

ment of Charles II. dug up the remains of their enemies. A century afterward the revolutionists in France desecrated the remains of the royal and aristocratic dead; and so it has been both before and after. No tomb is discovered but the poor bones are exposed to view. A pathetic instance has been noted in the Church Times as occurring at the village of Carcolston, Nottingham. The temporary vestry at the west end of the north aisle of the church affords shelter to the elaborate stone coffin of that great county antiquary, Robert Thoroton, the historian of Nottinghamshire. In 1672 Dr. Thoroton had a massive stone coffin, with cover, prepared for his interment. At the bottom of the interior of the coffin an inscription was cut, recording in Latin that he had this prepared in that year, so that after his death his body might therein rest in peace. By his will, dated October, 1678, he desired interment at Carcolston in this coffin. He died in the following month, his wishes were respected, and another inscription and two shields of arms were engraved on the stone lid. For about a century and a half his remains enclosed in this massive coffin rested in peace in the churchyard on the south side of the chancel; but in 1845, during some chancel repairs, the coffin, which was near the surface, came to light. It was dragged to the surface and the skeleton sacrilegiously ejected; the skull was actually put in the village shop as a curiosity. The scandal of this got abroad, and after a time the skull and some of the remains were collected, replaced, and the great coffin again lowered. In 1863 this disreputable outrage was actually again repeated. The coffin was supposed to be in the way of a drain that was being constructed, so it was again dragged up, the reduced remains again flung out, and the empty coffin placed as a curiosity within the church to perpetuate the disgrace of all concerned in this noisome transaction. There the coffin still remains, and is frequently visited from ghoulish curiosity. In 1897, a county antiquarian association was started, termed "The Thoroton Society," under most distinguished patronage, which took its name to honour the memory of Robert Thoroton, M.D. The very first excursion of the society was made to Carcolston, in July, 1897, when the coffin was inspected. Surely the very first duty of such an association was to see to the reinterment of the coffin; but no, the Thoroton Society has flourished for seven years, and the coffin, with Thoroton's pathetic inscription within it, still serves as an idle peepshow. It is actions such as these that make wholesale converts to cremation. At the head of his grave stood a large stone recording the place of his burial. By a strange error in judgment this stone, too, has recently been pulled up and placed on its side within the chancel; the apparent reason being that the slab in question had originally served as the mensa of an altar, and, though mutilated, still bears some of the consecration crosses. We do not publish this account to show how much better we are. Alas! too often the graves of the first settlers are closed "in the interests of progress," some few remains are carted away to another temporary resting-place, the monuments destroyed, and all trace of the pathetic beginnings obliterated.

THE SONG OF THE CHURCH.

Many years ago at a church door, as the choir and congregation were heartily singing a well-known hymn, an old English musician was heard quietly to say: "It is the grandest sound on earth." The undoubted sincerity of the speaker, the intense earnestness with which he spoke, his special knowledge and the solemn occasion gave added weight and significance to his words. Congregational singing forms a most important part of the worship of the Church. Rich, indeed, is our heritage of "psalm and hymn and

song of praise," and in the noble strain of the old Gregorian accompaniment the Church has never ceased to sing the inspired song of apostle, saint and martyr. The song of faith triumphant: whether sung in gloomy catacomb, in blood-stained Coliseum, at the burning stake, or in the peace and order of our own free worship to-day. We have the great and inestimable privilege of joining "heart and voice" in the whole round of the Church's worship. There is no distinction. The poor, the rich, the young, the old—all are invited in our own simple and beautiful mother tongue, unitedly to present our petitions "with a pure heart and humble voice unto the throne of the heavenly grace." How deep, how touching, how intimate is our relationship as co-worshippers in this pure, simple, yet sublime service. And how noble, exalted and inspiring is that part of it which finds such filling expression in song. There can be but one true object in either the vocal or instrumental part of our service-devotion. That end can be best attained where there is simplicity, unity and harmony. The choir, congregation and organ being the complementary parts, uniting together harmoniously in the varied phases of devotional worship. In so far as we are called upon to sit and listen to the performances, whether musical and vocal, of one or more members of the choir, be they never so skilled, we are diverting the current of music from its true end in the service of the Church. We are measurably pandering to musical ambition and the sense of pleasant sound; and we are marring the dignity, nobility, and purity of a service which finds its true end and aim when, with one heart and voice, the priest, choir and congregation, accompanied by the solemn organ tone unitedly offer up the sacrifice of praise. The proper place for solos is in the music-room or in the concert-hall, where human skill in musical attainment, be it vocal or instrumental, can be displayed, admired and enjoyed to the utmost. We do not so strongly object to anthems or carols in due season. But let us fully realize that the purity of the musical devotion of the Church implies its unity, harmony, and mutuality. Its crowning glory is, that each member of the congregation joins in the great antiphon, and that neither is the mind diverted nor the taste unwarrantably engaged by displays of vocal or instrumental skill. But "with pure heart and humble voice" we "together render thanks for the great benefits we have received at our heavenly Father's hands, and set forth His most worthy praise." Then, indeed, can the song of the Church be most truly called "The grandest sound on earth."

A HIGHER LEVEL OF PUBLIC LIFE.

The Archbishop of Canterbury struck a high note in his recently published letter to the Vicar of Margate. "I am firmly persuaded," wrote His Grace, "that if our political life is to be maintained at its higher level and our public men are to justify the confidence we have been accustomed to place in them, electors must see to it that no political or partisan enthusiasm leads them to record votes for men whom they do not trust or respect." These are wise and weighty words—wholesome, high-pitched, far-reaching. The moral tone of the public life of the Empire is a matter of vital concern, not only to the Archbishop of Canterbury as the Head of the Church and a Peer of the Realm, but as well to the humblest of its citizens. At the present juncture, to the Canadian elector these words are "like apples of gold in pictures of silver." It is well to be proud of a country vast in extent, great in resources, wondrous in material promise, and unsurpassed in the grandeur and variety of its scenery. It is better that such a country should be peopled and ruled by men whose moral character is in keeping with their

splendid heritage. What nobler field could be offered in which to combine the solid sense, the matured judgment and the best traditions of the Old World with the abounding energy, the quick intuition, the shrewd enterprise of the New in working out the problems of a wise, progressive and salutary public life? In clear and direct words His Grace has shown the standard by which all candidates for public office should be measured. The true touchstone is character. Nothing less will suffice. A man may be clever, plausible, accomplished; a shrewd bargainer, a fluent speaker, a capable man of affairs, and still lack that essential quality which alone can win for him the "trust" and "respect" of his fellow-men. Such a man on occasion may be able from the hustings or the floor of Parliament to arouse intense "political or partisan enthusiasm," and by his nimble wit or moving humour cover his opponents with ridicule; and yet his greatest triumph will pall upon him as he recalls the biting words of the immortal dramatist, "One may smile, and smile, and be a villain." It is a curious psychological fact that a man will often set off against his moral defects the supposed possession of certain virtues, which, in his own estimation, keep the scale well balanced. The bank clerk who is secretly squandering his employer's money in immoral pursuits, all the while comforts himself with the intention to make it good when luck comes his way. One may well question whether the bigger and maturer thief, who ruthlessly, and not seldom with brazen effrontery, robs the public chest, and distributes franchises, timber limits, offices to his greedy satellites, and subtly averts his face while the lower, though not baser, villain is dropping five dollar bills "in the right places" in his frantic effort to retain place, power, and control of the public funds can have any higher ideal of public honour and duty than that begotten of a debased "political partisanship." Some of our political leaders divert their audiences by playful allusions to the corruption of some of their supporters. Nero, it will be remembered, fiddled while Rome burned. There is a fire which can purge, purify and save a State, even when threatened with moral bankruptcy. It is the fire of Christian conviction, a flame which scorches men to action, settles irresolute purpose, and rouses dormant energy; and, it may be slowly at first, yet none the less surely, like the rising tide, sweeping all before it, cleansing, refreshing, renewing the public life of the people. "The light which we have gained was given us, not to be ever staring on, but by it to discover onward things more remote from our knowledge," says John Milton in his "Areopagitica." Let us not be discouraged by pressing evil, but take heart, and, following the advice of the two great Englishmen to whom we have referred, let us not be "ever staring on the light which we have gained," but "by it discover onward things," and resolutely determine to record our votes for men whom we trust and respect."

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest to Churchmen.

Church extension in our great Dominion is the dominant problem before us at this interesting period of our history. An institution that believes in the usefulness of its existence must provide for its expansion. Within recent years the Canadian Church has laid hold of this view, and has stepped out into the open to give effect to its conviction. No one may look upon the altered attitude without emotions. It gives confidence and strength at home, it renders timely assistance elsewhere. It is, perhaps, no longer necessary to dwell upon general obligations impelling us to go forward and occupy the posts that await our possession. The terms