

SPIRIT OF THE LONDON JOURNALS.

OUR EASTERN POLICY.

The *Times* believes the policy which Great Britain has followed on the Eastern question to be in the main wise and prudent, and, though it may no doubt require modifications from time to time, its general tenor need not be departed from. In a few words, it is to support the independence of the Sultan's empire, at the same time to insist, in common with the other great Powers, and particularly with France, on the absolute equality of the Sultan's subjects before the law. It is not our duty to enter into the religious or national animosities of the Greeks. No doubt they have had plenty of provocation in times past, and the Turks must not be surprised if the sins of fathers are visited upon them in the form of an irrepressible hatred on the part of men of the Greek race. Every old man can remember the massacre of Scio and the campaign of Ibrahim Pasha in the Morea; and, of course, the atrocities of the time are not palliated in the narratives current among the Greeks. But the ferocious old Turks of those days are in their graves or near them, and the policy of the empire is so completely changed that the Musselman ruler is now much more of King Log than King Stork. There is nothing that one can see to prevent the various races and religions from living in harmony together, if the great Powers which desire the peace of the East do their duty in urging the reforms which remain to be accomplished. Our true policy is to bring men of all religions under the influence of civilization, and this will be hopeless if we acquiesce in the principle that any hostilities, under any conditions of treachery and duplicity, are permissible against a sovereign or a population which is without the Christian pale.

THE MACKONCHIE CASE.

The *Daily News* points out the effect of the judgment in *Martin vs. Mackonchie* as at once more restricted and more extensive than some people have supposed. In prohibiting the particular practices instanced, it leaves the substance of ritualistic worship untouched. The "high celebration" at St. Albans will be shorn of some of its splendour, but in its general character it will be identical with what it has hitherto been. It will convey the same doctrine to the minds of the worshippers, and symbolize the same act on the part of the clergy. And further, the judgment has on one point made the course of the evangelical clergy one of some difficulty. The long disuse of vestments would probably be accepted by any court as a sufficient reason for non-compliance with the rubric which prescribes them. But the direction to the priest to stand "before the table" has now for the first time been ruled to apply to the whole Prayer of Consecration. Now that this interpretation has been unexpectedly put upon the rubric, at the instance of the evangelical clergy, they will have to consider whether they intend to obey the judgment themselves, or to be content with making the ritualists obey it.

The *Standard* admits that there is no apparent reason, if this judgment is invoked, why the Archbishop of York and Dean McNeile, for instance, should not be compelled by force of law henceforth to celebrate Holy Communion "standing before the table." On the other hand, there are very strong arguments of expediency which should restrain the ritualists from any violent action of this kind. It is for them, and even more for non-ritualistic High Churchmen, to consider whether it is desirable that a particular form of ceremonial implying the acceptance of a specific doctrine should not be imposed by sheer force of law upon clergymen who wholly reject that doctrine. There is another and more practical reason why the ritualists should refrain from pressing to the uttermost such power of reprisals as the judgment gives them. They are in a minority, and the bare attempt to convert the decision into an engine of torture against their opponents will bring about a cry for legislation in a sense hostile to themselves. The ritualists must give way. They must comply with the terms of the judgment, and at the same time, as a matter of prudence, they must refrain from pressing its corollaries against their opponents. On the other hand, equally as a matter of prudence, those who have

provoked a judgment so disastrous to their own position must enjoy their triumph without provocative ostentation.

The *Telegraph* remarks that while some of the ritualistic clergy have declared that they will respect the law, others with equal honesty admit that they must either obey it or leave the church, and they prefer to depart. One can honour both these classes, though one may doubt the wisdom of the men who would quit the church without making an effort to change its decrees. But an offence alike against honour and against law is committed by the ecclesiastics who declare in one and the same breath that they will neither surrender their office as anglican clergymen, nor obey the dictates of the legal courts. It cannot be said that the church does not recognize the authority of the judicial committee. The church as established by law—the church as a temporal institution—is the creation of Parliament, and the Parliament which secured the temporalities of the church also instituted the judicial committee. It is utterly illogical to recognize the binding force of articles and formularies which rest on act of Parliament, and yet to dispute the authority of a tribunal which has precisely the same origin. Nor even on their own grounds can the ritualists deny the authority of the judicial committee. To it they appealed in the Gorham case; to it they appealed in the case of "Essays and Reviews;" to it they appealed in the case of Dr. Colenso; and to it, through Mr. Mackonchie, they appealed in the present instance.

The *Daily News* doubts whether in a new suit the Privy Council would press the law more hardly against the ritualists than they have done. Indeed the evangelical party might find the tables somewhat turned upon them. Again, if Parliament could be persuaded to legislate on the subject, which is very questionable, the inevitable consequence of such legislation would be the formation of a free church. In the eyes of the high church party the rubrics are invested with a twofold claim on their obedience. The book which contains them is the creation of the church, and has the sanction of the state. An attempt on the part of the latter to substitute a creation of its own for this double product would at once drive high churchmen to make their choice between the two authorities, and in that case the majority would decide, with little or no hesitation, to obey the church rather than the state. A free church movement could not possibly be started with more favourable chances. The question to be determined would no longer relate to the dress of the clergy, it would involve the far wider issue, shall a purely ecclesiastical matter be settled by the Legislature of a mixed state? Unless one greatly overrates the consistency of the high church party, for Parliament to say yes to the inquiry would be tantamount to a disruption of the Church of England.

OUR RELATIONS WITH CHINA.

The *Standard* observes that any formal engagement not to undertake hostile measures in China, till the difficulty, whatever it might be, had been referred to the Home Government in England, would have a very disastrous effect. According to that arrangement the Chinese Government would be certain of three or four months' impunity, no matter what outrages it might commit. If half the members of the British legation at Peking even were seized by the native authorities and thrown into prison or put to the torture, the British Minister would have to refer the "difficulty" to London, and wait from Christmas to May before he could lift a finger to compel the liberation of his colleagues. Such a mad promise as that which is talked of would be tantamount to the withdrawal of every British man-of-war from Chinese waters. What would be the use of an admiral and fleet on the coast of China if they were never, under any circumstances, to act on their own responsibility, but in all cases were to remain torpid till news of any outrage could be sent home to this country, and orders on the subject received from the Home Government?

The Union Pacific Railroad.

OMAHA, January 25.—One thousand miles of the Union Pacific railroad is now finished and in operation. The Central Pacific Railroad Company having built 500 miles, but 260 miles remain to be built. There is now no doubt that the entire line to the Pacific will be opened early this spring.

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BROCKVILLE & OTTAWA RAILWAY.

SUMMER ARRANGEMENT,
Commencing on the 20th April, 1869.

LEAVE BROCKVILLE.

7:15 A. M.—TRAINS will leave Brockville daily at 7:15 a.m., and 3:15 p.m., arriving at Sandpoint at 12:40 p.m. and 9 p.m.

LEAVE SANDPOINT.

5:15 A. M.—TRAINS will leave Sandpoint at 5:15 a.m. and 1:30 p.m., arriving at Brockville at 11:30 a.m. and 7:45 p.m.

All trains on main line connect at Smith's Falls with Trains to and from Perth. The 7:15 a.m. train from Brockville connects with U. F. Coy's Steamers for Ottawa, Portage-du-Fort, Pembroke, &c., &c., and the 1:15 p.m. train from Sandpoint leaves after those steamers are due from east and west.

H. ABBOTT,

Managing Director.

Brockville, April 11.

GRAND TRUNK RAILWAY COMPANY OF CANADA.

1868.] WINTER ARRANGEMENTS. [1869.

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Night do do do do do do 8:30 p.m.

Accommodation Train for Kingston and Intermediate Stations, at..... 7:00 a.m.

Trains for Lachine at..... 8:00 a.m., 9:30 a.m., 3:00 p.m., 5:00 p.m.

GOING SOUTH AND EAST.

Accommodation Train for Island Pond and Intermediate Stations at..... 7:00 a.m.

Express for Boston at..... 8:40 a.m.

Express for New York and Boston at..... 3:30 p.m. via Vermont Central.

Express for New York via Plattsburgh, Lake Champlain, Burlington & Rutland at 3:00 p.m.

Express for Island Pond, at..... 2:00 p.m.

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C. J. BRYDGES, Managing Director.

Montreal, Dec] 1 1868.



GOVERNMENT HOUSE,

OTTAWA.

MONDAY, 18th day of January, 1869.

PRESENT:

HIS EXCELLENCY THE ADMINISTRATOR OF THE GOVERNMENT IN COUNCIL.

On the recommendation of the Honorable the Minister of Customs, and under and in virtue of the authority conferred by the Act passed during the last Session of the Parliament of Canada, intitled, "An Act respecting the Customs," His Excellency in Council has been pleased to make the following regulation:

In addition to the Warehousing Ports mentioned in the Act passed during the late Session of the Parliament of Canada, and intitled "An Act respecting the Customs," and also in addition to the Ports named in Lists sanctioned by subsequent orders in Council, passed under the authority of the said Act, the following Port shall be, and it is hereby declared to be included in the List of Warehousing Ports in the Dominion of Canada, viz.:

Province of New Brunswick.

The Port of Dorchester.

WM. H. LEE,

966-3 Clerk of the Privy Council.



CUSTOMS DEPARTMENT,

Ottawa, January 22, 1869.

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