

Dominion Churchman.

THURSDAY, MAY 3, 1877.

THE WEEK.

THAT Mr. Osborne Morgan, and his co-agitators are not satisfied with the Burials Bill of the English Government does not surprise us. They have agitated for certain concessions and, for their own consistency's sake, can be satisfied with nothing less. A Conference, the under auspices of the Liberation Society, was lately held in London, at which Sir Henry Havelock said that the Bill did "violence to one of the most deeply rooted and holiest instincts of the human breast, the desire to lie in death beside our friends and kinsfolk;" and Mr. Morgan insisted on the common law right of every parishioner to interment in the parish churchyard. It is a pity when men do not say the exact and the whole truth. The privilege of lying in the Parish churchyard is expressly secured to every parishioner by this Bill, subject to the alternative of the Church Burial Service or of no service at all being used at the grave. It is not the tender feelings of the "most deeply rooted and holiest instincts" nor the more prosaic rights of the common law that are thus outraged; but the real object of the agitation is to gain a footing in the churchyards, to acquire the right to use them for such purposes as they may choose, and, this having been conceded, the "holiest instincts" will next be only satisfied by a service being held in the same church in which the deceased's "friends and kinsfolk" worshiped, albeit they lived and died in the communion of the Church whilst their descendant has wandered off into the waste places of 'isms and 'ologies.

It is always pleasant to record acts of courtesy, especially those of the international character. An organization in Paris, which we may describe as a Joiners' and Carpenters' Guild, has intimated to the Lord Mayor of London—who, by the way, is in French eyes the representative head of both Church and State—that its members wish to present to St. Paul's cathedral a sculptured pulpit, of the value of about £1,400, as a record of their gratitude for the aid given by England to the French sufferers by the war of 1870. If their offer is accepted, they will send a delegation to London to see the site and obtain suggestions for the design of the work, which French skill will, no doubt, make worthy of the place which it is to occupy and which the noble eloquence of the present Chapter of St. Paul's will turn to good account.

To those who have been in London on a Sunday, the City presents a most dismal and deserted aspect, and inside the Churches the absence of life and of population was in former years quite in keeping with the dead-alive melancholy of the streets. The congregations having migrated to more fashionable quarters, it was considered useless to maintain so many churches, and consequently in late

years several, including many of historical association and architectural beauty, have been removed. Into many, however, of those that remain a most remarkable vitality has been infused; they are open all day and every day; short services, plain services, ornate services, full services meet the requirements of busy and idle, of aesthetics and work-a-day labourers. It is most fortunate and most right that this movement is headed and directed by the great Cathedral Church of the Diocese. "Under the cross of gold That shines o'er city and river" there are established a band of men whose Prebendal stalls are no sinecures and who are labouring diligently and successfully to make St. Paul's the true centre of London spiritual life. Daily communion, daily prayers, constant services and sermons are having their effect on all classes, more especially on the young men and on business men. As a natural result the building itself, of which the dismal coldness well nigh marred the beauty of Wren's consummate knowledge of proportion, is gradually assuming the magnificence which its architect always contemplated for it, and far and wide interest is being excited in the National Cathedral. In this view the pulpit of the French artisans will really be an appropriate gift so the nation. The City Companies have presented new bells and chimes to St. Paul's, which it is hoped will soon be in position.

The Dominion Parliament was prorogued on Saturday, after a session of 81 days. On looking over the list of Bills assented to by the Governor-General one sees that a good many very useful measures have been passed of which the party newspapers have given the public no information whatever. The "enterprise of the press" is—by the press—flaunted before our eyes as a fact for which we ought to be deeply grateful, and it certainly is commendable that we should be furnished each morning with a tolerably full account of the speeches delivered up to 3 a.m. by the leaders of each party at Ottawa. The general public, however, would willing commute some of this "enterprise" for a little more truth. Subtract, for instance, from the very voluminous reports of the *Globe* and *Mail* all that is inserted and enlarged upon solely because of its being damaging to the opposite party, and it will be obvious how very little consideration is shown for the general desire to know what real work in the interests of the country at large has been got through at Ottawa.

The inconvenience of writs for fabulous sums being issued against several members for infraction of the Independence of Parliament Act was so obvious that a Special Act was passed for the protection of the accused. Under the circumstances possibly no other course could have been adopted; but let us hope that the condonation will not be again repeated. A member has now no reason for not knowing what the law is, and he who

transgresses does so with his eyes open. The Privileges Committee presented their report on Mr. Anglin's case at the very moment at which Black Rod summoned the House to His Excellency's presence, into which Mr. Speaker, therefore, was ushered, in supposed ignorance of the fact that the Committee had unanimously decided that his seat was vacant by reason of his having accepted orders and pay for Government work. The charges against Mr. Burpee and Mr. Workman were not proceeded with for lack of time. It is, of course, probable that Mr. Anglin, having had opportunity to officially acquaint himself with the Committee's decision, will resign his seat and seek re-election. In that case, until the next Session, the Speaker's chair will remain vacant.

The third general Synod of the Church of Ireland commenced its first Session on the 10th ult. The Solicitor General, Mr. Gerald Fitzgibbon, has given notice of his intention to move on the second reading of each Revision bill "that it is inexpedient that any statute bringing into operation any change in the Liturgy of the Church of Ireland shall be read a second time until their old Book of Common Prayer is printed and laid before the Synod." This resolution would impose considerable and very desirable delay in the work of revision, and it would enable Churchmen to see what effect any proposed alterations would really have on the Prayer Book as a whole. In his opening address the Primate warned the Synod against making such alterations as would repel Churchmen whose theological opinions had been formed in the school of Hooker, Bull, Barrow, Jackson and Jeremy Taylor, and who were amongst the most thoughtful and intelligent of the people, and whom the Church of Ireland could ill afford to lose. In commenting on the present crisis in the Church of England, His Grace said that "the Reformers drew the true line between the Christianity of primitive times and the later doctrines of the Western Church. It is by adhering to this line, and not departing from it on either side, that our Church will find safety."

Mr. Maclagan, writing to *Church Bells*, reminds Churchmen that divisions always will exist, and that they are apparently intensified in seasons of intellectual and spiritual activity. They might be concealed "in times of spiritual deadness, such as we have unhappily known, or by such means as the Church of Rome adopts to bring about its boasted unity, by first imposing silence and then implying consent. But to my mind it is better and healthier that they should come to the surface. On the other hand, continues Mr. Maclagan, "what ground for hope and thankfulness there is to be found in the marvellous revival of spiritual life which the Church of England has seen in the present generation. I firmly believe that there is among us not only more activity of work but more holiness