

Dominion Churchman.

THURSDAY, AUG. 16, 1877.

THE WEEK.

THE obstructive Irishmen in the English House of Commons have had their day, and that long-suffering Assembly has taken measures to prevent that day returning. Of course with so heavy and unexpected a drag put upon the wheels of public business at the close of the Session, a more than usually large number of Bills have had to be abandoned. Amongst them we much regret to find that the measure for establishing four new Dioceses has been sacrificed, but we may feel sure that Mr. Cross, who is a good Churchman and knows well the needs of the Church in the North of England, will re-introduce the Bill early next Session.

Among the important measures that were pushed through in spite of the "repeated instances of stubborn insensibility to the sentiments by which gentlemen in the House had almost invariably been actuated," are the Universities Bill, and the South African Confederation Bill. In the discussion on the former the attack on clerical fellowships was renewed, but the Government stood firm, and declined to fetter the Commissioners to whom the reforms contemplated by the Act or wished for by the colleges are to be entrusted, with any instructions on the subject. Amongst churchmen themselves very different views are held upon this subject; the one party looking upon the appropriation of certain fellowships by those who are in Holy Orders as a vested right, a kind of property of the Church, as well as an important bulwark in her defence; whilst others regard the restriction as both unfair and unwise, and, as the *Times* puts it, "accidental in its origin, precarious in its application, and very often mischievous in its effects." As to the assertion that such a regulation induces men unfit for the work, and who otherwise would not think of entering the Ministry, to do so, we think that the instances of such being the case are very rare indeed; but it is true that, by the operation of this rule, not infrequently the ablest men leave the university without the fellowship which they would otherwise have obtained, whilst many of those who do obtain clerical fellowships do not add strength to the Church in the university itself, but carry their own talents and their college endowments to, it may be, some chance country curacy. The question is a many-sided one, and whilst we must all be anxious to see the religious and Churchly character of the great universities fully maintained in the future, still we must bear it in mind that churchmen who have had experience of the system in the past are far from unanimous in the wish to preserve for the future the existing restrictions as to clerical fellowships.

It is satisfactory to learn that the Trans-

vaal will not have become British territory for many months before it also has its own Anglican Bishop. An endowment fund has been started and already amounts to £6000, while the S. P. G. have set apart £300 a year towards the same object. Before the Union Jack was first hoisted at Pretoria, as a visible emblem of the sovereignty of England, a short service was held by the English chaplain, anent which *Church Bells* says, "Though we do not think that the reference to Joshua and the children of Israel in Mr. Law's prayer was a happy one, we yet hope that the short religious service betokened a still more important event than that the Transvaal has become British territory. We trust that it and its large native population will by earnest and prompt missionary work, well supported by alms and prayer from England, be annexed to the kingdom of the Lord."

The Dunkin Act campaign has been vigorously prosecuted for some weeks, and will apparently be kept up with unabated vigor for some weeks more, in Toronto. The opponents of the measure had yesterday a majority of votes. When both sides are so confident of victory, it is not for us to attempt to predict the result. The question at issue is one on which it is possible for conscientious men to hold, and on which such men do hold, very different opinions. Setting aside these whose pockets and whose appetites are interested and speaking only of those who are alive to the evils of intemperance and desirous of mitigating and if possible preventing its effect, we find many warmly in favor of any plan that will close the taverns and thus remove temptation from at least some men's paths; whilst others, looking at the question from more sides than one, find a difficulty in bringing themselves to decide that, in the first instance, the measure is a strictly just one, and also that the advantages, palpable and great as they are expected to be from its adoption, are yet likely, on the whole, to outweigh the evils which undoubtedly will accompany its enforcement. And this hesitation is not, we are afraid, likely to be removed by anything that has been said by those who have made speeches in favor of the Act, for they have usually addressed themselves to the evils of intemperance in the abstract, without grappling with the objections, practical and theoretical, which are urged against such a measure as the Dunkin Act. Whichever way the polling terminates, we may confidently hope that, after the rancour excited by such a contest subsides and the offensive personalities indulged in have been forgotten, good may be proved to have resulted from this agitation. Upon many a man the question must have forced itself: Would it not be wise and right that for my pocket's sake, for my health's sake, or—deepest conviction of all—for the sake of my brother's soul and body, that I should abstain from intoxicating drinks? If the Act is put in force, its advocates must see that

it is firmly and impartially administered; whilst if the proposal is defeated, its defeat-ers are bound to attempt to prove that other measures than coercion are really effective in checking the flood of intemperance which is causing such disastrous havoc to bodies and souls in this Canada of ours.

Late despatches seem to show that the trouble which caused the great Strike a week or two ago in the States is not yet altogether over. In the Pennsylvania coal districts a spirit of lawlessness is still rampant and the authorities seem unable to cope with it, while indications are not wanting that in other districts disappointed labourers and mechanists are forming organizations, nominally for their own protection, but, if recent occurrences throw any light on the subject, it may be feared that their objects are not quite so simple or so legitimate. The Canadian Minister of the Interior has been to Washington to consult with the American Government on Indian affairs, and more especially with regard to Sitting Bull, whose retreat to Canadian Soil is rather perplexing. Of course Americans may fairly object to the braves making our territory a base from which they may carry on hostilities and to which they may at their option retreat for safety. But still we must be careful neither to embroil ourselves with the Indians, nor to depart one jot from that line of scrupulous justice which Canada has always followed in her dealings with the red men. Another encounter has taken place between the U. S. troops and the Indians in Montana, which seems to have resulted rather disastrously for the former. President Hayes has doubtless already found that it is not only heads wearing an hereditary crown that 'lie uneasy.'

THE TWELFTH SUNDAY AFTER TRINITY.

THAT was a dispensation of abundant glory which had a ministration and a ritual of so gorgeous a character that it was the pride of the descendants of Jacob and the admiration of surrounding nations; but it had to give place to the ministration of a still more excellent glory. Three of its greatest heroes, Moses, Elijah, and Daniel, might well present themselves as the grandest and the most faultless characters of the age in which each of them lived; but they must stand aside while we gaze on the unparalleled labors and devotion of St. Paul, on the pure, heavenly love and the fuller visions of St. John, and on the unquenchable zeal and ardor of St. Peter—not to mention Him who came from the bosom of the Father, as the glorious beaming forth of Divine resplendence, and the exact impress of His Hypostasis, who was the end in which every particle of the Law culminated, and the great Anti-type in comparison with whom the most glorious displays of the dispensation of Moses was but the feeblest shadows of the manifestations