

# Dominion Churchman.

THURSDAY, MAY 24, 1877.

## THE WEEK.

THOSE who anticipated that the Russo-Turkish war would be 'short, sharp and decisive,' like either of those waged lately by Prussia against Austria and by Germany against France, are likely to be disappointed. In the Principalities roads are less abundant and less good than in Central Europe, while in the Asiatic Provinces they hardly exist at all. In the latter the early reports of the investment and fall of Kars were, to say the least, premature, and on the whole the Turks are holding their own, although their frontier has been invaded at several places. Their fleet has bombarded and captured Soukoum Kale and their emissaries are said to be successfully raising a revolt of the Mohammedan population in the Caucasus. Such an outbreak in their rear would do much to paralyze the advance of the Russian forces in Asia Minor. On the Danube the delay in active operations has been only such as was expected by all military critics. Russia is leisurely collecting her forces along the line of the river, conscious that her superior numbers enable her to threaten several points at once and so prevent the concentration of the Turkish army. She is moreover feeling the pulse of Austria, to ascertain how far west she can operate without provoking the jealousy and suspicion of a power whose interests are deeply concerned in the free navigation of the Danube.

Mr. Gladstone seems to be entering upon another anti-Turk agitation. His resolutions were not accepted by the House of Commons, nor indeed by a majority of the Liberals, who cannot shut their eyes to the fact that the immediate ejection of the Moslems from Constantinople necessarily involves the establishment of a preponderating Russian power in Eastern Europe, a contingency which the world is not just now prepared to accept. Giving Mr. Gladstone full credit for sincerity and humanity, it is very hard to judge favourably of his conduct as a statesman, for his suggestions are utterly impracticable; and the enthusiasm which may be natural or laudable if all but religious or humanitarian considerations are excluded, may be very unwise and disastrous from a broader point of view. Mr. Gladstone, though he has a large enthusiastic following, cannot be considered as a popular leader, and the very advocate of an unpopular minority is often disastrous to the cause which they have at heart. It is with regret that we notice the evident increase of a warlike feeling in England. Let us hope it may be checked before it gains dangerous and uncontrollable headway.

The Home Secretary, in fulfilment of the Government promise, has introduced into the House of Commons, a Bill to provide for the establishment of four new Bishoprics. The

first will be taken from the Diocese of Chester, with Liverpool as the Bishop's See. The second from the southern part of the Diocese of Ripon, but it is undecided whether Wakefield or Halifax is to be the cathedral city. The third will be formed of the counties of Derby and Nottingham, with the See at Southwell. Mr. Cross explained that the Government was unable at present to recommend the creation of an additional See out of each of the dioceses of Lichfield and Lincoln, but the Bishop of Southwell will relieve both of the other Bishops of much work. The fourth is taken from the northern part of the Diocese of Durham, comprising the county of Northumberland, with the cathedral at Newcastle. We presume that the rule established in the creation of the See of Manchester will be applied to these new Bishoprics, and that the new prelates will only succeed to seats in the House of Lords as they obtain seniority in the episcopate. While we do not wish, as things are at present, to see the Spiritual Peerage abolished, we cannot but feel that those dioceses whose Bishops are relieved from the tax both of money and time which attendance in London during the Sessions imposes, will be likely to feel the benefit of the uninterrupted attention of their diocesan to their spiritual needs.

Bishop Claughton, having elected to retain the part of his Diocese which lies to the North of the Thames and to become the first Bishop of the revived See of St. Albans, the Bishopric of Rochester has been offered to, and accepted by Rev. A. W. Thorold, Vicar of St. Pancras and Canon of York. "This appointment," says *Church Bells*, "will be hailed with general satisfaction in the Diocese over which Canon Thorold is to be called to preside. He may undoubtedly be said to be Evangelical, in the sense in which all Churchmen must be Evangelical if they are loyal to their Church; and we think that none but extreme partizans in either direction will have cause to complain either of Canon Thorold's Churchmanship or of his Evangelicalism."

With all due solemnity, Vicar General Hannan was, on Sunday last, consecrated Roman Catholic Archbishop of Halifax. We can heartily congratulate the members of that communion, in Nova Scotia, on so hard-working, amiable and worthy a successor having been found to Archbishop Connolly, whose example of living peaceably with all men we have no doubt that Dr. Hannan will follow.

Bishop Beckles states that before accepting the invitation to superintend the English Episcopalians in Scotland, he fortified himself with the opinion of those best qualified to advise him in Ecclesiastical law as to the "perfect legality" of his proceedings. Presumably as he has already set at nought the strong remonstrance of his own Diocesan,

the Bishop of London, and of the Scottish Bishops, this self-willed Prelate will care little for the fact that both the Convocations of York and Canterbury have unhesitatingly condemned his conduct, the Upper House of the latter having unanimously declared his action to be "irregular, and a violation of ecclesiastical order that cannot be defended."

We remarked a few weeks ago that the appeal of the Dean of St. Paul's and others to the Archbishop in favour of the adoption of such ecclesiastical reform as would enable "the living voice" of the Church to be once more heard, had struck a note which would yet sound far and wide, despite the angry vehemence of the *Times* and the somewhat contemptuous coldness with which His Grace acknowledged the letter; and late English papers prove that we were right. The subject is being taken up in many quarters, and by very various hands and heads. To obtain a thoroughly impartial and unquestionably sound definition of the meaning of Rubrics two or three hundred years old has been at times looked upon as the *summum bonum* to which the Church could aspire, the panacea for all her woes. If these miserable prosecutions are to continue, certainly such a decision is most desirable; but present indications tend to show that the vital energy of the Church refuses to be bound by such fetters, and demands liberty to adjust her rules to the requirements of the times. Dean Church has written an explanatory letter to the Archbishop on the subject, and the Archdeacons and Clergy of his Diocese have appealed to the Bishop of Salisbury to obtain "the creation or development of some satisfactory recognised and constitutional authority to alter and adopt the Church laws and regulations of from two to three centuries ago to the needs of the present time."

The direction towards which all the suggestions made on this subject primarily tend is the reform of Convocation, and this reform is called for in two directions. First, that the representation of the Parochial clergy should be more complete, and should not be, as at present, entirely swamped by the official members of the Lower House; and, secondly, that some provision should be made for allowing the wishes and opinions of the laity to be officially expressed. The House of Commons, whatever it may originally have been, cannot now be assumed, nor can it even consider itself to be, a legitimate exponent of the views of lay churchmen. The resolution of the Lower House of Convocation in favour of establishing some lay representative body was followed up by a resolution of Lord Alwyne Compton in favour of the creation of a Provincial House of Laymen to be elected by the Diocesan Synods or Conferences. After a warm debate, the principle of the resolution was adopted. Canon Gregory warmly supported the proposal, alleging that such a body would give the Church vastly more weight with the House of Commons, and he frankly