

parson's fault, and he must take the consequence," replies the business man. It was his fault, and he has borne the consequence as far as he can. And he has not a well-filled purse or a rich congregation to fall back upon, but he has a wife and eight children, and is surrounded by a moving and struggling people. Also we who receive our regular posts and notices from insurance companies, in this well-regulated country, should take into consideration, before condemning the poor man, that at that time a post arrived only once a fortnight, forwarded in summer by some chance boat, and in winter by a less regular sleigh drawn by two dogs. But what has been done? The parishioners rallied round their pastor, and though he wished God's house to be built first, they could not see him and his children homeless in that inclement region. A parsonage house has been erected on the old site, and is now free from debt. The site is there for the church, but the funds are wanting. In the meantime the congregation assembles in a hired upper chamber, which with difficulty seats seventy persons. "I cannot go out and invite the strangers to come in," the parson plaintively remarks "as the room is crowded and there is no place for them." And so men pass through unsheltered and uncared for, as far as the Church is concerned, and this rapidly increasing place, destined one day, as some think, to become "the Chicago of the North-West," has no Church of England that she can point to. May we not at such a time, and under such circumstances, appeal for help to Churchmen at home to raise the few hundred pounds required to erect the wooden building suited to the locality? May we not ask the relatives and friends of the hundreds who are daily travelling to the Far West to give some small donation to provide for their spiritual wants? May we not ask the capitalists who see fields for investment opening in that new and rich country to give some small offering from his riches to help forward the Lord's work? People are arriving in the country by hundreds day by day; the Church must be up and doing if she means to maintain her proud boast of being able to keep up with the times, and provide places of worship for her sons and daughters wherever they may be. I gladly start a subscription list with £5, take charge of subscriptions, and hand them over to the Bishop of Algoma—the Bishop of the diocese in which this place is situated—when he visits this country in a few months' time, as no proposes to do.—JOHN MARTIN, Rector of Stoney Stanton, Hinckley, Leicestershire, on board the Royal Mail Steamer *Sardinian* (homeward bound), July 1st, 1888.

RUPERTS LAND.

A SPLENDID LEGACY.—By the will of the late Alexander Kennedy Isbister, of 20 Milner Squarn, Barnsbury, barrister-at-law of the Middle Temple, and Dean of the College of Preceptors, Bloomsbury, London, England, who died on the 28th May last, he has made the following bequests: After providing for the payment of certain annuities and legacies to his relatives, he has left the residue of his property, estates and effects, both real and personal, including various stocks and securities, a library of educational works, and a portion of the proceeds of the sale of his land in the parish of St. Andrew's, to the governing body of the University of Manitoba in trust for the benefit and improvement of education in the province of Manitoba. The library of educational works is intended to form a permanent educational library, bearing the testator's name, in connection with the Manitoba University. The testator has declared a wish that the trust created by him shall take the form of a general scholarship or prize fund for the encouragement of meritorious students and scholars in the various places of education in the province for both sexes, from the common school to the college and institutions and private schools where the highest education is given, without any distinction of race, creed, language, or nationality. In the lower schools this encouragement may take the form of prizes, and in the higher schools that of scholarships of sufficient value to maintain or help to maintain the holder at a college or university either in Canada, Great Britain, or elsewhere, but he leaves the governing body of the Manitoba University free to carry out the objects of the trust in the manner which to them may seem best. The value of the testator's property, less probate duty, &c., is estimated at £25,750, exclusive of library mentioned above, and exclusive of his property in St. Andrew's parish. After deducting the legacies, annuities, Government duty, &c., the residue of the estate will likely amount to £18,000. The library is considered one of the most valuable educational libraries in England. The executors named by the testator in this province are, the Right Rev. the Bishop of Rupert's Land, Andrew G. B. Bannatyne, and Alexander Christie, Esquires. He has named also three other executors who reside in England.

Correspondence.

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

LITERATES.

SIR,—Some time ago a brief letter of mine appeared in your columns—mine it was, as it expressed my sentiments, while it consisted simply of two excerpts on Temperance and Literates from two evangelical bishops. Mr. Tocque first took exception to the Bishop of Sodor and Man on Temperance, reiterating, I was sorry to observe, the stale and foolish assumptions of the Temperance Commentary; and now he thinks himself in opposition to the excellent Bishop of Rochester. But he is not, and I cordially concur in all he says on this subject; for it is only a series of the most manifest truisms. Surely Bishop Thorold is far from making less of "the Holy Ghost as tutor" than a university education, and I very humbly choose sides with him. But because there are a few geniuses in war, like Garibaldi, is that a good reason why the nations of Europe should not insist on a scientific training for army officers? or because "some" have attained great renown as theologians without the help of a university—my "most exceptional cases"—though I can't say that I know such; is that a good reason for telling Bismarck he should not insist on the Romish priesthood of Prussia going through an academical course, or remonstrating with the Church of England for requiring that her ministry should be able to give "an account of their faith in Latin?"

Yours,
J. CARRY, D.D.

Port Perry, 2nd August, 1888.

SIR,—In your issue of the 12th July I see a letter by Mr. J. Sharpe, of Burk's Falls, in which he very properly (as I think) protests against the action taken by the Bishop of Algoma with regard to the outside assistance which has hitherto been rendered to the Church in Algoma.

I live in another part of the Diocese, and if you will kindly allow me space will give my experience of the manner in which his Lordship treats those who are working for the advancement of sound Church principles.

I was appointed lay-reader at Grassmere by Bishop Fauquier, who encouraged me in trying to get a church built for the station. I collected about \$100 from friends in England for that purpose; they also sent me a box containing Prayer Books and hymn books for the use of the congregation, some theological works for my own use, and small presents for my children. As a loyal Churchman I had all sent through the Bishop. Unfortunately Bishop Fauquier died about the time the box arrived. I waited for the appointment of the new Bishop, when after repeated inquiries spreading over a period of more than twelve months, Bishop Sullivan informed me that it was emptied on its arrival, that he found on looking into its contents some books with my name inscribed, so he kindly reserved them, of the others he could give no account, but he consoled me by saying that the cost of transmission would far outweigh their value. It strikes me that had they been Moody and Sankey's hymns or any other trash, they would not have been so valueless in his Lordship's eyes, as were hymns A. & M. And the poor little presents sent by their grandmother to my children, were so insignificant that his Lordship took no account of them. We poor struggling settlers have no money to spend on toys, so they would have been very much valued by the children.

But after all, was it right to appropriate or even open a box addressed to another person? I think not.

It appears that Bishop Sullivan has determined that no one shall assist the struggling Churchmen of Algoma except through him, but let me assure him that the majority of those who have assisted us will think twice before trusting him to dispense their gifts.

His Lordship disapproves of my conduct in taking part in an entertainment given in Huntsville for Church purposes, so I have placed my resignation in his hands; but I can safely appeal to several of the clergy and laity of Toronto as to the consistency of my conduct for many years past.

GEORGE HUNT.

Huntsville.

[P. S.—There is some misunderstanding no doubt about the box. As to the policy of preventing individual appeals to friends "at home" or in Canada by

the clergy and laity of Algoma, there can hardly be a doubt as to its extreme inexpediency. There is, we fear, "a power behind the throne" in Algoma, which will bring serious disasters, unless curbed.—E. D. C.]

QUALIFICATION OF VESTRYMEN.

SIR,—Sometime since a letter appeared in the CHURCHMAN on the above subject, in which it was shewn what great difference there was in the qualification of vestrymen in pewed and free churches; namely, in the former by the Church Temporalities Act every pew or sitting holder is a vestryman, whether he be a Churchman or not, even if he never enter the church; whereas in the latter the qualification by canon is membership of the Church, and habitual attendance at the place of worship he claims to vote at, even if he do not contribute anything towards its funds. Surely these cannot both be right when so at variance one with the other; why should contributing be the sole qualification in the one case, and not required at all in the other? Why should not membership be necessary in both cases? And why should habitual attendance only be required in free churches?

Now the present seems a very fitting time for doing away with this antagonism, a committee having been appointed to take some action in getting a new canon passed, either by the Diocesan or Provincial Synod, respecting vestrymen in free churches, most probably by the latter, as it appears to be the general opinion that such would be the safe course to insure its legality; besides which our Bishop expressed the opinion that there should be one law for the whole ecclesiastical province. I would therefore propose that the whole matter should be brought before the Provincial Synod at its session this fall, which I believe can be done without any break of its rule or order.

The draft of the proposed canon for free churches, as printed in the notice paper, is rather long affair, and perhaps might be simplified a good deal in its details, and altered so as to embrace all descriptions of churches, something like the following being the qualification:—"That in all churches in this ecclesiastical province (or diocese) the vestry of each church shall consist of all persons in the habit of contributing to the funds of such church, being of the full age of twenty-one years, and who shall have signed in a book to be kept by the churchwardens for that purpose a declaration to the effect that they are members of the Church, and either habitual or occasional worshippers in such church."

Something was said at the Synod when the subject was mentioned, that such a qualification would interfere with vested rights, but as Acts of Parliament frequently have limiting clauses, I should fancy that conflicting vested rights could be carefully guarded in the same manner in the canon.

I have trespassed on your space to such an extent that I will not bring forward any argument for qualification, though much might be said in favour of it.

BARIL R. ROWE.

THE CHURCH OF ENGLAND IN CANADA.

SIR,—I beg to draw Mr. Worrell's attention to the case of *Colenso v. Gladstone*, 12 Jurist N. S. 971, 1866, which explains and qualifies *Long v. the Bishop of Cape Town*, and *re the Bishop of Natal*, cited by him in his article published in your issue of 26th July. A reader of this article would rise from its perusal with the idea that the Crown has no authority whatever to give ecclesiastical jurisdiction to a Bishop of the Church of England in a colony possessing a legislature of its own. This is a grave error, and it is also a very important one; since, if this be the law, there are really no legally qualified bishops now in any such colony, unless they have been created by the local legislative body.

Mr. Worrell has not observed the great distinction which has been pointed out by the Master of the Rolls, Sir Samuel Romilly, in *Colenso v. Gladstone*. You could not afford me the space to go thoroughly into the question, and I must therefore content myself with saying briefly that the distinction is this:—the Crown has the power to appoint bishops in all colonies—whether Crown colonies or whether colonies governed by their own legislatures—in fact, by no power other than that of the Crown can a bishop of the Church be appointed at all, or any where; but the Crown has no power to confer coercive powers on the Bishop in a colony possessing a legislature. To explain the meaning of this, I will quote portions of the judgment of the Master of Rolls. After alluding to the judgments of Privy Council, referred to by Mr. Worrell, and alleging that the law as declared by them does not in the slightest degree affect the position and status of a bishop, he says it "does not