

Sept. 4, 1879.

# Dominion Churchman.

THURSDAY, SEPTEMBER 4, 1879.

## AGENTS.

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## THE WEEK.

ADVICES from Mandalay states that the situation in Burmah is again very critical. King Thebaw claims the sovereignty over Eastern Kurrchee, which the British have repeatedly recognized as independent territory. The Viceroy will demand the prompt withdrawal of King Thebaw, and will declare war if refused. It is rumoured that the British resident has already quitted Mandalay.

The Latin text of the Encyclical expected from Leo XIII. on the teaching of philosophy has been published in the *Osservatore Romano*. His Holiness commences by remarking that the greater part of the evils which afflict society in the present day are due to the inculcation of false philosophy, and adds that while sound philosophy is a help to the understanding of supernatural truth false philosophy dissuades from its acceptance. Philosophy, in order that it may attain its end, must be subject to faith. Such subjection, he points out, is not injurious to philosophy, for, he affirms, the history of Christian philosophy demonstrates that it is the means of securing it from error. He speaks of the philosophy of the Scholastics, and, dwelling upon them one by one, demonstrates their excellence, and more especially that of St. Thomas Aquinas, whose doctrine, the Pope remarks, venerated for many centuries, has been followed by religious orders and approved by Popes and by Councils. He deplores that Scholastic philosophy has been abandoned, and that various and opposing systems have prevailed instead, which have given rise to great inconstancy of doctrine, and consequently he exhorts the bishops to adopt in their ecclesiastical schools the doctrine of St. Thomas Aquinas. It is many years since so long a Papal Encyclical has been sent forth. The text fills ten close-printed columns of the *Osservatore*.

The General of the Jesuits has been summoned to Rome to receive the order to conform to the Pope's new Encyclical Letter concerning the teaching of philosophy. As this is quite contrary to the Jesuitical system of teaching, the whole Order is furious, but the Pope will hear no discussion on this subject, and the Jesuits must submit.

The yellow fever is still progressing in the South. On the 30th. ult. Gen. J. B. Hood died at New Orleans, and the death of his daughter Lydia has since been announced. At Memphis, Tenn. on the 30th., thirty-eight cases were reported with four additional deaths. The total number of new cases reported in Memphis for the week is 171, whites 87. The total number of deaths for the week is 51. On the 31st. Twenty new cases were reported.

It is announced that 1,500 Abyssinian soldiers are encamped near Massowah. The Egyptian troops at Massowah will be reinforced by 800 men, who have left Suez under command of General Gordon. The General takes a letter from the Khedive to the King of Abyssinia.

The *Borsen Zeitung*, of Berlin, considered a good authority, publishes statistics of the wheat harvest. Taking 100 as representing the average harvest, that of the present year in Austro-Hungary is 78, Germany 85, France 78, Switzerland 80, Italy 82, England 76, Russia 79, and Roumania 90.

Fifty thousand pounds sterling in gold was withdrawn from the Bank of England on Monday last for New York.

Rioting was renewed in Lurgan, Ireland on Sunday last. A Roman Catholic funeral procession was stoned by a mob, and great disturbances ensued.

A decrease of three and a half million dollars on the United States debt is announced for the month of August.

The death is announced of Longman, the last of the original partners in the firm of celebrated publishers of that name.

In Bombay, it is stated that sixty-one thousand persons are still employed on the relief works, or are receiving gratuitous aid.

Gen. Gordon declares that if he cannot secure peace with the Abyssinians, he will immediately assume the command of the Egyptian troops.

News of the Rumpa Rebellion in India is satisfactory. A body of four hundred rebels was defeated by a party of sappers and fifty of them were captured.

The Viceroy of India is expected to demand the prompt withdrawal of the outrageous claims of the King of Burmah to the Karenne Territory, and if necessary to enforce the demand by war.

The Mayor of Quebec waited on the Governor-General on Saturday at the citadel and requested his excellency to use his influence towards having a British regiment stationed in that city. The Governor General is understood to have replied that a great want of energy existed among the authorities in putting down the rioting, and that he thought an efficient city police would obviate any want of a British regiment.

The continued rains in England and Wales are doing an incalculable amount of damage. A vast quantity of hay has been washed away. Large tracts of grain cannot be cut. The Chester and Holyhead Railway has suffered so severely at many points by the washing away of the line, and the destruction of bridges, that traffic has been entirely suspended. Parts of Liverpool have been flooded and considerable damage has been done to property in Sheffield. Sunday the 17th of August was a cold stormy day, and the thermometer did not as a rule reach 60 degrees.

Charles Stewart Parnell, Home Ruler, addressed a disorderly mob of from ten to twenty thousand

persons in Limerick on Saturday upon the land question. He advised farmers to combine, and pay no rent until they got a reduction and advised landlords to accept these terms while they could, as the opportunity would never recur. The crowd applauded, and shouted in favour of shooting landlords and agents. The platform was finally stormed, and much fighting ensued.

More than 24 failures have been reported in New York during August; liabilities, \$284,000. The record is the smallest, both as to number and liabilities, for any month since 1873.

The Toronto Industrial Exhibition opened to the public on Tuesday. His Excellency the Governor-General and Her Royal Highness the Princess Louise will formally open it on Friday. It will remain open for three weeks.

## THE THIRTEENTH SUNDAY AFTER TRINITY.

CHARITY exercised towards our fellow men is part of the service we are to render to God; and from the parable of the good Samaritan, we learn that the main thing needed is the cultivation of a proper disposition within ourselves, rather than a regard to the external object. That external object will be sure to be the right one, and to be properly attended to if the internal disposition has been properly cultivated. In connection with the parable, the Lord's reply to the lawyer's question, is as much as to say,—What need to make inquiry when the answer is contained in the words of that very law, of which you are the expounder? What is written there concerning this great question? How readeest thou? That the lawyer should at once mention the great commandment Christ himself had quoted as such on another occasion showed that he was considerably in advance of the mass of his countrymen. The Lord therefore bears testimony that he has answered well, that his words were right words, however ignorant he may have been of their full import: "Thou hast answered right; this do, and thou shalt live"—put this knowledge into effect; let it pass from dead, uninfluential knowledge, into living practice, and all will be well. These words showed the lawyer that, however he may have owned in theory the law of love, he is not living in obedience to it. He nevertheless desired to justify himself, in thinking that if he has not been extensive in the objects of love among his fellow men, it is because few have claims upon him;—True I am to love my neighbor as myself, but who is my neighbor? And this is a question which, in fact, has been asked in all ages of the world by selfish men. A celebrated modern writer, who would least be expected to hold such sentiments, has this remark in reference to an admonition given him to benefit all the poor within his reach—"Are they my poor? I tell thee, thou foolish philanthropist, that I grudge the dollar, the dime, the cent, I give to such men as do not belong to me, and to whom I do not belong." The question, who is my neighbor? was like another, "How oft shall my brother sin against me and I forgive him?—itself a wrong question, showing a wrong condition of mind, from which alone such a question could have proceeded. He who asked, "Whom shall I love?" proved that he understood not the nature of the love of which he spoke, for he wished

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