

of Common
ooks there has
Sunday-school
less than half
e of them adap-
t for children,
ymn-book now
is the Chil-
on & Co. Lon-
Paul's Sunday-
I take the place
ore to recom-
and tunes. If
f sacred poetry
oubt be met by
nmittee should

the very hand-
in connection
ful. The Rec-
bers of the con-
party a very
grounds looked
very large, and
ntributed much
ially and finan-
successful.

now a vacancy.
ist Church, has
owing to ill-
pastorate of the
suffering from
vas taking mea-
sents, that he
thought it ad-
the Listowell
te more agree-

Rev. Edward
announcement
three or four
Warton; and
to be aware of
by a change of
post of locum

acknowledges
from Miss For-
g society. Que-
interesting illus-
of Sault Ste.

writes as fol-
ll know, I have
r Church work
oreover, many
hur's Landing;
sly manifested
ld for Algoma.
e subjoined let-
columns of the
ne of us to lend
his letter re-

If at Prince Ar-
e head of Lake
ish Churchmen
there. It is
3,000 people
in the increase
western branch
place where
mers, and take
Yet in this
English church
church, with
is, as usual, in
sbyterians and
up, but where
ll bear with me
years ago, be-
place of impor-
and parsonage
sent incumbent
both buildings
rk from a heap
ap of shavings
hurch and per-
But were they
man. Yes, my
the policy was
remium should
l consequently
hen it was the

parson's fault, and he must take the consequence," re-
plies 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 con-
demning the poor man, that at that time a post ar-
rived 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 re-
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 assem-
bles 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 unshepherded 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 dona-
tion 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 for-
ward 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 pro-
poses to do.—JOHN MARTIN, Rector of Stoney Stan-
ton, 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 Alex-
ander Kennedy Isbister, of 20 Milner Square, Barns-
bury, barrister-at-law of the Middle Temple, and
Dean of the College of Preceptors, Bloomsbury, Lon-
don, 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 govern-
ing 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 in-
tended 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 high-
est 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 gov-
erning 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
£23,750, 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 £13,000. 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 appear-
ed 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 assump-
tions 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 excep-
tional 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 minis-
try 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 out-
side 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 Graasmere 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 pre-
sents 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 out-
weigh 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 ac-
count 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 indi-
vidual 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.—
ED. 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 quali-
fication of vestrymen in pewed and free churches;
namely, in the former by the Church Temporalities
Act every pew or sitting holder is a vestryman, whe-
ther he be a Churchman or not, even if he never en-
ter the church; whereas in the latter the qualifica-
tion 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 to-
wards 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 hav-
ing been appointed to take some action in getting a
new canon passed, either by the Diocesan or Provin-
cial 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 expres-
sed the opinion that there should be one law for the
whole ecclesiastical province. I would therefore
propose that the whole matter should be brought be-
fore 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 ecclesi-
astical province (or diocese) the vestry of each church
shall consist of all persons in the habit of contribu-
ting 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 pur-
pose a declaration to the effect that they are mem-
bers of the Church, and either habitual or occasional
worshippers in such church."

Something was said at the Synod when the sub-
ject was mentioned, that such a qualification would
interfere with vested rights, but as Acts of Parlia-
ment 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 quali-
fication, though much might be said in favour of it.

BASIL 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 au-
thority whatever to give ecclesiastical jurisdiction to
a Bishop of the Church of England in a colony pos-
sessing 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 my-
self with saying briefly that the distinction is this:—
the Crown has the power to appoint bishops in all
colonies—whether Crown colonies or whether colo-
nies 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 anywhere; 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