

Dominion Churchman.

THURSDAY, FEBRUARY 22, 1877.

THE WEEK.

KNOWING in Toronto something of the difficulties attendant upon establishing and maintaining a Church Institute, we can the more fully appreciate the labour and the good sense which have placed the St. John Society of that name on such a very satisfactory footing as the first Annual Report proves it to rest upon. Considering the comprehensiveness of the Church of England, and the varieties of thought and of practice which it tolerates, it is most desirable that there should be some organization which should bring its members close together, and prevent clergymen and congregations from wandering off into the cold shades of uncharitable isolation. By lectures, by its reading-room and library, by its debates and addresses, and by the interest which it manifests and fosters in all branches of Church work, the New Brunswick Church Institute seems eminently well calculated to further the objects for which it has been founded. With a roll of already over three hundred members, and a record of much good, sound work already accomplished, the Institute enters upon its second year, with a career as bright as it is useful, opening before it.

Once more the Senior Wranglership at Cambridge, the "blue ribbon" of education, has fallen a prize to a Scotchman, Mr. Donald McAlister, of St. John's, who received his early training at Aberdeen and Liverpool, and whose career shows a grand record of scholarships and prizes. Caius has the second wrangler of the year, who is followed by four men from Trinity. Of the thirty-six wranglers Trinity and St. John's each claims eight, Queen's four, Sidney three, and the rest "scatter" among the minor colleges. The eighteenth wrangler is Kikuchi, a Japanese. Among the recent calls to the Bar at Lincoln's Inn appears the name of Ng. Choy, of Hong Kong.

The annual agitation in favour of allowing Dissenters to be buried, with such services as they may choose to adopt, in English churchyards will, no doubt, be again revived in Parliament by Mr. Osborne Morgan; and we trust that the same fate as has heretofore befallen it will again await the measure if it contains the same objectionable features as of old. Still the question must be disposed of. Pending the general and compulsory adoption of cremation—which will be coeval with the advent of the Greek Calends—people must be buried, and it is incumbent on the State to see, if private arrangements are not sufficient, that facilities are given for the disposal underground of everyone's body. With a view of removing all ill feeling, it has been proposed that all existing churchyards should be closed, and that each parish should acquire a new cemetery, to which all should

have equal rights of access, and in which each parishioner might be buried with such accompanying ceremonies as may be suggested by the belief, or unbelief, in which he died. Most intolerant of all tyrannies is that self-styled toleration which tries, under the semblance of comprehensive charity, to force every one to believe nothing and to practice nothing to which any one else can possibly object. To its advocates the preference which churchmen naturally feel for lying in consecrated ground, involving, as that does, the exclusion of non-churchmen from that ground, is most intolerant bigotry. If, however, a distinct provision were made that the Church might have an inalienable and exclusive right to a particular plot, there is nothing to object to in the proposal for general parochial cemeteries; though to compel churchmen to forego the use of their own old hallowed ground simply because the sensitiveness of dissenters is wounded by a distinction being maintained between the dead bodies of those who have zealously maintained their right to differ while alive, would be a little hard. Still it is a sacrifice which, for the sake of peace, it might be well to submit to.

Recent elections in Ireland show that the Home Rule movement is gaining ground. If its promoters will limit their demands to a moderate measure of self-government they may meet with some success. The Imperial Parliament is over-burdened and choked with the accumulation of measures in which merely local interests are concerned, and many of which could, without infringing on Imperial prerogatives, be safely and advantageously relegated to the care of municipalities. Whilst it is impossible and unwise absolutely to recognize the claims of the cry of "Ireland for the Irish," it must be conceded that those representing any particular section of the country may fairly claim to have a preponderating voice in all measures which concern that section more particularly and which do not affect the country at large. In the case of Irish members of the House of Commons, they have generally so disagreed among themselves on questions of policy that it has been almost a necessity for English and Scotch members to intervene. But in cases such as that relating to the closing of public houses on Sunday, it was a legitimate grievance that the votes of non-Irish members imposed a policy on Ireland contrary to the expressed wishes of the large majority of her representatives. If we apply the same principle to the Burials Bill, we find that were the question, which concerns England alone, left to the votes of only English members, there would have been, out of 480 votes, a majority of more than a hundred against Mr. Morgan's proposal. If a similar analysis were made of divisions on other matters affecting the Church, it would be found that the wishes of Churchmen were frequently overruled by the votes of Romanists, Dissenters and Nothingarians.

Still, we are aware that a National Church must submit to many things to which she would not be liable were all connections severed between Church and State.

Mr. Tooth remains in Horsemonger Lane Gaol, the "recipient," as reporters phrase it, of many marks of sympathy, and also the object of many shafts of ridicule and abuse. As he declines to surrender the keys at the demand of his Bishop, the Church at Hatcham has remained closed, neither civil nor ecclesiastical functionaries, wishing to complicate matters still further by breaking open the doors. In the meantime the controversy concerning the rights and jurisdiction of Lord Penzance's Court continues in full force, the most contradictory opinions being maintained upon the subject. Whatever views each one of us may hold concerning ritual and the constitution of Ecclesiastical Courts, there cannot be more than one opinion as to the undesirability of having repetitions of this sort of case. On the one side it is undesirable that a clergyman, or any other person who breaks the law, (if he *does* break it) should be regarded as a martyr for conscience sake; while on the other, not even the most rabid Calvinist can regard with satisfaction the prospect of a large number of educated, refined, and sensitive men being submitted to the treatment of felons, allowed only to convene with their friends through the "cage," and parading with the other prisoners to receive their morning pannikin of "skilly," because the Church of which they are officers happens to be a State Church, and because the views which they hold regarding ritual and doctrine are at variance with some *dictum* of the Privy Council. We may thank Mr. Tooth for having given emphasis to the growing conviction that such enactments as the Public Worship Act are a mistake; and this we may do while still maintaining that, in the style of service which he saw fit to adopt at Hatcham and in his repudiation of the civil authority of Lord Penzance and the spiritual authority of the Bishop of Rochester, set an example of wilfulness and insubordination to the peace and reputation of the Church.

Before matters reached a crisis, it was found necessary, in the interests of order, to restrict, by means of tickets, the admission to St. James', Hatcham, to regular members of the congregation. It was fortunately discovered one week that orders for a number of false tickets had been given to a printer. It was subsequently found out that gangs of the rowdies who assembled near the church were in the pay of some ardent opponents of High Church teaching; and now we hear that the "Secretary of a certain Association" told the police on duty at Hatcham that he intended to "bring down 500 of his men to worship there" at 5 a.m. if the church had not been closed! Those who remember the riots in St. George's in the East, or