

their degrees through Magill University and Wycliffe College through the University of Toronto. Happily this evil was averted by the common sense of the assembly.

The very difficult question of Divorce was discussed with becoming gravity. Nothing could be more admirable than Canon Partridge's speech. The ideal aspect of the subject could not have been represented with greater ability or persuasive power. Yet the meeting very properly declined to go so far. The Bishop at Lambeth had not gone so far. No one doubts that Divorce, on the whole, is a very bad thing; but the question is twofold. First, are we prepared to deny to the poor man that we now concede to the rich? And secondly, if we deny divorce to both, shall we make society purer. From the time of the restoration of the Bourbons until some time after the fall of the second Empire, there was no law of divorce in France. What was the consequence? It showed the wisdom of the voters (as distinguished from the talkers), that they desired further enlightenment.

Several of the debates were of partial interest. For example, the one on free seats gave occasion for some rash talking; yet the Synod decided that such a reform was desirable as would make all the seats in our Churches free to all. Mr. Speaker Allan pleaded well and ably, and persuasively for a better observance of the Lord's Day. The discussion of the Revised Version of the Scriptures was pushed off to near the end of the proceedings, so that the gentleman who had undertaken to introduce the subject was forced to leave before the subject came on. Accordingly, Dr. Carry had it all his own way, and poured out learning, sarcasm, and invective in a very able manner for an hour. It is to be hoped that this subject may be heard of again.

Gregory, of Najianus used to say that he saw never any good come of ecclesiastical assemblies. The saintly Gregory had some painful experiences in connexion with one of these Councils. But some impatient persons were actually quoting his language at Montreal. It does not appear that there was much necessity for it. It is true the meetings were uninteresting, and the speaking was very much below the average of public meetings, sacred and secular; but there was some good speaking, there were some good resolutions passed, and there seems to have been no mischief done.

SANITATION OF GRAVEYARDS.

The Dean of York, Dr. Purey-Cust, has asked us to plead the cause of the Church Burial and Reform Association. We do so gladly by giving space for his own words. While it is quite true that we in Canada, are less crowded in God's acre than the people of European cities, we shall be subject to the same evils they suffer from unless we adopt wiser methods. Dean Purey-Cust writes:

Kindly permit me to point out that the burial service in our Book of Common prayer offers suggestions of a mode of disposing of the dead which has been declared by scientific men to be in accordance with sound science and sanitary law, and which, if properly and completely carried out, renders overcrowding impossible. The rubric: "The priest and clerks meeting the corpse, and going before it either into the church or towards the grave," permits the body, when there is danger of infection, to be taken direct to its burial, instead of into the church. The rubric: "While the body is made ready to be laid

into the earth"—points to the interment of the body in as close contact with the earth as circumstances, decency, and reverence permit. Another rubric: "While the earth is being cast upon the body by some standing by"—seems to imply that the body is to be surrounded and covered with sufficiency of earth. The mode of burial indicated by these rubrics in the "Order for the Burial of the Dead" in the Prayer-book is harmless to the living. If the coffin be of a perishable nature, if the soil be dry and porous, if the graves be not too crowded, the dead are resolved into air and ashes in from three to seven years, and this without injury to the living.

Now, if the Burial Service manifestly enjoins a mode of disposing of the dead which is in conformity with sanitary laws, it may be inferred that all supplementary, or exceptionally necessary sanitary precautions are to be welcomed and acted upon. Mourners are not expected to do anything, or leave anything undone, to the imperilling of their own welfare or that of the public at large. It should be considered a pious duty to bury as soon after death as signs of dissolution appear. The coffin should be of some readily-perishable material. If the presence of infectious germs be suspected, some chemical compound capable of destroying such germs should be placed in the coffin as soon after death as possible. The placing of the body in a properly appointed mortuary near the burying-place should be considered to show as much respect as following it with a costly procession through the crowded streets. The disease-carrying pall should be discarded. The grave should be so shallow as that the air be not excluded. When the soil of the cemetery is not suitable for the disintegration of human remains, the grave should be filled up with dry, porous, properly prepared earth. Bricked graves and vaults, which retain the body in a state of arrested decomposition, should be abandoned. The surface of the grave should not be covered with slabs or monuments preventing the growth of plants and excluding the air. Suitable vegetation should abound. Only when assured of the complete dissolution and redistribution of the first should a second body be interred in the same earth. Graveyards should be gardens where the dead are buried side by side, each succession of human bodies passing away into air and ashes, the earth being thus ready every succeeding generation to perform its beneficent action again. Thus natural laws will have been observed, and the earth, which is the best deodorizer and antiseptic known, and the receptacle of all creatures which have lived and died, will have acted as the medium through which the air descends and performs its purifying and disintegrating action, to reascend in new combinations and nourish fresh life.

I crave, therefore, the moral and practical support of your readers on behalf of the Church of England Burial, Funeral, and Mourning Reform Association, whose aim is to abolish the prevalent, improper, imperfect, falsely so-called burial in durable coffins, in vaults, or already crowded graves; and to substitute the Church's "earth to earth" mode of burial, in a readily perishable coffin of compressed pulp, or the like. Under this system, not only is the natural chemical combustion of the body brought about, with harm to none, and over-crowding made impossible, but also other distinct and definite advantages accrue; the funeral ceremonies are simplified, the expense lessened, and the same earth rendered available for the burial of the dead, generation after generation, for all time to come.

HOME REUNION NOTES.

Lord Nelson writes to *Church Bells*: "I gladly give this week a letter addressed by the Rev. W. S. Lach-Szyrma to the *Church in the West* on the 'True Basis of an Eirenicon.'"

"SIR,—May I, as one desirous of seeing the fulfilment of our Lord's dying prayer, in the peace of Christendom, suggest what appears to me to be the true basis of an eirenicon?"

"1. To realize the position of those who differ from us. The same truth looks differently if viewed from a different stand point. Even we ourselves see an object look quite another thing if we change our position. This in mathematics is part of the theory of parallax. From the top of the Eiffel Tower, Paris is said to look strange to the Parisians. That hill Kilmar, which most Plymouth folk have seen from their childhood, looks quite different from Linkinhorne parish to what it does from Plymouth. So certain dogmas of the Christian faith strike those trained in Nonconformity, or in the Roman Church, or in the Holy Eastern Church, differently to the way in which they strike Anglicans. Very often a quiet talk (if both parties keep their temper) quite gives one a fresh view. I am afraid many of our theologians take too narrow a view, and lose temper if their own standpoint is not at once accepted. The theory of the Frankish bishop who bade his convert "Burn what thou hast adored, and adore what thou hast burnt,"

will not always answer. Sometimes, even in error, there may be a certain germ of truth. Indeed, most error and heresy is exaggerated truth. Our line with Dissenters should therefore be—first, to find out what truth they witness to, e.g., Wesleyans press the emotional side of religion, the Quakers, a literal acceptance of the Sermon on the Mount, the Congregationalists the spirit of liberty, &c.

"2. We should always remember that some souls tend to the objective, some to the subjective tone of religious life. It is sad to see those whose spiritual growth is subjective consider the objective as hardly Christian, and the objectives regard the subjectives as heretics and out of the pale of salvation. Perhaps the higher line is to combine both objectives and subjectives, but by nature some tend to the inner, some to the outer growth of spiritual life, just as some plants in the natural world have an inner and some an outward growth.

"3. Plain Gospel teaching (i.e., according to the Holy Gospel of St. Matthew, Mark, Luke, and John, not according to the newly discovered gospel of Messrs. Smith, Brown, Jones, and Robinson) is, I am sure, the sole basis on which Christian peace and unity can be obtained. It is a bad sign that so many of the sects now practically shelve the New Testament, or "explain it away." But none formally deny it. So their ought to be a basis for reunion. The teaching of the Gospel seems pretty plain, and it is wonderful how men invent 240 ways of understanding and explaining its simple teachings.

"4. Above all, prayer is the gate of peace. Ought we not to pray for all Christians—for the Greek Church, for the Roman Church, for the Wesleyans, for the Presbyterians, and for all the Nonconformists? If we pray for a man constantly we cannot hate him very much, and if he knows we are always praying for him it is hard for him to hate us, especially if he has a spark of Christian spirit in his soul. W. S. LACH-SZYRMA.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

LAKE BEAUFORT.—On Tuesday afternoon, October 8th, a large number of the residents and some of the citizens of Quebec assembled at Lake Beaufort on the occasion of the laying of the corner-stone of the new Anglican Church. Everything having been duly prepared by the zealous parishioners, at 3 o'clock the Rev. J. Edgar Hatch, junior curate of St. Matthew's and missionary at this station, accompanied by the Rev. L. W. Williams, M.A., rector of St. Matthew's, and the Rev. A. J. Balfour, rector of St. Peter's, Quebec, duly robed, walked from the neighbouring school-house, followed by the parishioners to the beautiful site chosen, where the first part of the service was taken by the rector of St. Matthew's, after which the church wardens on behalf of the congregation presented Mr. Hatch with a handsome trowel, suitably inscribed, with which he proceeded to lay the corner-stone of the proposed edifice. The procession then reformed and proceeded to the school house, where, after prayers had been said by the rector of St. Peter's, addresses were delivered by the clergy present, that of the missionary in charge being the first and principal one. The benediction brought to a close a happy and interesting service. On motion of Mr. A. Simons, a vote was proposed and unanimously carried, expressing their deep gratitude to Mr. Hatch for his faithful labors on behalf of the mission, and more especially for his valuable gift of an organ for the new church, and of their sorrow at his approaching departure, for a time at least, from among them.

RIVER DU LOUP EN BAS.—This mission, which is very extensive, and has been in charge of Rev. R. C. Tambs, M.A., for the past eight years, having become vacant by his removal to Magog, in the Eastern townships, has been filled by his Lordship the Bishop appointing thereto the Rev. Edwin Weary, for the past four years the missionary in charge of Greensford, a station in the northern part of the Diocese of Newfoundland.

LENNOXVILLE.—Steps are in progress towards adding a Divinity Faculty building to Lennoxville University, that excellent Church College, which has been making such rapid strides since early in 1888. About the time of the opening of the Bishop William's wing, last spring, a hope was expressed that a Divinity Faculty building might be added to the college. A scheme was set on foot and it was thought that for