

escorted them to the mission house, with many tokens of love and affection, and offerings. Two of their number had composed special hymns for the occasion, in which all could join. Touching addresses were delivered, to which Mr. Taylor replied. They then repaired to the new school building for evensong and a preparation for the Holy Communion, which was largely attended next morning. This was followed by an examination of the catechists, masters' and preachers' reports, which presented a good many interesting and encouraging features. Eight days were given to the Rahori district with Mr. Browne, and twelve places were visited, beginning with Tandulwadi. Here a large gathering of caste people met and listened attentively to the missionaries. The leading Maratha asked them to go to his house and visit his family—a decided indication of the decadence of caste feeling and prejudice in these villages. Later on in the evening the Christian quarters were visited and a well attended service was held. Next morning Deshundi was visited, where the school building was found to have been finished. Rahori was the next place visited. Here the congregation is backward, its peculiar difficulties requiring special attention. Three days were then spent at Kalhar examining the schools, in which there are 35 boys and 13 girls. Other interesting visits were made and meetings held, and were most encouraging. Villagers in a number of places are asking for schools and missionaries. Some of the young native Christian pupils indicate the starting of schools on their own account. Mr. Taylor in concluding his report in the *Net*, says: "Taking a general view of the mission, I think the last year has been one of progress in many ways. The number of the schools in the districts has increased by 3, and is now 47; the pupils have risen from 1,031 to 1,152; the baptisms from 196 to about 350, and the total number of converts from 245 to 425, exclusive of recent probationers. New schools have been built at four places, and revised or new work has been begun at three. There are also numerous calls to new places, which only lack of funds and men prevent one responding to, to our very great regret."

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

Concerning the Kingdom of God.

SIR.—With regard to the election of ministers for parishes (a burning question now), permit me to recommend to the clergy, for distribution among their flocks, a Tract entitled "Concerning the Kingdom of God," by Bishop Thompson. It costs only twelve cents at Rowsell and Hutchison's, Toronto. It is in accordance with Holy Writ and the practice of the Primitive Church, and therefore settles the matter for the faithful.

A. SLEMMONT.

Members of the Church of England.

SIR.—The prefatory rubric affixed to "the Order for the burial of the dead" is as follows:—

"Here is to be noted, that the office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves." If *Smilax's* opinion, that a baptized person who neglects to be confirmed, or to become a baptized communicant, is *ipso facto* excommunicated, is correct, then the burial service cannot be used at the burial of any such persons. Does *Smilax* carry out that rule himself, assuming him to be a clergyman, or if he is not is he able to say that any clergyman ever did carry out his theory in practice?

Smilax rather derides as a mere legal technicality the idea that the Church should be and is at least as just in depriving her members of their privileges, as the State is in depriving one of its citizens of his rights. Though if *Smilax* were for some alleged offence condemned to imprisonment for life without trial, he would consider the want of a fair trial anything but a mere non-observance of a legal technicality. Human law is based on principles of justice, and is an endeavour to do what is just and right between man and man, and the Church is as much bound in natural justice to act on those principles as the State is.

Smilax may remember that in the celebrated Guibord case, the attempt of the Roman Church in Montreal to excommunicate a society of men whole-

sale without any trial, was declared to be contrary even to the Roman Church by the English judicial committee of the Privy Council.

H.

Lay Help a Mere Makeshift.

SIR.—Your correspondent, A. H. Dymond, writes indignantly against the idea of any imputation being cast upon the motives or wisdom of Lay Helpers. His warmth upon the subject does credit to his heart: his logic does little credit to his head! The whole basis of his objection to a warning being sounded against meddling interference on the part of laymen is the narrow hypothesis, "Granted the possibility that at some time and in some parish, some layman, &c. Anybody who knows anything of life in the Church in England (to which the objectionable paragraph refers) knows a much larger hypothesis exists as matter of fact: and it goes without saying, that the experience of the Colonial Church follows close in the wake of the Mother Church which leads the way."

The fact is that the expedient of lay help is but a clumsy substitute after all for the Divine machinery—a full supply of clergy—and must prove unsatisfactory in the long run. What is worth doing (in God's work, most of all), is worth doing well; and this can only be secured by the action of a sufficient staff of men trained to the business and solely devoted to it—that is, clergy.

SMILAX.

Church Emigration

SIR.—I am now getting together a small party of well chosen Church emigrants, and I shall be glad to hear from any of the clergy who have openings for the following: Two sisters, 29 and 26. The elder is a certificated mistress, the younger not certificated, but has been assistant teacher in the school her sister is head mistress of. Both excellent Church girls. The younger for several years has played the organ in the parish church. They would take situations as governesses to young children, and they would be willing to help in the house work. The younger can give lessons on the piano and harmonium. These young women have the highest recommendations: they would be invaluable in a clergyman's family. They will not leave England unless an opening is ready for them. Several lads and young men: Some are the sons of gentlemen who wish to go on farms. The farm lads and labourers will take small wages, \$5 a month for the first six months, after which they will expect to be paid according to their usefulness. The gentlemen's sons will expect a twelve month's engagement; they will pay from \$12 to \$15 per month for the first six months; the second six months they will give their work for board, lodging and washing, after which both parties to make their own arrangements. I shall be glad to hear if any of the clergy can help me to place any of the above. Several respectable young men who are willing to turn their hands to anything have also applied to me. All are good Church people and of excellent character. I hope to see as many of the clergy as possible during my visit to Canada this fall, to make arrangements for next year's emigration. Letters with full particulars as to wages offered, locality, &c., &c., to be sent as soon as possible and addressed,

CANON W. H. COOPER.

10 Delahay st., Westminster, S. W., England.

Clergymen's Stipends.

SIR.—The questions of Itinerancy and Patronage seem to have absorbed all the available space of the paper for some weeks past, and evoked discussion from almost every quarter and from nearly every section of the Church. So much so indeed that all other questions relative to the welfare of the Church and comfort of her clergy appear almost to have been lost sight of. I grant you these are very important and burning questions, and should be grappled with by our approaching Synods, but is there no other question of moment that presents itself for their consideration, or is worthy of discussion through the columns of your paper? I think there is. Last year in the Synod of this diocese the inadequacy of stipends was partially dealt with, and so the matter was allowed to rest, but is that the end of it, or have all parties become satisfied and contented with their allowances since that time? If so, nothing further need be said, but as we are aware it is not so, we deem it expedient that the matter should be opened up for further discussion.

We are informed from time to time of the needs of Foreign and Domestic Missions, and the various plains adopted for the supply of these missions and for the support and comfort of the missionaries sent to these fields, while at the same time very little attention is paid to the relief of the necessities of

the hard worked missionary of our own diocese. Hoping that these few words may have the effect of stirring up some persons to take the matter in hand, and that the various associations that have been formed for the purpose will see to it, that then ample means may be provided for the men of the Domestic and Foreign fields by which the Church may strengthen her stakes and lengthen her cords.

R. A. ROONEY.

The Appointment to Vacant Parishes.

SIR.—Your readers will have seen by this time that each diocese in Canada has its own system of filling vacant parishes, and that in other countries there is not perfect uniformity in this matter.

In this country till very recently the Bishops had the patronage in their own hands. Only very occasionally did we hear of friction between the head of the Church and the people. During the past few years the people have become very democratic. In the diocese of Niagara the laity in general appear to wish the clergy to be reduced to the level of school masters, and that the Bishop shall have no more authority in the matter of appointments than the Inspector of Schools has in the other profession. The laity desire to have the power of engaging whom they please, and dismissing them when they please.

While not a few members of the Revision Committee of the diocese of Niagara were doubtless of this way of thinking, the balance of opinion, we are pleased to note, did not seem to favour such radical changes. The report of their proceedings is now in print and may be reviewed.

1. To discourage the calling system in vogue in the Presbyterian body, the Canon gives the Bishop the power, as soon as a vacancy occurs, to send a locum tenens to conduct the services, &c., until a permanent appointment shall be made.

2. In justice to both the outgoing incumbent and also to the locum tenens, no appointment is to be made by the Bishop until all arrears due both are paid.

3. While the Vestry has the power to nominate, the said nomination is subject to the approval of the Bishop.

4. Should no nomination be made for four months after the happening of the vacancy, then the Bishop shall have the power to fill the vacancy.

All this reads very well, and looks very fair. Upon closer examination I think it may be discovered that there is plenty of room for friction, and a deadlock still.

While the canon does not preclude a consultation between the Bishop and the churchwardens, it would have been better, I am quite sure, if it had been required before the meeting of the vestry. The reasons are obvious.

It is a great pity that in the Church we have not got statesmen who are capable and willing to grapple with the question and carry through the Provincial Synod a measure which would govern the appointments in the whole Canadian Church. Not only this, but devise some scheme whereby certain funds such as the W. and O. and the Disabled Clergy Funds, could be "massed" so that clergymen removing from one diocese to another would not suffer from the disability now existing.

May I take liberty of commending these subjects to such minds as Messrs. Jenkins and Dymond of Huron diocese; Provost Body and Mr. Worrel of Toronto; J. J. Mason, Chancellor Martin and the Lord Bishop of Niagara, and Judge Macdonald of this Province.

NIAGARA.

The Catacombs.

SIR.—The origin of this name is assigned, as is generally accepted, to the circumstance that one of these excavations at Rome was called "Coemeterium ad Catacumbas." What is meant by the latter part of the expression is unknown. But the name thus applied to one of these underground cemeteries has, in the course of time, become the appellation of all similar excavations, wherever they are known to exist. Catacombs are found at Paris, at Naples, at Syracuse and at Malta, as well as at Rome, and they are always of great extent. It has been conjectured that they were formed for the purpose of procuring stone and material for cement, but at what age no one knows. Their use as cemeteries was an after-thought, and of comparatively recent times. Cicero alludes to them, but he speaks of them merely as places where robbers concealed themselves from the hands of justice. At Rome they are known to ramify everywhere under the ancient and modern city, and to extend in some directions to a distance of 7 miles beyond the walls. It has, in fact, been stated that the passages, were they placed end to end, would reach from the most northerly point of Italy to its most southerly point, an extent of over 900 miles.

The early Christians at Rome found these sub-