what the feeling of the Diocese is, and that we did not wish to act independently or to ignore their wishes. (2) There is a risk in taking the government into our own hands, we might alienate sympathy, perhaps not very generally but yet seriously. Take the difficulty of raising money, we cannot afford to run the risk of loss financially, we now receive too little, we ought to receive eight thousand dollars per annum but only receive three or four thousand, but though the time be not yet come for organising a Synod we may nevertheless promote united action by means of councils or conferences, and thus turn over a new leaf in the history of our Diocese, and having taken this step we can in a just measure accomplish what we want without entailing the risk of assuming to ourselves Synodical action. There is no difficulty about the control of property: I have already explained this matter; when we become a Synod our property will be no better secured than it is now; under the church temporalities act. Wardens are liable to prosecution for neglect of duty in regard to local church property. But there would be one boon in having a Synod. The lay element would be brought into active play, and the safety of the church lies in the laity being interested in her welfare within certain limits, and sending their representatives to the Synod. The general principle ought to be, to proceed gradually, we must grow gradually from babyhood, no baby leaps up at once to manhood, but first enters into youth, then manhood; when the time does come for a Synod, we will be better prepared to deal with it."

By the mutual consent of the mover and seconder the motion put by Mr. Llwydd "That, in the opinion of this Conference, the time for the organization of a Synod within this Diocese, has not yet arrived," was withdrawn, and the following motion moved by Mr. Wilson and seconded by Mr. Llwydd was proposed, "That in lieu of a Synod, the Bishop be asked for the present to call a conference of the clergy west of French River one year, and of the clergy east of French River the next year, and a Diocesan Conference of all the clergy the third year, said Conference to counsel with the Bishop, but not to attempt any Synodical action; also that in order to arrange details the Bishop be respectfully requested to appoint a committee who will

report on the subject as soon as possible."

The motion was put and carried.

The Bishop appointed the two following committees:

On the ALGOMA MISSIONARY NEWS, The Rev. E. F. Wilson, The Rev. Alfred Osborne, The Rev. G. H. Gaviller.

On the District and Diocesan Conference question as presented in Mr. Wilson's motion, The Rev. E. F. Wilson, The Rev. C. J. Machin, The Rev. T. Llwydd, The Rev. A. W. H. Chowne, The Rev. A. Osborne.

The Conference then adjourned to meet the next day at 10:30 a. m.

### SECOND DAY.

Friday, August 5th, 1887, after morning prayer at Trinity Church, the clergy met in Conference Hall, at 10:30 a. m., 18 present.

The Bishop in the chair.

The minutes of the previous day's proceedings were read by the Secretary, and being approved by the Conference, were signed by the Chairman.

The report of the committee appointed by the Bishop with reference to the ALGOMA MISSIONARY NEWS, was presented by the chairman of the committee, The Rev. Alfred Osborne.

Report of committee on ALGOMA MISSIONARY NEWS: Your committee have read the statement of the Rev. E. F. Wilson, and have carefully considered the present position of the ALGOMA MISSIONARY NEWS as a Diocesan organ and we beg to say that in our opinion the paper should be the official organ of the Diocese, and that the Rev. E. F. Wilson should continue the editorship for at least another year. That the Diocesan accounts should be published regularly in the Diocesan organ, and that a balance sheet should appear at the end of each financial year with full information as to where and how the different monies or funds are invested. We are also of the opinion that the disabilities under which the present editor labors would be detrimental to the success of the paper as a Diocesan organ under any change of arrangement.

Signed,—ALFRED OSBORNE.

E. F. WILSON.

G. H. GAVILLER.

Mr. Cole, "Would it be in order to give an expression of opinion, by offering our warm thanks to Mr. Wilson for his labors as a journalist. I know it is very often said that it is difficult for missionaries to send news at all times, and some times there is not sufficient space for it, when it is sent, that was the reason why I ceased to write. I think one of the great difficulties in the Diocese is that we do not know when space is available, or we would be more frequent in our communications. I feel that the organ is of immense importance to us."

The Bishop, "It would be more in order now to move that the report be received for discussion."

Moved by Mr. Greeson, "That the report presented on the ALGOMA MISSIONARY NEWS be received for discussion; seconded by Mr. T. Llwydd. Carried.

The Bishop, "With regard to the Diocesan accounts, it is very frequently forgotten that there is

no regularly appointed Secretary or Treasurer; the whole work has been done by Mr. Campbell as a labor of love, for the last five years. He has frequently told me that he would have to give it up but I have persuaded him to continue. Were he to give it up, I do not know where I could find a man to do the same amount of work. If Mr. Campbell published all the accounts of the Diocese in the ALGOMA MISSIONARY NEWS it would give him a large amount of additional work. With regard to the failure to supply subject matter for our paper on the part of Bishop and clergy, I may say that I find enough to do without furnishing material for the papers. In my wandering life, I have not time to do it."

Mr. Wilson, "It has been my earnest wish in coming to this Conference that perfect harmony might exist among us, but I think if there is any little grievance existing, it is just as well that it should be brought out plainly and discussed. I do not wish to censure any brother clergyman, but if the Bishop will allow me, I would say that during the last five years, I have scarcely received an article for the ALGOMA MISSIONARY NEWS either from the Bishop or the clergy, that has not first appeared in some church paper, and the articles have often appeared five or six weeks earlier in those other papers than in the ALGOMA MISSIONARY NEWS."

The Bishop, "I had never intended to furnish material especially for the ALGOMA MISSIONARY NEWS. I sent the same to all the church papers.

Mr. Wilson, "When people get the ALGOMA MISSIONARY NEWS they say, 'the matter is stale and for that reason they drop the paper altogether.'" Another of my grievances is that for the first eight years of the existence of the Diocese, the receipts of the Diocese were always published in our paper, and a balance sheet at the end of each year showing our financial position; for the last few years this has not been done."

Mr. Llwydd, "I would like to say that it is a very gratifying feature, that your lordship is aided in your work by one who takes up such an arduous task as the accounts of the Diocese; I have no doubt Mr. Campbell keeps the accounts in the regular way and that makes it all the more necessary that he should publish an annual public statement to the Diocese for his own sake, also, for the sake of those outside the Diocese; would it not be feasible to appoint a paid auditor and so save Mr. Campbell any additional labor; I think it would be only just to him to do so, and gratifying to the church; I think it is proper that Mr. Campbell should have the opportunity of publishing an annual statement, and important that the church should know what we are doing."

Mr. Jephcott, "I believe the work is now done efficiently and as we are all your Lordship's servants, if you have found one who is able to manage the business, it ought to be sufficient for us all.

Mr. Crompton, "The more we publish our receipts the more money will come in."

Mr. Beer, "I agree with Mr. Llwydd's proposal to appoint a paid auditor. It would throw no additional work on Mr. Campbell and would be merely a week's expense to the Diocese; it would be satisfactory to us all that this should be done. With regard to the expense of publishing the ALGOMA MISSIONARY NEWS, I have my doubts whether it is worth the expense and trouble. I intended to propose that we make some other journal the medium of publication; the use of two or four sheets in some such paper as the "Canadian Missionary" would answer all purposes, and we would save considerable expense."

Mr. Crompton, "You would increase the expense four-fold."

Mr. Knight, "We should not put down the ALGOMA MISSIONARY NEWS, it should be assisted by the Diocese, and ought to be published weekly, if we want to make it a success; we must expend more money upon it, and increase our subscriptions."

Mr. Chowne, "I trust that Mr. Wilson will take the remarks I have to make, in the kindest manner, and remember that I do not wish to hurt his feelings. I used to send articles of news for the paper, and Mr. Wilson published only portions of my writings, very much cut down, with large parts eliminated; this touched my pride very much and I dropped it, and I never saw any good in the paper afterwards. (Laughter.) I am sure Mr. Wilson has forgiven me."

Mr. Llwydd, "I can bear witness to the truth of Mr. Chowne's statement, when we sent a little scrap of news to the ALGOMA MISSIONARY NEWS, it was put into a sort of sausage machine. I like to have what I write appear in full. If the paper were published more frequently, it would, I think, be better. I am sure that all the Diocese would like to see it become really what its name is, "THE ALGOMA MISSIONARY NEWS." Could we not get some anecdotal, scientific or theological writers to send articles to it occasionally?"

Mr. Crompton, "The scientific, anecdotal editor might find it difficult to find the money to pay expenses."

The Bishop, "The paper should have a distinct character; it would not be wise to go into science; it ought to be distinctly a missionary paper and confine itself to the missionary work of the Diocese."

Mr. Manning, "In my opinion it would be well for us to pass a resolution that once a month we send to the editor whatever information we can give, each one of us to write an article. Then the Editor will see who is the best writer and select the best subject; the public will then know what is going on."

Mr. French, "During the period that I have been in the Diocese, I have not supported the paper as much as I should have done; anyone who knows anything about putting forth a paper to the public, must know that it is surrounded with vast difficulties. A successful editor requires patience, tact, and must be an astute politician; he has to please those who subscribe and

those who contribute, to the paper, and the general public as well. If we understand these circumstances, I think Mr. Wilson should not be severely criticised, though he does cut down our articles. It is one thing to write about a mission and another to write for the public in general. I should like to see the ALGOMA MISSIONARY NEWS a good and real live agent for the setting forth of knowledge and considering the difficulties of publication, this can only be done by supporting it loyally and heartily."

Mr. Wilson, "The ALGOMA MISSIONARY NEWS contains 8 pages, I can sometimes get only matter for 2 and at other times perhaps matter for 12 pages comes in, then I have to cut the articles down or else leave them out."

Mr. Frost, "If we wish to make the paper a success we must agree to send as much fresh news as possible to the editor."

Mr. Chowne, "Whatever the faults of Mr. Wilson's paper may be, it is certainly not more offensive than the other Church papers. As soon as a Church paper gets a certain local standing, it begins to distort and pull to pieces every other opinion except its own. I am utterly disgusted with Church papers."

Mr. Crompton, "It would be a mistake to make the ALGOMA MISSIONARY NEWS a newspaper. Mr. Wilson's object is, not to attract but to tell the people what is being done in the diocese. Our object is to raise the money."

*Continued in Supplement.*

### SHINGWAUK HOME FOR INDIAN BOYS.

\$75 (£15) feeds and clothes a boy for one year, \$50 will provide food for one year. Contributions to general fund and to the Branch Homes solicited. In England, address MRS. WM. MARTIN, 27 Bloomsbury Square, London, W.C. In Canada, REV. E. F. WILSON, Sault Ste. Marie, Ontario.

### WAWANOSH HOME FOR INDIAN GIRLS.

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### ALGOMA MISSIONARY NEWS

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