

Dominion Churchman.

THURSDAY, SEPT. 20, 1877.

THE WEEK.

THE geographical interest of the week undoubtedly centres in the curt announcement that Mr. Stanley has reached Embomma, a station about eighty miles from the mouth of the Kongo, after having traced the Lualaba down to its junction with that river. Livingstone's theory that the Lualaba was the head and main stream of the Nile may be said to have been long ago exploded, and although Cameron as well as Livingstone was unable to follow the mysterious stream from Nyangwe northwards, yet its identity with the Kongo was, from calculations and measurements, settled as satisfactorily as any geographical theory can be. Stanley's journey, therefore, though it only establishes on the basis of fact that which has previously been accepted as an irrefutable theory, yet is extremely important as supplying us with information as to the navigation of the stream and the state of the country through several hundreds of miles hitherto unvisited by any European. Every Englishman should feel an interest in Africa, in the history and Christianization of which vast continent it seems destined that England is to take so noble and prominent a part. We know already how we can approach Lake Tanganyika from the east, and already advantage is being taken by traders and by missionaries of the knowledge thus acquired. But how to reach the country beyond the central watershed, the fertile land of Manyuema which so charmed Livingstone and Cameron, and all the districts lying along the Lualaba and its affluents has hitherto been unknown. If Stanley can now report that the vast Kongo, above the Yellala rapids, offers no insurmountable obstacle to navigation, we have every hope that very shortly English steamers will ply on its upper waters, carrying the arts, civilization, and religion of Christendom into one of the religiously darkest, but commercially richest, corners of the earth.

The indications of a revival of trade are cheering, and there is reason to hope that we have "touched bottom" at last in the depth of depression. This, in addition to a splendid harvest, ought to produce a commercial revival in Canada which would go far to obliterate all traces of the late "hard times." But whatever good fortune may be in store for merchants and farmers, we are afraid work having been so slack all the summer, and the season being now so far advanced, that under the most favourable circumstances, the coming winter will be a hard one for labouring men and for the poor. It behoves, therefore, those especially who are interested in and entrusted with the supervision of the poor in our cities to look well ahead and make provision against the evil days, not by preparing only for a more liberal expenditure than heretofore, but by making well-considered

plans for repressing pauperism, for watching over those in distress, and for endeavouring not so much temporarily to relieve want as to improve the condition, raise the hopes, and encourage the self-dependence of those who, it may be feared, would, under a lavish system of doles, be speedily debased to the level of professional paupers. It is impossible in relieving distress, to do good without doing harm also; and however carefully and conscientiously relief is given by the various societies in such a city as Toronto, yet we regard the whole plan as intrinsically faulty in its present shape. There is no general organization, no corporation, no substance in the work; the plan of operation having been, no doubt, sufficiently well adapted to the requirements of a young and small community, but being totally inadequate to meet the needs, to check the imposture and repress the mendicancy of the complicated society of a large city. In short, we daily see the increasing need for a poor law, in some form or other.

The recent meeting of the British Association, at Plymouth, has been in many respects an exceedingly interesting one. On such occasions it is, of course, true that those who are selected to address the mixed and somewhat fashionable audiences find it necessary to dress up dry facts in a rather popular garb, and that Irish humour will have more appreciative listeners than the more valuable conclusions of a less amusing *savan*. But yet it is not altogether "science made easy." The annual gathering is an occasion taken advantage of by some of the most learned men and most diligent enquirers for the promulgation of new ideas or for the refutation of the heretical doctrines of their opponents. The Address of the President is always more or less valuable, either as a compendious *resumé* of recent discoveries or as an exhaustive monogram of that peculiar study which the speaker has made his own speciality. This year, Professor Allan Thompson devoted the Presidential Address to a consideration of the position and progress of the doctrine of Evolution. His treatment of this important subject may be summed up in the conclusion which he unhesitatingly puts forward, that no "development, even of the most simple organism, has ever been observed to occur where the possibility of its derivation from pre-existing bodies of a similar kind has been absolutely excluded. There is no direct combination of component elements, no spontaneous generation, or by whatever other hard name it may be called. *Omne vivum ex ovo* is the general rule. *Omne vivum e vivo* is the rule without an exception."

Under the heading of "Oil on the Waters" a writer signing himself *Philadelphia* laments in the *Guardian* over the differences which keep asunder the two schools of thought in the Church, and he asserts his conviction that much of the existing disunion is caused

by the mutual ignorance which each has of the other's real tenets, and for the practice which each has of looking at the other's doctrines, perhaps unconsciously, through the medium of their own prejudices. He proposes to open a "new style of correspondence with a view to clear off groundless suspicions and take away blind misconceptions and so to promote a greater spirit of unity and fraternal fellowship among us." He offers to "lead the way in a series of four letters written from my own standpoint as an evangelical clergyman, touching questions on which it seems to me that we are far more separated from ordinary High Churchmen than is necessary." We shall watch this experiment with some interest.

Having called attention last week to the Bishop of London's somewhat severe reply to some parishioners of Hammersmith in which his lordship referred to Archdeacon Sharpe's charge as sustaining his own and the Privy Council's interpretation of the Ornaments Rubric, it is but fair to point out that a correspondent maintains that the bishop has taken as the archdeacon's own opinion the words which he merely quoted from another author, whereas his own view is expressed in these words: "The whole truth of the matter is that both the use of hoods, and the disuse of copes and tunicles, are now so notoriously and universally allowed of by the ordinaries, that although neither of them could in strictness be reconciled with the letter of the rubric, yet we are not bound at this time to make any alteration in our practice."

The calculations recently made, by a sensational London paper, of the average expense of the entertainments given at a large and fashionable house during the season are certainly a little startling. To provide her acquaintances with a concert or a dance, or merely to give them an opportunity of crushing each other nearly to death at an *At Home*, a hospitable lady has to draw upon her husband's good-nature to the tune of from £400 to £700. If these sums seem extravagantly enormous, yet it must be conceded that the age which is extravagant over its pleasures is also, on the other hand, lavish with its offerings for good and charitable purposes. The sum raised in England, during the last decade, for church-building and restoration, for schools, for endowments, for missions, and for the general purposes of charity has been simply astonishing. It is not only of a few such noble bequests as that of £200,000, lately left towards the Bishopric of Northumberland, that the amount is made up, but countless tiny dribblets swell the mighty stream. The Mansion House subscription for the India famine, for example, in a very short time amounted to £64,000, and if money can save lives in that frightful calamity money will, no doubt, be forthcoming. Still, with all our societies and charities and churches that are supported, some munificently, others beg-