

two excellent brick churches. A very interesting event at the parsonage on the preceding Friday, prevented Mrs. Ball from being present at any of the services.

NIAGARA.

From Our Own Correspondent.

ERIN AND GARAFAXA.—The Lord Bishop of the diocese held confirmation services in each of the three stations of this mission on Sunday, September 25th, when twenty candidates, eight males and twelve females, received at his hands that apostolic rite. The churches were all filled to the utmost, and at Hillsberg in the evening many were turned away from the doors unable to get seats. The large attendance of dissenters at services of this kind throughout the country, shows in a remarkable degree the great interest which is being taken by the sects, in the services and principles of the Church. May they attend still more frequently, and then her distinctive principles will be better known, and those who now look on at a distance will learn to love, and reverence, and follow her, who, herself, in the closest sense, follows the teachings of the Lord.

ALGOMA.

From Our own Correspondent.

ROSSEAU.—The Rev. Alfred W. H. Chowne, begs to acknowledge with hearty thanks the following sums towards the parsonage fund, viz. Rd. Forster, London, England, \$1.00; Rev. W. R. Forster, Creemore, \$1.00; Mrs. E. B. Sanders, Stayner, 1.00; Rev. V. Clementi, \$5.00; Mrs. Clementi, \$2.00. In my last communication I should have stated that the Rev. V. Clementi, on the Sunday succeeding that on which he officiated at Rosseau, celebrated divine service twice on Tondern Island.

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

To CORRESPONDENTS.—We have to hold over a large quantity of Correspondence and Diocesan Intelligence until next week.

CLERGYMEN WANTED IN MANITOBA.

In my last I told you that there were at present seven livings open in this diocese, with means for their support, but that the clergymen were not forthcoming. I purpose now to say a few words to the ambitious young clergy of Old Canada, and they must excuse me if I speak from a purely lay, and therefore somewhat worldly and business point of view. I generally regard it as cant when I hear it said that the clergyman should be regardless of stipend, or of promotion, or of material prosperity, or of the means of marrying and supporting a family and educating his children. He is human, and such insensibility would be the product either of a feeling rising almost to the divine, or of one sinking almost to the brutal. I do not see that young clergymen should be debarred from considering these concomitants of a happy life, and therefore it is that I now purpose to place before them reasons why those of Eastern Canada should turn their eyes westward, and seize on every opportunity of settling in this country. One very striking characteristic of the population, rural and urban, of Manitoba, is its superior character for intelligence, education, and culture. So far, the immigration has been composed almost entirely of the well-to-do people of the Eastern Provinces—notably, the Province of Ontario, and a very superior class of English. To those acquainted with the uncultured congregations of many parishes, say of Toronto or of Ontario, the fate of an educated man of cathedral tastes and gentle manners, must appear a hard one. Cut off from the refined social intercourse to which he has been accustomed, obliged to live on intimate terms with people, who, though excellent in their way, are constantly shocking his taste by their bad grammar and their uncouth manners; and his good-sense and good-feeling by the narrowness of view, always engendered by ignorance, he is driven to his books and solitude. Such a fate cannot occur in this Province. At each of the points I mentioned in my last are many highly educated families, and at none would the clergyman be exposed to the social ostracism I have mentioned. This is one very important advantage attending settlement here. Another is

this. All the points are already centres of a rapidly increasing population, and each will most probably become a large town. The congregations will grow with exceptional speed, and the young clergyman will in five years find himself at the head of a large, cultured, and independent congregation, able and willing to surround him with all the appliances of comfortable and elegant life. This great country must rise, and speedily, and all grades of people must rise with it. The young man who, in Old Canada, would after twenty years of a hard and self-denying life find himself still poor and struggling, will here, in five years, be living at ease and in complete independence. To the curate I need not say how sweet it is to be rector: to the slave of an indigent and unsympathetic people, how exquisite to be the ruler of a wealthy and cultured congregation. In Old Canada the clergyman vegetates: here he will live—there, like Oliver, he is compelled to be constantly asking for "more." Here, he will not need to ask: his wants will be anticipated, and his income generously and promptly supplied.

Another inducement to settle here is found in the increased vitality and zeal which the thrill of stirring life and bounding prosperity imparts to every one within its influence. The clergymen of hundreds of dreary hamlets in Eastern Canada literally drowse away an inglorious existence—willing to live a more active life, but unnerved and bowed down by the weight of sheer listlessness and inertness. A man of energy is enervated: a man of ambition is crushed: a man of education is unappreciated, and the young clergyman who there passes on to old age little better than a machine, here will rise and bound and sparkle, and feel that in this splendid country he has a fitting and illimitable field for all the ability, all the zeal, and all the learning with which he is endowed. Here, too, the vision of the devoted son of the Church pierces far, and sees new dioceses, new bishops, new archdeacons, new deans, and new canons, scattered over a country unequalled in all the wealth of the soil, the mines, the forest, and the water, which go to make a great empire. The crusade of 1881 may not unreasonably aspire to be an archdeacon in 1887, and a bishop in 1891. . . . I had written thus far when the *Winnipeg Times* came in containing a remarkable account of the wonderful fertility of our soil, and of the still more wonderful increase in the volume of our productions. It came opportunely in support of my views of the great possibilities of the Northwest. Mr. Harder, the assistant traffic manager of the C. P. R., lately obtained a statement of the crop yield of the Province for 1881, and these astounding figures are the result of careful and official returns. Manitoba has this year produced, of wheat 2,736,000 bushels, of oats 170,000 bushels, of barley 400,000 bushels, of potatoes 650,000 bushels, of hay 112,500 tons, of roots 761,500 bushels, of flax 33,000 bushels, of miscellaneous grain 822,000 bushels, and this from only 246,540 acres of land. We have 250 millions of such land. Let the parent who reads these figures ask the child who has arrived at the Rule of Three, to work out these simple sums. If 246,540 acres will produce 2,736,000 bushels of wheat, how many will 250,000,000 of acres produce? And if 246,540 acres will produce 650,000 bushels of potatoes, how many will 250,000,000 produce? And so on through the series of productions. The totals will outrun the conception of the child, and stagger the parent. And yet this is but the beginning of an enterprise, life and activity, which will in a few years reduce Ontario to a mere outlying patch of the magnificent estate possessed by Britain in her Canadian Northwest, and the other eastern provinces to mere paddocks.

It is impossible that the career of an active, zealous, and able clergyman in such a country, can be other than strikingly brilliant. But I may be told that the stipend offered for the places I have alluded to is small. Yes, it is small now, but it will not long be so. Wealth here accumulates so rapidly that in a few years the young man who began with \$800 per annum, will be receiving double this sum: and if his abilities or zeal warrant it, treble or quadruple. Every one of the points at which clergymen are now needed is, or very soon will be, reached by rail from Winnipeg. Some of them have now good rectories, and valuable glebes, and all are situated in a country unsurpassed for beauty, salubrity and fertility. Every consideration points to Manitoba as the country, emphatically and *par excellence*, for young men, and I may say young women as well—that is, if they are disposed to run the risk of a wedded life, for one of the gravest difficulties in carrying on any establishment here, where young women are chiefly employed, is found in the fact that they hardly get settled down to work before they are laid hold of, and hurried off to the altar. It was resolved at a late meeting of the Mission Board here, to advertise for clergymen in all the Church papers of the Dominion, and if this letter should have the effect of setting any one on enquiry, my object in writing it will be accomplished, for I know that enquiry must result in a determination to seek labour in this highly favoured land. I might speak of the pleasure of working, under

so admirable a man in all respects as Bishop Machray, of the exceptionally free body of clergy of the Diocese, whose ability, zeal, and excellent Church principles render them the *beau ideal* of Church of England priests, and of the activity and life of the Church in all Church work and Church organizations—but I must defer the discussion of these subjects to another occasion.

I have just seen the last number of the excellent little sheet *Our Northwest Missions*, containing a striking letter from our Bishop. Every Churchman should read the plain, simple, but most forcible words of the Metropolitan of the Northwest, for he speaks with minute knowledge and official power. The heart of that Churchman must indeed be cold, who can close his ears with indifference to this eloquent appeal for help, or who can coldly avert his eyes from the spectacle of a splendid inheritance passing slowly, but surely from the possession of the noble old Church of England, into the hands of those who owe her no fealty, and exhibit to her only a conventional love.

Yours,

Wm. LEGGO.

Winnipeg,
Sept. 21st, 1881.

PRIVY COUNCIL LAW.

SIR,—Respect for Law has ever been a characteristic of English Churchmen, and that it is so now is clear from the general outcry against those few who have not yielded obedience to the Ecclesiastical decisions of the Judicial Committee of the Privy Council. These decisions demonstrate the ingrained temper of obedience in Churchmen, apart from which it is a real wonder that they should have secured so large an amount of acquiescence; for respect of confidence is out of the question. No man of competent knowledge is unaware how uncertain or mistaken are the grounds, when they have been given, of these judgments; but whether people have or have not any knowledge of the subjects decided, they know what all the world knows—the utterly conflicting judgments given for many years past; and if in the public mind respect for law should be a little injured, and in the minds of Churchmen confidence in ecclesiastical decisions rudely shaken,—it is not a few wilful Ritualists that are to blame, but the glaring inconsistencies of the Courts themselves. I am no lawyer, and so cannot say whether these contradictory judgments can bind us in Canada, and thus involve us in the chaos which our English brethren wallow in; but we should not willingly submit our religion to such a truly detestable control. This may seem a foolish and unpardonable strength of language to most of your readers, for only a very few have had patience and interest enough to follow for a number of years all the miserable tortuosities of the Courts of Appeal; but I think my language will be held fully justified by such as will read the extract which I subjoin, from a letter to the Lord Bishop of Manchester, by the Rev. Coker Adams, a Norfolk Rector, and late Senior Fellow of New College, Oxford. It is long, but the contradictions of the judges have not permitted it to be shorter.

Your obedient servant,

J. CARRY.

Festival of St. Michael
and All Angels, 1881.

"Much as I dislike having to speak with apparent ridicule of persons in authority, I must and will mention to your lordship and to the public such errors as I have myself observed, or seen noticed, in their lordships' chief judgments on ritual. It will be found on reference to four cases only, in which such matters have come before them, that they either affirm or directly base their reasoning upon the following propositions, every one of which is contrary either to truth or to reason, or to one of their own decisions.

"They have declared twice (Liddell v. Westerton and Martin v. Mackonochie) that the Ornaments of the Minister, of the year 1549, may be used, and twice (Hebbert v. Purchas and Clifton v. Ridsdale) that they may not; once that 'standing before the table,' in the Communion Office, applies to what follows (Martin v. Mackonochie), and twice that 'before the table' in the same place does not (Hebbert v. Purchas and Clifton v. Ridsdale); that fine wheaten bread can be made into round pieces (Clifton v. Ridsdale), and that it cannot (Hebbert v. Purchas); and that consequently Queen Elizabeth's Injunction is consistent (Clifton v. Ridsdale) with her Prayer Book, and that it is not (Hebbert v. Purchas); that articles on which the defendant has been acquitted in the Court below may be retried in the Court of Appeal (Hebbert v. Purchas), and that they may not (Essays and Reviews Cases); that for more than a century our Communion Office was without a prayer of Consecration (Liddell v. Westerton), and that it was not (See the mysterious disappearance of this statement from the later editions of the judgment); that a cross placed over the holy table, but unattached to it, is lawful (Liddell v. Westerton), and that it is not (Masters v.