

system, as at present administered, hardly admits of such plans. It may be remembered, too, that, in regard of students and the like, the Presbyterians are in very much the same condition with ourselves. Still there may be something in Canon Spragge's other suggestion—that help might be got from the town clergy. This is indeed a very important question, and, at the first blush, we think something might come of it. We are not forgetting that the clergy in towns all have their work—in the numerous services which are held in their churches, in Sunday Schools and in Bible Classes. But perhaps those students who are at present sent out to take duty in the country might assist in the city churches and do various other kinds of work in the place of those who went to the assistance of the country clergy. There are at present a good many men in holy orders connected with the various colleges, and they might be able to give some assistance either to the country clergy or to the town clergy who had gone into the country. Canon Spragge seems very much in earnest on this subject, and it seems to us that the best way to bring it to a practical test would be to forward a petition to the Bishop, or to the Archdeacons, or to the Rural Deans, asking them to call a meeting of the clergy at which the whole subject could be discussed. It could be ascertained, without difficulty and without delay, whether there was any possibility of giving the scheme a trial in any systematic manner. This might be undertaken tentatively, and reports might be prepared by the clergy interesting themselves in the scheme; which reports might be presented at a subsequent meeting, when modifications of the original scheme might be adopted. There is indeed another way—namely that the country clergy should individually apply to the town clergy for help. But we think (as far as we can see at present), that it would be better to have lists of those clergy who would be willing to go out, of those professors, students, and others, who were willing to take the places of those who had gone; and some centre of communication between those who wanted and those who were ready to give assistance.

TEACHERS AND THEIR PAYMENT.

Dr. Parkin drew attention, in his address at Upper Canada College, to the necessity of paying our teachers better, and there can be no doubt of the importance of the matter to which he drew attention. But it is with one special aspect of the subject that we wish to deal briefly at the present moment. It is the custom with some School Boards when they advertise for assistant teachers, or even head masters, to request the applicants to mention the salary which they are willing to receive. Anything more insulting and degrading to the scholastic profession we are unable to conceive. If we want service from another, it is usual to state the terms on which we propose to engage, and this even in regard to menial work. To offer a post to a teacher on terms to be proposed by the candidate is to encourage the applicant to underbid to the uttermost any others who

may be seeking the same post. The inevitable result will be the throwing out of the better qualified teachers and the filling of their places with inferior men and women. And it is difficult to understand how any School Board can hope, in that case, to get teachers worth having. We understand that a good many school boards have declined to obtain teachers in this fashion, even, although some of their members have pressed upon them the desirableness of thus cheapening the market. There can be only one opinion on this question among self-respecting teachers. Even when they feel themselves compelled to submit to the degradation, they must deeply resent it, and we would offer a suggestion which they might act upon. We suppose that teachers have some organ through which they can make known their views. Two things they can do. They can publish a list of all School Boards who seek for teachers in this manner, and also of those who do not; and the candidates, in any particular case, can agree among themselves as to the salary which they want, and all undertake to ask for the same. Such a plan will be best for all in the long run; and at this moment we do not see clearly any other means of escaping from this degradation.

IN MEMORIAM.

Profound sorrow was felt by the whole community in Ottawa at the sudden and wholly unexpected death, early on Saturday morning, the 20th of October, of Dr. Henry Pulteney Wright, the particulars of which have been given in the daily papers. There was no man better known or better loved in Ottawa. It may truly be said that he had not an enemy. And that, not because of any weakness, but in spite of a strength of character which was indeed magnificent—the secret being a rare and happy combination of gentleness of manner and force in affairs, the one begotten of a great and good heart, and the other of a splendid mind governed by deep-seated and noble principles. The ring and stamp of manly genuineness were in his voice, and on his open countenance, and this the humblest of those who knew him could see and appreciate. No one could come in contact with him without loving him, and many a household, rich and poor alike, is sad to-day at the thought that when sickness comes Dr. Wright can no longer be called in to bring healing and good cheer. As one of his patients expressed it, "the very sound of his voice was better than all the medicines in the pharmacopoeia." Dr. Wright was a true and faithful Churchman, and the scene in and about the cathedral when his funeral took place on Monday, the 31st October, was one never to be forgotten. The interior of the sacred edifice was literally packed with sympathizing people, old and young, the great statesman and the humble labourer with his wife and little ones—who had come not out of idle curiosity—but in order to show this last mark of respect and affection for one who had been to them so true a friend. Many could not gain admittance and remained quietly and sadly about the doors of the cathedral during the

service. The body was met at the north-west entrance by the Dean, who officiated, and a large assemblage of clergy and choristers, and when all had arrived at the chancel the solemn burial service of the Church was reverently rendered. Two hymns were sung, favourites of the deceased, "Jesus Lives," and "Oh, what the Joy and the Glory must be." An immense number of floral offerings in various forms had been made, and many of the choicest of these were taken to the cathedral, and filled the air with their sweet fragrance. A violet pall, with a large red cross extending from end to end, was placed upon the coffin during the time of service, the body being thus, as it were, enfolded in the sacred emblem of man's redemption. The pall-bearers were eight representative members of the medical profession and personal friends of the deceased, and the chief mourners were his young sons, his father, brother and other immediate relatives. Dr. Wright leaves a widow and seven children, who have the sincere sympathy of all in their bereavement. Many charitable institutions (and particularly St. Luke's Hospital), will miss Dr. Wright's active aid and interest. His services were given freely to the poor, his days were filled with deeds of kindness, and it must have been a life like his that good Bishop Tuttle had in view when he said lately in one of his sermons: "Love and duty to God; love and service to fellow-men. This is the life worth living, the true life, and death comes to lift, not end, that sort of life."

A DIOCESAN MISSION.

One of the most needy, and at the same time, deserving, if we may use such a term, of the diocesan missions in the diocese of Toronto, is that situated about 40 miles north of Lindsay in the County of Haliburton. It comprises the townships of Hindon, Stanhope, Minden, Anson, Lutterworth and Snowden. Church services are held at the following places, viz.: Maple Lake, Baskung School, Hindon Orange Hall (log), Minden, Anson School, Gelert Church, and Irondale Church. To visit the first four places it is necessary to travel 44 miles, and the last three about 18 miles, over some very rough and hilly roads on which a mountain goat would feel more certain of his footing than a horse. The country is far from fertile, so that agriculture affords a mere existence to the settlers, and most of the timber has been cut and removed. Under these conditions one can understand why those whose lot is cast in this section of country are so badly off as to require aid from the Mission Board to help support a missionary. The houses are mostly log, and one recently visited contained one room and a loft, in which lived a man and wife and three children. On the visit referred to, the young missionary was given a bed in the loft, but with the three children below afflicted with whooping-cough, his minutes of sleep were numbered. Another house contained two small rooms and a loft, and was the home of a man and wife and twelve children; the latter all slept in the loft! At Anson, on the Scotch Line,