

tions will cause steps to be taken to secure full reports of the business—not forgetting the services—in the daily press of the country. Thence the news will after a time find its way into the columns of our larger and smaller weeklies. Other religious bodies manage these matters, as a rule, better than we do. And this not only in Canada, but in the Old Country, where the subject has very lately formed the topic for editorials and correspondence in a portion of the Church press there. It is in the general interest of the Church, and, we believe, in that of the public generally, that such reports should have the very widest circulation, and that they should be written by pens in the hands of those who understand and are in sympathy with us, and with the services of the Church. We have everything to gain by publicity in such things. Church papers are not to be found in the homes of a majority of our people in Canada. More's the pity. They may be reached by the secular press though, and so may thousands of our separated brethren. A little information will beget a desire for more; the individual will be benefited; the Church press will be benefited; the public will be better and more correctly informed, and the work of Christ's Church extended. The day is past when the Church can afford, in the prosecution of her work among men, to stand aloof from this very rapid and powerful educational influence of our time. She must awake to the importance of up-to-date methods if she is to maintain her claims to be a teaching and educating force in the world; must make use of them as of talents given to her to be busy with in the service of the King. We do hope for an improvement. Newspaper men are generally unprejudiced common-sense men and would certainly be more in sympathy with the Church if Church-people—especially clergymen—evinced a greater interest in them and in their fascinating profession.

Algoma's Synod.

Algoma's desire to secure synodical organization has been to the front during the past three years and has found voice in both our Diocesan Council and the Provincial Synod. The Committee appointed in 1895 in Algoma has performed a good and laudable work in its draft of a constitution, canons, etc., for the government of such synod—so valuable was it esteemed that at our late Council in North Bay the utmost care was taken to

preserve the results of deliberations of the Committee, which, without doubt, merited the thanks freely accorded it. However, no further step was taken. Years have gone by and with them has come over us a feeling that to hasten slowly was the path of wisdom. Our position is peculiar, and may not be judged on the same lines as that of those dioceses which comprise the thickly populated and wealthy and flourishing communities of the Dominion. Then changes have taken place that are mentioned in the portion of the Standing Committee's report to the Council of 1898 and printed below. However, the desire to help ourselves is greater than ever and is urged by the Bishop on every opportunity. It will grow, too, though slowly: slowly because of circumstances beyond man's control. We ask our brethren at the Provincial Synod, which assembles this month at Montreal, to continue in us and for us the kind sympathy and help which in the past they have extended to us, assuring them that we are doing our utmost to perform the skirmishing and upbuilding work in the backwoods. It is our duty. We are happy in its performance, for we believe it is our God-given work and we rely, under His guidance, on the sympathetic help of those who are stronger than ourselves.

The report of the Standing Committee, above referred to, contained the following, which with the remainder of the report was unanimously adopted at Algoma's Fifth Triennial Council:

The Standing Committee, as an Advisory Board, begs to draw attention to the following facts:

First—The resignation of Bishop Sullivan, which was laid before the House of Bishops and came into effect at the General Synod, Winnipeg, in September, 1896, by which the personnel of the head of the diocese was, for a time, in abeyance.

Second—The election of a new bishop, which was accomplished at the Special Synod of the province at Montreal, in November, 1896, the Reverend Canon Thorneloe, rector of Sherbrooke, Que., being there elected third bishop of the diocese.

Third—The consecration of Dr. Thorneloe took place in the Cathedral, Quebec, on the Feast of the Epiphany, 1896.

Fourth—The Bishop left for England to attend the Lambeth Conference in May, 1897, and returned to the diocese in August of the same year.

Fifth—During practically the whole of this period, from the resignation of Bishop Sullivan to the return of Bishop Thorne-

loe from England, the diocese was administered by the commissary.

Sixth—The Bishop has expressed to the Standing Committee, at a special meeting, a strong feeling in favour of a pause in the work of synodical organization.

In view of the foregoing facts the Standing Committee beg to recommend that the whole matter of synodical organization be left *in statu quo* until the Diocesan Council of 1901, and that the Bishop be respectfully requested to embody this recommendation in his report to the next Provincial Synod.

"Truck"—A Letter.

To the Editor of THE ALGOMA MISSIONARY NEWS.

SIR,—Your remarks on the truck system introduce to the attention of your readers a subject of much importance; indeed, one may almost say a crying evil, all through this back country. It seems to me that your view of the matter is, in the main, correct. Money is very scarce, and backwoodsmen are much hampered for the want of it; although, in consequence, they are compelled to live in that style of primitive simplicity which is more praised than practised; but, at the same time, the steady growth of trade and expansion of business gradually circulates more of the useful medium. Unfortunately this does not universally prevail, for as some settlements progress, others decline, dwindle, and die—and so is the fate of mission stations various.

The British Truck Act of 1831, afterwards amended and extended in 1887, is intended to regulate certain trades with reference to payment of wages by masters to servants, but does not affect the ordinary mercantile dealing of buying and selling between men.

In these districts, where cash is the reverse of plentiful, it is the merchants who generally trade or barter, instead of giving cash for farm produce. Nor is it surprising that they do so; indeed, the state of affairs is inevitable. The merchant receives more trade than cash for his wares, and must pay the wholesale house in cash. The country merchant, too, gives a good deal of credit, and it necessitates his writing off some old accounts every year.

The employers of labour in the district, principally lumbermen, pay their men cash, and they can spend it where they like, except where the lumber company constitutes the town or village, and the store performs the company's.

There is, however, one change which I want most strongly to suggest: that is, that lumbermen, and all employers of labour, should pay their hands every Saturday night, instead of every fifteenth of the month. The former is, I believe, the universal British custom, not a law, but a custom which is stronger than many a law, and enables one to pay cash. The latter, on the contrary, necessarily builds up the credit system. Shopping