

Correspondence.

[In this department large allowance will be made for expression of opinion within the liberty of the Church, provided it be done with ability and propriety. But the Editors must be allowed to use their discretion as to inserting or declining communications. They also wish it to be distinctly understood that they are not responsible for the opinions of their correspondents. Anonymous communications will receive no attention.]

"SALARIES OF MISSIONARIES."

(To the Editor Church Herald.)

Sir,—I notice a letter in your issue of the 14th, headed as above. Farming, and having lived among farmers for several years, I ought to know something of their prospects, on which I venture a few remarks. Allowing that farms produce 600 bushels of wheat, &c., which is taking a very high average, what then? This year's yield is just about what was expected, or would pay, prior to 1869, and will not by a long way make up for the shortcoming of the last three years; it had just come to this, that another harvest like the last would have swamped many who have only their farms to depend upon. Wheat culture having for many years turned out unprofitably, farmers were induced to turn their attention to the raising of cattle, and what is the consequence? This year the hay crop is very short, and turnips in many places a failure, whilst the drought has so scorched up the pastures, that for some weeks in certain cases the cattle have been fed on hay that will take \$20 per ton to replace, and with a very small amount of dairy produce to pay for it; many of the best wells having given out, the cattle at a great expense had to be driven a long way to water. Added to this, there are several farms where the late fires have destroyed every vestige of after grass; fences are burnt up, leaving the fields an open common; cedar swamps are for the most part consumed, and rails have already risen considerably in price. It is scarcely possible to realize our losses by these conflagrations, which have spread in all directions. The very watch which had to be kept at all hours for several days during the busy season was no small cost; and in spite of all that could be done, there was much hay consumed in the fields, and there are those who have to lament the loss of barns with their contents. The pretty blocks of hardwood scattered here and there, left on the various farms to supply fuel, tell their sad tale in blackened trunks and scorched leaves. In the bush itself the fire has gone so deep in the black muck that the late rains do not stay its progress, as it silently works its way, destroying the roots of the trees, and it is only in the silent night, when you are disturbed by the crash of falling trees, that you realize how surely the destroyer is working, and that many kinds of valuable timber are lost to us. To this sad category I have to add that the potato crop is anything but a promising one. Under these circumstances, I fear it will be some time before the profits of farming will enable us to add field to field, build brick houses, or treat our girls to a piano. Woe's me, and alas! the interest of money is still kept up, and farmers are borrowers of large sums. Does this speak of prosperous times?

I trust that those who, taking advantage of their neighbours' necessities (I know of one case where a poor man not knowing much about business, was persuaded to pay 12 per cent. and give a mortgage), have got high interest for their money, will give heed to the advice given in the letter I have alluded to, and which, by the way, some among us consider to be tendered in rather an authoritative manner, considering that farmers are not school boys, and are capable of judging for themselves. Trusting that better times are in store.

I am, Sir, your obdt. servt.
VILLICUS GEORGINIENSIS.
Georgina, 12th Sept., 1871.

TO THE CLERGY AND LAITY OF THE ARCH-DEACONRY OF NIAGARA.

BRETHREN,—At the recent session of the Provincial Synod I was precluded, by the agreement entered into by both Houses to take up nothing but what was absolutely necessary to be taken up (an agreement entered into in consequence of the inability of the Provincial Synod to admit the Bishop and Lay Delegates from Nova Scotia to the Provincial Synod), from moving the adoption of the memorial addressed to the Provincial Synod by the Synod of the Diocese of Toronto on the all-important subject of *Lay Readers*. I am thankful to be able to say that it was, however, by no means overlooked, but, with the unanimous consent and approval of the Lower House, became part of clause 2 of Canon No. — adopted by that House, and afterwards approved of by the House of Bishops, in these words: "No person shall perform the office of Lay Reader except he shall hold the Bishop's license." These words are of a negative character; but our House did not view the subject in that light, but as the Canon of which they form a part was in that form they had to be so also. On the contrary, no other subject brought before the House seemed to meet with such universal approval as it did. Everyone who mentioned it spoke of it as essential to the progress of the Church; not a single person raised his voice against it. This plan having, therefore, obtained the approval of the very highest authority in the Canadian Church, it now devolves upon our clergy and laity to carry it out into practical use. Let the clergy, in every parish and mission where they can be profitably employed, search out from amongst the people men of good repute, sufficient ability, and unquestioned piety—men well acquainted with their Bibles, their Prayer-Books, whom our kind Bishop may license for this important work. Let our people pray earnestly to Almighty God that he will be pleased to fill the hearts of many amongst them "with the Holy Ghost and wisdom," with the will to be useful in this good work and labour of love. Let the mission of Uxbridge and Reach, where the zealous and judicious missionary afforded to his people in 39 Sundays no less than 135 services, 117 himself and 78 by aid of two Lay Readers, be an encouragement to them. The worthy missionary informs

me that he fully expects to have eight services in his mission each Sunday by the aid of Lay Readers.

This seems to be the only way in which we can meet the wants of our people with Sunday service; and I do hope that, as in the mission of Uxbridge and Reach, so everywhere else our people will encourage these zealous Lay Readers (who give their services gratuitously) by attending largely on their services. Let me, before concluding this address, state for the information of all that the terms of the resolution, which I carried unanimously in the Synod of Toronto, viz: that these Lay Readers should be recommended by the missionary or incumbent to the Bishop for license, be under his entire control and direction; should be removable at his request; and should be acknowledged as co-workers by the Bishop or by some official of the Diocese deputed by his Lordship to perform that work. If our clergy will strive to find the right men—if our people will pray, especially for this class of workers, if they will encourage them in their work, we may hope for God's blessing on this class of labourers in his vineyard. Commending these remarks to your prayerful consideration and wise action,

I am, Brethren,

Yours very faithfully,

T. B. FULLER,

Archdeacon of Niagara.

THE RECTORY, ST. GEORGE'S,
Toronto, 22nd Sept., 1871.

ARE YOU A MEMBER OF THE CHURCH OF ENGLAND?

(To the Editor Church Herald.)

DEAR SIR,—It is said that when a celebrated Frenchman was dining with Lord Palmerston, the former, wishing to be very complimentary, said, "If I were not a Frenchman I should wish to be an Englishman," the latter very promptly replied, "And if I were not an Englishman I should wish to be one." And occasionally you will hear some Dissenters of the better kind, when wishing to express their preference for the Church of England to that of any other except the one to which they belong, say, "Well, if I were not a Methodist," and another, "If I were not a Presbyterian," I would be a Churchman, or a Church of England man." In reply the writer would say, if I were not a member of the Church of England I should desire above all things to be one, since it unquestionably answers more truly than does any other Church upon earth to that described by the Apostle as "A glorious Church, not having spot or wrinkle, or any such thing." But the question at the head of this communication is proposed to me, and I would ask myself, "Am I indeed a member of the Church of England?" After a careful examination of the Articles, creeds and form of prayer of the Church of England, after comparing them with the truths of God's infallible word, and after a strict self-inquiry into heart, conscience, faith and practice, the answer is, I am aiming to be a faithful and consistent member of the Church of Christ as represented in the Bible, and as copied by the Church of England. But are you members of that Church? Have you been received into her communion by Holy Baptism? Have you been confirmed therein by her Bishops? Do you regularly receive the Sacrament of the Lord's Supper from her duly authorized and recognized ministers? Do you heartily believe in her Articles and creeds, and manifest your faith therein by a corresponding holy and godly life? And do you conform to her formularies, liturgy, and mode of government? It must be remembered that the Church of England is an Episcopal Church, under the jurisdiction, authority and government of Bishops of Divine appointment, and consequently all true members of the Church of England are Episcopalians. They not only formally belong to an Episcopal Church, but strictly adhere and submit to Episcopal government and discipline. This point must be distinctly understood when considering the question, "Are you a member of the Church of England?" There are many in the different Dioceses of the Dominion who profess to belong to the Church of England, and who would be sorry not to be regarded as members of that Church, who nevertheless refuse to submit to the discipline of their Bishops, and disregard their decisions with reference to doctrines and practice. The Church Herald some time ago copied a long article from one of the Brantford papers, complaining bitterly of the want of power in the Church to remove ministers unacceptable to the congregations, and describing in eloquent language the immense injury the Church was sustaining by the absence of this power; or if possessed in the Church, by the want of the exercise of such power by the Bishops. It is evident that whilst the author of that article endeavoured to write of cases generally, a special case was intimated. It was that of a minister who has spent upwards of forty years in his parish, who is yet vigorous, who is perfectly correct in doctrine and practice, who, it is generally allowed, preaches excellent sermons, and who is deserving of great esteem, but whom many wish to be removed because they think him too slow for their notions and for the times. The Bishop cannot or will not remove him, and the non-content goes over to other churches or denominations, which, it is supposed, have the power to make and appoint ministers to suit individual tastes, as the tailor makes his coat. Take another case, the locality of which is not a mile from the church alluded to in the Brantford paper. The clergyman in this case was considered by his Diocesan, too fast, and for conduct of that character suspended. Many of the congregation disapproved of this exercise of Episcopal authority; they supported the prohibited clergyman and built him a church, and have thus practically gone over to dissent; and yet they would fain be regarded and treated by the Diocesan Synod as Episcopalians and members of the Church of England. If a congregation supports a prohibited clergyman; if a people disregard Episcopal authority; if, instead of submitting thereto, they expect the Bishop to confirm their notions and fancies, they are justly entitled to be considered as Congregationalists; but they have not the slightest claim to be regarded as Episcopalians and members of the Church of England.

EPISCOPALIAN.

To things which you bear with impatience you should accustom yourself, and by habit you will bear them well.

VENEERING.

Veneering is a great art. It makes things "go so much farther," and there is nothing an economist likes so much as to make things hold out. Our ancestors were so foolish as to build solid mahogany tables, bureaus, and sideboards. We know better. We have found out that a piece of wood a sixteenth of an inch thick will transform the commonest wood into mahogany or rosewood. And so the honest old tables and sideboards have given place to sleek veneered ones, which look just as well.

A monument should be built to the man who discovered this wonderful art. For its applications are so numerous. The crockery men sell imitation china; they have learned the art of veneering. The rogue veneers himself with the dress and manners of a gentleman. The cook veneers her dishes. The shabby broker veneers his credit by keeping up appearances. The parson, alas! sometimes veneers his sermon with thin layers of learning. The doctor veneers his conversation with sounding phrases. The politician veneers his thieving by thin patriotism. The fortune-hunter veneers his cupidity with professions of love. What a wonderful art it is! How bad we should feel if the veneering were taken off, and all our purposes, acquisitions, and pretensions appeared the naked pine and poplar that they are!

But when it comes to education, we wish veneering had never been invented. And now that George and Maria are about to begin school, let us enter our protest against the veneering establishments. There are schools for boys and hundreds of schools for girls where the whole business transacted is the putting on of a thin layer of outward appearance. Every thing is taught from a compend. History is boiled down to a strong decoction of facts and dates, and Ann Matilda is required to swallow it. "There were five thousand on one side, commanded by General Brown. There were seven thousand on the other, commanded by Gen. Smith. Gen. Smith was surprised on Sunday morning, and driven back with a loss of five hundred men and three pieces of artillery." This Ann Matilda, and Ann Matilda's parents, and Ann Matilda's friends, fondly believe is history. It is paid for as history, labelled history, and must be history. But whatever there is of philosophy, of poetry, of culture, of mental discipline in history, is gone. This dissipated extract has no nourishment whatever. Of the peculiarities of race, of the domestic life, of the underlying causes of history, Ann Matilda learns nothing. She has swallowed a register, a gazette, but not a history. But she has passed her examination and "graduated." Her education is all right. It has the seal of the proper authorities on it, and she can go in peace.

English literature is worse taught than history. It is a thing that can not be learned from a compend. The very essence of the highest culture for people who speak the English language is in English literature. But no one can learn English literature at second-hand. A good, thorough knowledge of the authors themselves in their works is the only road to this culture. And all short-cuts are only delusions.

The great mistake in the education of girls, and for that matter of boys, is that they master nothing. A little here and a little there is the plan. The object seems to be to enable the pupil to give a long catalogue of things studied. And for this charlatanism the parents who demand it are chiefly responsible. There are schools which are thorough. It is not for us to point them out, but for parents to be sure that they are not caught with the chaff of an empty pretence. In education, veneering will peel off.

The population of seventeen of the largest towns in England, according to the census of 1871, is as follows:—London, 8,361,894; Liverpool, 493,356; Manchester, 355,665; Birmingham, 343,696; Leeds, 259,201; Sheffield, 239,947; Bristol, 182,524; Bradford, 145,827; Newcastle, 123,170; Salford, 124,805; Hull, 121,598; Portsmouth, 112,554; Sunderland, 98,335; Leicester, 95,084; Nottingham, 86,608; Norwich, 80,390; and Wolverhampton, 68,379—making a total of 6,183,223 against 5,256,411 in 1861 and 4,454,140 in 1851. The population in London in 1871 as given above, is 8,351,864 against 2,808,989 in 1861, and 2,362,236 in 1851. The aggregate population of the sixteen largest towns next to London is 2,936,429 in 1871, against 2,495,495 in 1861, and 2,091,904 in 1851.

We learn that the proprietors of the Silver Islet mine in Lake Superior have been successful in finding upon the mainland opposite the island the same vein of ore which has proved so astonishingly rich in their present mine. It was discovered, as we are told, at a depth of sixty feet below the surface. From Silver Islet, ore to the value of \$800,000 has been taken in about ten months, and the vein seems to grow richer the deeper it is worked. There is no telling what stores of mineral wealth are laid up in the rocks and mountains around Lake Superior.