

that the Bishop may have opportunities of personal intercourse with as large a number as possible of the clergy. At each of these centres there will be a special service (generally Holy Communion,) followed by a short address from the Bishop, after which the clergy cited will be seen individually as far as time will permit and their circumstances may require. The church-wardens will also be received by the Bishop if they have any special presentments to make. The Chancellor and other legal officials of the diocese will not, at these times, accompany the Bishop, but all matters requiring their presence and counsel will be reserved until the conclusion of the visitation, and will be dealt with by the Bishop in his court at Lichfield. The visitation will commence on 13th Oct., with a special service at the cathedral, when the Bishop will himself preach the visitation sermon. The Charge will not be delivered till the end of winter, on Tuesday, March 22nd, when the visitation shall have been completed, and all its results tabulated and considered. It is hoped that arrangements will be made for two days devotional retirement for the clergy immediately after the close of the visitation. No visitation has been held in the diocese of Lichfield for more than ten years, the late Bishop having adopted other methods for investigating the condition of the diocese. There will also be a visitation of the cathedral and its chapter. The number of clergy in the Diocese is almost exactly 1000, distributed over an area of 1,700,000 acres, being the entire counties of Stafford and Derby, and the larger part of Shropshire.

#### MISSION WORK.

The great cathedral at Cologne, which was begun in 1248, will be completed next spring, having been more than six and a quarter centuries in building. The capstones and crosses have yet to be placed on the towers.

M. Hyacinthe Loyson conducts his services in the "Gallican Catholic" chapel. There is a daily celebration of mass on week days and two on Sundays. There are sittings for 1,360 people, and they are frequently all taken. A noticeable feature of the congregations is the large attendance of men, a thing almost unknown in the Romish churches. The average attendance at the preaching services on Sunday is about 1,000. M. Loyson is assisted by a personal friend, a priest named Bichery, who was ordained not very long ago by Bishop Reinkens.

#### UNITED STATES.

Dr. Shelton stated in his semi-centennial of St. Paul's, Buffalo, that he had united in holy matrimony in that parish 972 couples—nearly 2,000 persons, enough to fill two churches of the size of St. Paul's, and were they all living, with their descendants, they would make a village of some 10,000 inhabitants, the size of Buffalo fifty years ago.

Bishop Coxe remarks that 36 such rectorships as that of Dr. Shelton would carry us back to the time of St. John—so that the tracing of the Apostolic succession is by no means so difficult as is sometimes imagined.

The death of the Rev. Dexter L. Lounsbury, rector of Christ Church, Stratford, Conn., from a pistol shot by the hand of his wife, who seems to have been suffering an aberration of mind, occurred on Wednesday morning, the 24th ult. A fuller account of the sad affair, and of the funeral services of the deceased, is furnished by correspondents of most of the United States papers.

Bishop Harris allows himself no intermission of labor in which to contemplate the fresh dignity of the Episcopal mitre. His first visitation was that of Trinity Church, Monroe, on Monday, Sept. 22. On Tuesday he went to Chicago, on his way to the Upper Peninsula, where he will remain through the greater part of October, having visited Marquette Sept. 28, and giving October 2, 3 and 5, respectively, to Ontonagon, Rockland and Houghton. The Bishop's family, it is expected, will remove to Detroit in the latter part of October. The Episcopal residence is now undergoing extensive repairs, including the addition of a story to the height of the building, the entire improvement being at an expense of some \$5,000.

Michigan lost last week one of her long valued clergyman, the Rev. J. T. Magrath, recently rector of St. Thomas' Church, Battle Creek, and formerly of Jackson, who has now removed to Torresdale, Philadelphia. The kindly regard of his townspeople at Battle Creek was testified by the attendance of a crowded and sorrowing congregation upon the occasion of his last service in the parish.

Postmaster Hartranft, of Philadelphia, instructs his carriers that they may refuse to deliver letters at houses where savage dogs are kept.

Bishop Seymour having removed to Springfield, Illinois, requests all letters and papers to be addressed to him at that place.

### Correspondence.

All letters will appear with the names of the writers in full.

#### TORONTO MISSION BOARD.

SIR.—The missionaries of this Diocese must be thankful to the incumbent of Bradford for his letter in your issue of the 2nd instant, in which "taking the bull by the horns," he tells two or three plain truths, even at the risk of offending certain church dignitaries. But I think exception may fairly be taken to his statement that the Mission Board By-law has "been found utterly impracticable." Not so; for so far from this being the case some of the most important provisions have never received a fair trial. When, e.g., missions have been in default, how often has the notice provided by the by-law been forwarded to the missionary to be read in the hearing of his people? How often have such defaulting missions been visited by those whose duty it is to inquire into the matter and report to the proper authorities? The by-law has been indeed "a dead letter for a long time;" but simply because it has never had a fair trial, not because it is "utterly impracticable."

Several years ago, when this by-law began to be enforced, I well remember a number of clergymen (myself amongst them) dreading the bad effect it would have upon country churchmen generally, many of whom are only too glad to have some excuse (such as ritualism, ecclesiastical tyranny, and so on) to withhold their contributions to various Diocesan funds; and I even went so far as to write to our late beloved Diocesan (who was not only a gentleman himself, but always treated his missionaries as such) telling him how well we were doing in North Essa, and begging him not to enforce the by-law for a year or two longer. He refused, writing me a very kind letter, stating his reasons, and enclosing another from the Archdeacon of Niagara. The result showed the wisdom of this decision; for the Ruri-decanal Committee on Missions visited us, we had an enthusiastic and successful meeting under the late Dr. Lett, whose loss (seemingly irreparable) West Simcoe has never since ceased to deplore, and for five years and a half North Essa, in accordance with the by-law, paid one hundred dollars a year more to the stipend fund than ever it had done before. Sometimes there was a difficulty owing to the scarceness of money; and under such circumstances the church-wardens have more than once or twice borrowed the necessary sum from the bank, and at other times I have given the Secretary-Treasurer my receipt for it, and never have the people kept me waiting for it longer than a fortnight or so afterwards. One of the congregations has lately fallen into arrears with the Board; at least I suppose so as I have received no cheque from Toronto for the amount such congregation promised; but their being in default is owing simply to the fact that during the time covered by their last article of agreement with the Board, some eighteen or twenty families moved from the mission.

Now to illustrate what strenuous efforts have been made to enforce the by-law, let me say that (a) shortly after the present Bishop's consecration I wrote, asking for an interview to explain to him the somewhat anomalous state of my mission; and to this request his Lordship never vouchsafed an answer. I must confess I felt somewhat hurt at first; but afterwards I felt quite content to bear this sort of treatment when I found that several other clergymen had been treated in a similar manner. Next (b) I sent a full statement of the position of affairs to the Mission Board, and it was never even read; but a sort of summary of it was given, and the whole matter was placed in the hands of the R. D. Committee for West Simcoe. This was in May, and (c) the Archdeacon of York, *ex-officio* Chairman of the Committee, wrote expressing his regret that he could not visit us before July, and when I saw him sometime after he again expressed his regret that he could not come at all, but he would try to get some one to act as his commissary in the matter. His reasons for not being able to attend were, I should say, very satisfactory, namely, college examinations and his visit to England. At last a commissary was procured,

the meeting was held, a most favorable report of the mission was warranted, one of the members of the committee publicly expressing his belief that a similar satisfactory meeting could hardly be held in any other mission of the Diocese; the report was presented, and (d) the result was that no action was taken in the matter, because certain contumacious and recalcitrant people (to whom such notice as was possible of the meeting had been given) thought fit not to send to it any representative! This is carrying out the by-law with a vengeance. And yet it is more than hinted that certain so-called High Churchmen and Sacerdotalists dread an investigation into the state of their parishes. For my part I begged for it, and would court it at any time, even though conducted by the most Puritan inquisitor. I have been compelled in speaking of this matter, to say a great deal about my own mission, but I do so simply to illustrate my position that the by-law is not "utterly impracticable," but that it has never received a fair trial. I am not airing a grievance particularly, for the congregations to which I minister keep their agreement with the Mission Board (so far as I can learn) as well as any others in the Diocese.

Those of us, missionaries of this Diocese, who remember the old system under which we worked, before the confirming of the present by-law, when there was no party really responsible for our stipends, when what was paid to us was paid in such a way as to be of comparatively little use, will, I fervently hope, never permit any influence to induce us to allow the by-law to be considered "a dead letter." It is, I am persuaded perfectly practicable, the only real difficulty being the unwillingness (so common to poor humanity) to take a certain amount of trouble on the part of those whose duty it is to enforce its provisions. What we, missionaries, must never forget is that we have made no agreement with the people to whom we minister, as to money matters, we have not necessarily anything to do with the people; we have been sent to our various cures by our Right Rev. Father in God, and the Mission Board is responsible for our stipends. Of course we are willing to do all in our power to aid the Board in this matter; but, at the same time, we must never be induced to ignore the fact that to the Board, not to the people, are we legally entitled to look for our stipends. The tendency of certain resolutions passed by the Mission Board during the past year has been to make us ask ourselves whether it would not be better to return to the old system; it may be that the Board, seeing the trouble, (not the responsibility) of carrying out the present by-law, is desirous of bringing what is sometimes facetiously called its *moral* influence to bear on us to make us wish for a return to the old system. But if ever we allow ourselves to be forced into this we shall be giving up a by-law which, despite its unfair treatment, many of us feel to be a boon to-day. For nearly ten years have I been a missionary in this Diocese, and have worked under both plans of payment; and I am persuaded that a large majority of my brother missionaries will agree with me in saying that the *minimum* canonical stipend under the present by-law is altogether preferable to the promise of twenty-five per cent. more under the old (want of) system.

As to the cause of the difficulty in which the Board finds itself concerning the irregular payments made by missions on account of guarantees, I have given the matter some little thought; and facts have forced me to the conclusion that it is due, first, to the lamentable lack of both private and public devotion which prevails amongst too many of both priests and people, and, secondly, to the moral cowardice which makes so many of the clergy afraid to teach the church's distinctive doctrines, together with their contemptible pandering to a depraved taste by preaching popular religionism.

W. WHEATLEY BATES.

The Parsonage, Ivy, S. Faith's Day, 1879.

#### SUNDAY SCHOOL INSTITUTE.

DEAR SIR:—I am very glad to see that some of your correspondents are asserting the claims of the Church of England Sunday School Institute. I have been a member of it for some time, and