

Dominion Churchman.

THURSDAY, NOVEMBER 15, 1877.

THE WEEK.

OSMAN Pasha is the most distinguished of the Turkish generals in Europe, for ability and efficiency. The hitherto invincible defender of Plevna was born at Armassia, in Asia Minor, in 1832-3, and educated in the military school of Constantinople. He has never been in any country of Europe except European Turkey, but speaks French. He is tall, of spare figure, and of delicate health—is active and attentive to duty. His manners are very agreeable. A correspondent of the *Daily Telegraph*, who was lately at Plevna, is full of admiration for Ghazi Osman. He says he cannot find words to express the demeanor of this remarkable man: "Looking after everything himself, for he trusts to nobody, even the supplies of ammunition, the commissariat stores, and the medicines; receiving telegrams and messages from every part of the field continually, and while engaged in trying to out-manceuvre a numerous and wily enemy, he sat on a little stool, with a lead-pencil behind his ear or stuck under the edge of his fez, with his field glasses in his hand and a cigarette in his mouth, as cool and collected as though he had been listening to a lecture on the Arctic regions, with illustrations. I could not but admire Osman commanding nearly 60,000 men in a most complex situation. He never for an instant spoke or acted hastily, maintaining his extraordinary coolness throughout the thirteen hours of the battle, without an instant's change."

Stanley is reported as having arrived at Cape Town on the 21st ult. We shall therefore in all probability soon receive further interesting news of the great traveler's discoveries; and there is no doubt that there remain enough of philanthropists in the regions usually considered civilized to require from the adventurous and intrepid traveler a full justification of his massacre of native tribes, which his own account at the time conveyed the impression were of a somewhat wanton character.

The funeral of the late Chief Justice Draper took place in Toronto, on Tuesday, the 5th. The last token of respect we are able to show to our departed friends and acquaintances could not take place with reference to so eminent a member of the Judiciary without being attended by a large concourse of people. His remains were conveyed at an early hour from Hazeldean, his residence in Yorkville, to Osgoode Hall, where they lay in state till they were taken to St. James's Church. For many hours before the procession started, a large multitude of persons had assembled. The vestibule of the Hall was draped with black, and the whole presented the sombre appearance so fitting to the occasion. Floral offerings covered the coffin lid; and the rich crown, the cross, interwoven with white flowers and everlastings,

the costly wreath—all testified to the respect and esteem which were felt for so great an ornament to the legal profession. The coffin bore the simple inscription, "William Henry Draper. Died November 2, 1877. Aged 76 years, and seven months." At 2.30 the procession to St. James's began. It consisted of the chief mourners, then the Clergy, Judges, Senators, Members of Parliament, Queen's Counsel and Barristers, and then by a vast crowd of citizens. On arriving at the Church, the Dean of Toronto read the Funeral Service—the Bishop of Toronto and the clergy being present. After the Lesson was read, Handel's Dead March, adapted to an anthem, was given with wonderfully solemn effect. The funeral procession then re-formed and proceeded up Jarvis, Carleton, and Parliament Streets to St. James's Cemetery, where the concluding part of the Service was read by the Dean, and all that is mortal of the late Chief Justice was deposited in its last resting place. On Sunday last the Dean of Toronto preached his funeral sermon, which was listened to with much attention by a large congregation.

In France the crisis is rather increasing than otherwise; so much so indeed that it is reported all the other great Powers have advised MacMahon to be conciliatory. It is also stated that when the Minister of Finance introduces the Budget, a deputy of the Right will propose four principal direct taxes to be voted independently of the Budget. And it is further believed that if the Chamber refuses to vote these taxes, a vote for dissolution will be asked in the Senate; and should the dissolution be granted, as the supporters of the Government believe it will be, MacMahon will submit the question of his resignation to the people in a kind of plebiscite. The President's party claim that there will be a majority of fifteen or twenty for the dissolution. Should this take place, the result may create an immense excitement. A considerable amount of anxiety is felt on account of the violent manner in which an inquiry has been made into the conduct of the Cabinet in connection with the recent elections.

The latest news from Plevna up to the 13th, reports heavy fighting going on in the neighborhood for a couple of days; and the despatch from Constantinople claims the result so far to be in favor of the Turks. The Turks are said to have made two attacks on Skobeloff's position. This is an entrenched hill, which Skobeloff surprised on Friday with loss of 250 men. A second attempt was made by the Turks to recover it. Osman Pasha's losses are estimated at two and three hundred daily from the Russian artillery. He is constructing fresh fortifications which are believed to point to an intention to hold out as long as possible rather than attempt a sortie. Deserters and prisoners agree in stating that the Turks have six week's provisions. It is further stated that the participa-

tion of Servia in the war has been decided on, and that a proclamation to the army has been issued to that effect.

THE TWENTY-FIFTH SUNDAY AFTER TRINITY.

AS, this year, there will be twenty-six Sundays after Trinity, the rubric at the end of the Gospel for the twenty-fifth Sunday will apply: "If there be any more Sundays before Advent Sunday, the service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent." According to this direction, there are three services of the Sundays after the Epiphany which were omitted—the fourth, fifth, and sixth—from which a choice may be made. These Sundays were anciently called *Dominica Vagantes*, and there was a very old rule respecting the services on these days, which was that if there are two of them, the services for the fifth and sixth Sundays after the Epiphany should be used; and if only one, those for the sixth Sunday. It will be observed that these have been constructed with a decided reference to their appropriate use on the Sunday next but one to Advent.

The gospel is that part of the twenty-fourth chapter of St. Matthew where the Lord warns His disciples against being deceived by false Christs and false prophets, a great number of which appeared before the destruction of Jerusalem. And having alluded in most impressive terms to the calamity then about to begin to descend upon the Jewish people, he considers the tribulation as going down with the Israelitish race until it could be said: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light. . . . And then shall appear the Son of Man in the Heavens." The generation or race was to be miraculously preserved, so that it should not pass away till all these things be fulfilled.

The whole discourse seems to have been suggested by the disciples calling the Lord's attention to the magnificent structures which together formed the Temple. They were all so goodly, so solid, so glorious and beautiful—all built of the finest white marble; that when the sun shone on them they looked, from a distance, like a mountain of shining snow. And they were all apparently made for eternity. They promised a long future of splendour and prosperity. But the Lord dashed to the ground all these prospects of future glory by His one declaration: "Verily, I say unto you there shall not be left here one stone upon another that shall not be thrown down." And this was to be preceded by great political troubles, by the appearance of false messiahs, while his own followers were