

# Dominion Churchman.

THURSDAY, MAY 31, 1877.

## THE WEEK.

THE Missionary Conference held at Oxford three weeks ago was evidently one of the most successful meetings that has been held to awaken an interest in that which ought to be a most absorbing subject to all churchmen. The bishop of the diocese presided. Professor Monier Williams showed the vast amount of common ground between Hinduism in its original platform and Christianity, and the subject of Oriental missions was well followed up by Bishop Steere, (who is at home for a short time from Zanzibar to recruit his health) and by the Bishop of Peterborough, who drove home the Dean of Manchester's able refutation of the opinion that Christianity must wait till civilization—represented by Manchester cottons, London gin, and the careless lives of European traders—has opened the door for it. Bishop Macdougall, the quaint, vigorous and medical missionary Bishop of Labuan, dwelt very strongly on the advantages of medical knowledge, and his remarks were fully endorsed by Professors Aeland and Rolleston, and could probably be also endorsed by those clergy in Canada who learnt something of the healing art from Dr. Lochee's lectures at St. Augustine's college.

Perhaps the most striking paper read at the Conference was that of the Rev. Nehemiah Gorey, a converted Brahmin, and now a member of the Cowley Brotherhood, who insisted strongly on the futility of attempting to reach the native mind except by the instrumentality of persons devoted to an ascetic life. No doubt this is partly true, but it is only one side of the truth. To a certain class in India the idea of a social married clergyman is a stumbling-block, and on such persons an ascetic "religious" is the only missionary who has much effect. But it must not be forgotten that Christianity is not merely the religion of men, whether they be Mahometans, Hindus, or Europeans. If our faith allowed us to accept the social customs of other faiths, our course would be much simplified. But we cannot convert merely the men, intellectual though they be, and leave the women to remain in a lower social scale. It is at least "half the battle" to reach the women, and we doubt whether "Father" O'Neill (why will good people toy with names that give offence and promote ridicule?) has proved a more effective missionary than Mrs. Winter. At all events there is plenty of room for both.

Reverting for a moment to the subject of the Burials Bill on which we touched last week, and to our opinion that the concessions said to have been made will not finally set the question at rest, but encourage more being demanded, we may just quote Sir Wilfrid Lawson's words of last year, when he

said: "Let us be honest about it; if you let Nonconformists into the churchyard it is only a step towards letting them into the Church." And Mr. Dale, a Liberationist leader, speaking at Birmingham last month, said: "Nonconformists had not concealed what their real intentions were. What they were going in for was complete religious equality in life as well as in death; and as they asserted that the graveyards belonged to the parish, so they asserted that the Church belonged to the parish. They did not intend to disguise how far their principles carried them." Without having heard of this plain speaking we said that the claim of right of entry to the churchyards was only preliminary to a similar claim to the churches themselves, a result which might please the "all-one-brother"-ism of men like Dean Stanley, but which would be intolerably painful to all right-thinking churchmen.

*John Bull* says that the Privy Council's judgment in the Ridsdale case was to be delivered on Saturday, May 12th. If true, we shall have the text of the decision by the mail now coming in, but probably not in time to lay before our readers this week.

In the autumn of 1878 the second Pan-Anglican Synod is to be held at Lambeth. The Bishops of the Anglican Commission who disapprove of the meeting are those of Winchester, Norwich, and Peterborough: of St. Andrew's, of Cashel, of Sierra Leone, Wellington, Nelson, and New Zealand; of New Jersey, Western New York, Virginia, Vermont, and New Jersey. All the rest have expressed themselves more or less warmly in favour of the project, and most have declared their intention of attending. Amongst the subjects put down for discussion is "The position of the Archbishop of Canterbury in the Anglican Communion."

We are glad to hear that the Italian Senate has thrown out Signor Mancini's Bill about Clerical Abuses, the stringent and tyrannical character of which we noticed on a previous occasion. If the measure, which passed the Lower House by a large majority, had become law, its immediate effect would have been to have made martyrs of the Romish priests, and have thus defeated the object of its promoters. But the iniquity of subjecting to severe penalties any one who could be accused of "disturbing the public conscience and the peace of families" was most monstrous, as the clause might have shut all mouths but those which ought never to be opened—those which are able to deal only in safe platitudes and undisturbing truisms.

It is announced that the Transvaal Republic has closed a short and inglorious career. Considerable discretion and latitude was necessarily allowed to the British Envoy Sir Theophilus Shepstone—a name that commands respect throughout South Africa—who,

finding that matters were going from bad to worse, that the Government had fallen into complete anarchy, that the peace patched up with Secoceni was illusionary and that "a general rising of the natives was imminent, hoisted the British flag at Pretoria and formally took over the Transvaal territories in the name of His Majesty; a step which we are assured is not only acquiesced in but applauded by nine-tenths of the community. Peace, not aggrandisement, is our object.

It is probable that some decisive actions will shortly be fought both on the Danube and in Asia Minor. In the latter the Russian advance which receives some temporary checks seems to have recommenced, and Kars will either fall or will be masked, the main forces advancing upon Erzeroum. The Turkish troops in Asia are said to be in a very destitute condition, but those in Europe are more on a par with their foes as regards arms, supplies and drill. A crisis is imminent at Constantinople where the dangers of suddenly experimenting in Constitutions are being fully realized. Either the Sultan, or his Ministry, or the Constitution must give way and probably the last will be sacrificed first.

For the present the crisis in France has been tided over, but the appearance of peace is deceptive. The Left are thoroughly aroused and will take vigorous measures of reprisal against those who have for the moment triumphed over them. The President has laid himself open to an imputation of unconstitutional interference in matters beyond his provision, but it is hardly fair to apply to his exceptional position the strict universally known rules by which our own constitutional practices are guided. One of the last acts of the Assembly before the storm burst was an instruction to the Ministry to guard against a repetition of such indiscreet and illegal utterances as the extreme ultramontane Pastorals of the Bishop of Nevers and other cities. It is needless to say that Germany is very closely watching the course of events in France, and probably with a view to concentrate her attention on them, is trying to come to some agreement with Russia and Austria about localizing the war in the East. But when you kindle a crackling blaze amongst dry inflammable materials it is not always feasible to "localize" the conflagration.

## FIRST SUNDAY AFTER TRINITY.

WHAT was the original cause of the Incarnation, the earthly sojourning, the teaching, the sufferings and death, the glorious Resurrection and Ascension of the Lord Jesus Christ? What the moving cause of the descent of the Divine Spirit on the day of Pentecost and ever since upon the Church; and the Revelation of the sublime and mysterious doctrine of the ever-blessed Three in