

**SOUTH AFRICA.**—Sir Henry and Lady Loch, the Bishop of Cape Town, Archdeacon Lightfoot, and a large number of ladies and gentlemen, visited Robben Island on Saturday, May 2nd, for the purpose of presenting to the leper institution two portraits of the Queen, recently brought from England, as a royal gift to Her Majesty's suffering subjects. The ceremony of unveiling the pictures took place shortly after two o'clock in the hall of the male leper institution, amid great enthusiasm. Archdeacon Lightfoot opened the proceedings with a most impressive address. The Governor, in making the presentation, referred to the necessity of providing for those numerous unfortunate sufferers throughout the colony who could not, through limited accommodation, be received for treatment, and suggested the formation of district committees to aid the Sufferers' Aid Society, through whose instrumentality, under the presidency of Lady Sprigg and the activity of Miss Boys (secretary), the matter had been brought by Lady White Couper to the notice of Her Majesty.

**WEST INDIES.**—A largely attended public meeting was held at New Amsterdam, on 23rd April, to assist in raising the funds for the completion of the new Cathedral at Georgetown, which is intended as a memorial of the jubilee of the Bishop of Guiana and Primate of the West Indies. The jubilee will be celebrated in August next year if the Bishop be spared. The meeting agreed to do everything possible to complete the Cathedral by the time of the jubilee. Archdeacon Farrar said in the course of his speech that they had all been resolving a great deal too long. The first resolutions about this Cathedral were made in 1871. There were subscription lists then sent out. One was sent to him, and his name appeared second. The sum was not much, but it was all he could afford, and he tried to carry out the chairman's idea of action. He hoped that the motto they had got that night—action—would be carried out. To show that it was only a mere matter of gratitude that there should be action taken for the grand old man, he mentioned the following fact. The Bishop had been working in the diocese not fifty, but sixty years.

**TURKEY.**—The Berlin correspondent of the *Daily News* says the following particulars have been received there in connection with the encounter between Greek Orthodox and Catholic priests at Bethlehem:—"On either side of the sacred manger stands a Christian church, the larger one belonging to the Greek Orthodox community, and the other to the Catholic Franciscans. From both churches side doors lead to the manger in the centre. Following a custom which has existed for many generations, the Greek Orthodox church celebrates the liturgy every Saturday at the manger, as it is generally on that day that the greatest number of Christian pilgrims arrive in Bethlehem. On the 23rd ult. the number of pilgrims was particularly large, and the Greek Archbishop at Tabor undertook to celebrate the liturgy. After it was over most of the worshippers went into the Orthodox church to partake of the sacrament. The Archbishop, however, first stayed at the manger to bless the host, being assisted by Deacon Dionysios and a monk. On the other side of the manger ten Franciscan monks had taken up their position, and during the ceremony had behaved in such a manner as to greatly vex the Orthodox worshippers. As the Archbishop was about to return to the church, the deacon carrying the host, in walking round the manger, placed his foot on the ground which the Franciscans consider as belonging to them. One of them sprang at the deacon and struck him with a stick he carried under his mantle, so that the Greek reeled backward. The Archbishop immediately advanced, and, holding the cross before the Franciscans, sought to protect the deacon with his own body; but sticks were even raised against him. The Franciscans beat the deacons who hurried up to protect the prelate unmercifully, and then withdrew. The three Greeks who were wounded were sent at once to Jerusalem, to the Orthodox hospital of the Holy Sepulchre. Upon the request of the Chief of Police, who was at once sent to Bethlehem, the Turkish Governor sent thither a company of soldiers. Half of them took up their position at the manger, and so divided the Greeks from the Catholics, while the rest patrolled the Christian quarters. And so, for a time at least, disturbances were prevented. This account was written before the latest conflict, which provoked the interference of the French Ambassador."

—Oh! the yesterdays of life! how changed all is to-day! We are feeling age creeping on, and old powers are leaving us, and in the old Church of our childhood the seats are filled with new faces, whilst through the windows we catch a glance of the green altars that cover the old ones. All changed, save the story that rings out from the pulpit, the story of Him who is ever "I am." The Unchangeable and Unchanged.

## 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.

### Church Membership.

SIR,—Your correspondent "H" adduces some interesting technical information from his law books, but not to the point. There is no use in talking about "judicial trial and excommunication" of a person who excommunicates himself; it would be the trial and hanging of the corpse of a wretch for hanging himself, who had already hung himself! Then "H" uses a blasphemous comparison of Communion with voting, as if the right to vote stood on the same level as the sacred privilege, irrespective of duty and essential obligation of Communion. Christ says: "Except ye eat ye have no life in you." The Church says: "every parishioner shall Communicate at least three times during the year." What is the sense (legal, technical or otherwise,) of saying "let us try this man for the crime of not receiving the Communion, and if we find him guilty, we won't let him receive the Communion." The thing is absurd on the face of it. As for the Guibord verdict, upon which "H" lays so much stress, it only proves that the Privy Council (at that particular time) considered individual trial necessary before the Church of Rome in Quebec can proceed to excommunicate: it was not the case of a person who has refused or neglected Communion, and contented himself with the initial stage of infant membership. To such a person excommunication is nothing; he prefers it, in fact, and secures it himself. To kill the self-killed is folly.

SMILAX.

### Not Itinerancy.

SIR,—Permit me to draw your attention to the fact that Mr. Cumberland's motion in the Synod did not aim at permutation, but was a step to restore to our episcopate a right which the bishops of the ancient British Church possessed, namely, the right of episcopal supervision over their clergy. How this right was surrendered piecemeal to landowners and corporations, we need not now stop to enquire; suffice it to say the bishops of our Church in Canada cannot exercise an efficient supervision because under life appointments the clergy are practically irresponsible to their bishop, while nine-tenths of the laity hold the bishop responsible in cases where the Church is withering up under the charge of a minister who causes the decay; but he is not to blame, but the system which leaves him (the bishop) powerless in such cases. Now Mr. Cumberland's motion would remedy such evils: for all appointees under it would become responsible to their bishop every five years.

My proposed canon, which the executive committee have prevented from coming up for discussion in the Synod for two years, more fully brings out the object of the proposed change than Mr. Cumberland's motion. It reads thus:

"That whereas it is expedient, in order to enable the bishop to make changes when thought desirable by him for the welfare of the Church and to facilitate the application of the canon on superannuation, Be it therefore enacted that all future appointments to rectories parishes or missions lapse, at the end of five (5) years."

It will be seen that the ministers of our Church would be subject to removal only every five years, while the ministers of the Roman Catholic and Greek Churches are removable at any time, as their bishops may direct.

One rev. gentleman who sees so much danger in the proposed change, went, I think, out of the way to denounce a city paper for what he was pleased to term an insult, when it might be the Anglican clergy were not thought of in connection with such a subject. A rev. gentleman was afraid the motion would cause ministers to attempt to become popular. Now as popularity does not necessarily imply the teaching of unsound doctrine no more than unpopularity implies the teaching of sound doctrine and a more godly life, it seems to me a measure of popularity is desirable in a minister, as it increases his opportunities for extending his Master's kingdom; and as the bishop could under a definite term system exercise a modifying influence over the doctrine and practices of individual ministers, the danger of popularity errors would be slight indeed, notwithstanding the fears of rev. gentlemen to the contrary. I fully concur in the sentiment expressed that the ministers of our Church are God's servants, but many of them

would not make themselves less so by following the example set by St. Paul in his methods of reaching the people.

The irresponsibility of the clergy is exemplified in the matter of ritual also. Each one does what he thinks is right without reference to his bishop, from the extreme of ritualistic ceremonial on the one hand to the almost exclusion of ceremonial, verging on irreverence, on the other hand. The Church allows great latitude in such matters, but surely it was never intended that both extremes should be practiced in the same diocese; nor that the bishop, who is supposed to have the oversight of such matters for the good of the Church, should be ignored by his clergy, as is now the case.

A rev. gentleman is reported to have said that they (the clergy) "should go back to their flocks and preach to the effect that they should become more obedient to their bishop," overlooking the fact that it was the irresponsibility of the clergy to their bishop that caused the passage of the patronage canon. In your paper of May 14th is a letter headed "Itinerancy," and signed John Ransford. I heartily agree with Mr. Ransford that the bishop and he alone should have the power to appoint, remove and exchange, when desirable.

To return to the discussion on Mr. Cumberland's motion. One of the rev. gentlemen further said, "The relations between the minister and his people are too sacred to be broken at the end of five years." I may here remark that the rev. gentlemen who discussed the question seem to have very little faith in their own powers of usefulness, for otherwise they would not have felt that they must needs be removed at the end of a term for the Church's welfare. I will not gainsay their conclusions, but will merely ask where is the sacredness of the relations between the ministers and people under the present system, when the average incumbency is not above five years, or where is the sacredness when, for his own interests, a minister breaks the bonds that bind him to his people, without one thought of what is for their good? Perhaps a canon to prevent such worldly desertions would meet with the approval and support of the rev. gentlemen.

JOHN MOTHERSILL,  
Lay Delegate.

Oshawa, July 2nd, 1891.

### Country and Town.

SIR,—I have read, with great interest, your editorial on the above subject as contained in the issue of 2nd inst., and I hope your statement of the case, and warning embodied therein, will result in checking the tendency which exists so generally in residents of the country to yearn after what you so truly term "the ignis fatuus of city happiness." This tendency, however, is one which has existed for a long period.

Cowper, in his exquisite poem, *The Task*, mentions it in his first book, from which it would appear that a similar taste and preference obtained when he wrote a century ago. He describes and expatiates upon the *pros* and *cons* of the subject, Country vs. Town, and when we remember "the inborn, extinguishable thirst and love of Nature's works" which he possessed, we cannot wonder at the verdict he pronounces in these words:

"God made the country, man made the town,  
What wonder, then, that health and virtue, gifts  
That can alone make sweet the bitter draught  
That life holds out to all, should most abound  
And least be threatened in the fields and groves."

Cowper was a true poet, and although, as a rule, we do not consult the poets on the subject of practical experience in every-day life, yet, I venture to say that in Cowper's writings are contained as much true philosophy as poetry, when reduced to practicality and applied to every-day experience, as may be gathered from any of the philosophers, so that his poetry is not "mere tinkle without use," but may be called wise counsel.

I speak from experience of a lifetime of seventy-five years, more than thirty of which have been spent in country life, and I fully endorse what you say on the subject. I think it is the duty of every good citizen to aid in the object aimed at. It would be interesting to know how much these crowds of country cousins have improved, either in mind, manners or estate, by coming to the city. It is a lottery. A fractional few may have attained success, but what about the majority, who sink into insignificance, distress, despair?

Are not the ranks of the professions crowded to excess; see the competition existing among candidates for positions of salesmen, office-men and other departments, including troops of girls who seek employment in stores, or as typewriters, the salaries of those who succeed in obtaining employment in many cases barely providing food and raiment; and this state of things is likely to be perpetuated so long as the large crop of incipient lawyers, doctors, &c., continue to throng the college halls, and the boys and girls leave the old homestead in the country for