

led thither by a legitimate desire to gaze upon the proportions of the architecture, the beauty of the carving, or the memorials of the dead. From a large amount of correspondence which has been called forth, it "is quite clear," says the *Manchester Examiner*, "that the practice is much more common than had been suspected, and that the drawbacks and difficulties supposed to be connected with it are as nearly as possible *nil*. The plan has been tried in large cities and rural parishes alike, and by High Churchmen, Broad Churchmen, and Low Churchmen." One important result has been to prove that the very natural dread of depredation and injury is in the main unnecessary. For years churches, even in neighbourhoods which are notoriously the route of tramps and the haunts of thieves and roughs and others in the vicinity of places in which thousands of "navvies" are employed, have been left open for seven or eight hours daily, and "nothing has been lost or stolen, although parishioners leave prayer books, hymn books and other property unprotected in their seats." The movement is significant, it may be hoped, of a tendency to the passing away of "the conception of divine worship as the attribute of one day in seven," with which, as the *Times* observes, "the conception of our churches as buildings to be opened for a few hours once a week is on a par."

CAPTAIN WIGGINS, of the English mercantile marine, has accomplished a feat which bids fair not only to enroll his name high on the list of the great Arctic navigators and explorers, but to open up to commerce a vast region in Northern and Central Asia, hitherto unknown to the business world. If the reader will glance at a map of European and Asiatic Russia, he will observe that the long, crescent-shaped island of Nova Zembla approaches, at its western extremity, quite near to the mainland. The intervening straits and the eastward region beyond have hitherto been considered impassable and unapproachable seas of ice. When English navigators, three hundred years ago, doubled the North Cape, the most northerly point on the coast of Norway, and steered south into the White Sea, in a corner of which the town of Archangel, founded by English enterprise, now stands, they were supposed to have reached the utmost limits of possible navigation in this direction. Now, however, after years of effort, and in spite of many obstacles, financial as well as natural, Captain Wiggins has steered the good British ship *Phoenix* through Kara Straits, one of the passages separating Nova Zembla from the mainland, has sailed along the coast to the mouths of the two great rivers Obi and Yenisei, and has actually ascended the latter river and discharged his cargo of miscellaneous samples at the town of Yeniseisk, two thousand miles from the mouth of the river and in the very heart of the Asiatic continent. It may well be believed, as the *London Times* says, that "the people hailed him with enthusiasm. It was as if he had dropped from the skies." It is, of course, yet too soon to predict with any confidence the commercial outcome of this great discovery. Everything depends upon the length of the season during which the Kara Strait is found navigable, and the amount of difficulty and danger attending the passage. But should the opinion, which Captain Wiggins has formed, that the waters of the straits are tempered by the Gulf Stream, and their navigation fairly practicable for at least two or three months of the year, be confirmed, the results will be of great importance. Siberia has the reputation of being rich in gold. The rivers Obi and Yenisei are amongst the largest in the world, "mingling their tributary streams more than two thousand miles to the south (of the Kara Sea) with those which flow into the Lake Baikal and the distant Amour." The latter river flows eastward into the Okhotsk, and the town of Yeniseisk itself is only a few hundred versts from the Chinese frontier.

#### THE LAMBETH CONFERENCE.—INTEMPERANCE.

THERE are very few subjects of greater importance at any time than that of temperance; and there is none upon which, at the present moment, we should more desire to learn the judgment of a body of men like the Anglican Bishops. It is not merely that the vice of intemperance is always with us—now as ever, although with less extended sway—but there can be no doubt that the measures recently taken and advocated by an extreme section of the workers on behalf of temperance, are tending to endanger the prospects of reformation in this respect.

In the documents now before us we have the great advantage of comparing the resolutions of the Committee on Intemperance, consisting of those bishops who have taken the liveliest interest in the question, with those of the collective bishops and of the Encyclical letter finally promulgated by the Conference.

The Committee presented to the Conference a report which fills seven pages of the published pamphlet, and which deals carefully, and, on the

whole, judiciously with the different aspects of the question. We are not quite sure that they are right in saying that intemperance "is the most mischievous" of all sins. It is too often forgotten, in considering the evils associated with drunkenness, that intemperance is quite as often an effect as a cause. Moreover, in face of the evils resulting from the love of money, evils which touch the highest and the lowest, the richest and the poorest, we find some difficulty in saying which is the most mischievous. At the same time every one will applaud the sentiment, that "the Church cannot be justified in witnessing this enormous amount of sin and misery without endeavouring to ascertain whether any special means can be discovered for effectually dealing with it, or whether it must be left to ordinary agencies used with more than ordinary zeal and persistency."

Further, there can be no doubt that the Committee are right when they say that the Temperance Societies have awakened the Church to her duty in the matter of temperance, and that they have "compelled the attention of the public at large, and have, by so doing, profoundly modified public opinion." Besides, they have "compelled" (the word is a little strong and a little frequent; but allowance must be made for total abstainers) "compelled the medical profession to study the subject with more care than before, and the result of this study has greatly influenced their utterances and their practice."

We specially recommend to our readers those portions of the report which speak of the duty of helping the weak "by sympathy with them in their struggle, and by doing all they can to make that struggle easier." One obvious method is by those who are strong voluntarily submitting to total abstinence in order to encourage those who are weak. "But, on the other hand," the report declares, "it cannot be said that every one is bound to take up this particular burden as a part of his service of Christ."

The next means recommended for the suppression of intemperance is "wise legislation" which "might do a great deal of good in this direction." We are glad to see that even the bishops in the Committee, several of whom, if not all, are total abstainers, make no reference either to Prohibition or to Local Option. The light of reason has probably brought to them the convictions on these subjects, which, on this side of the Atlantic, are the result of painful experience. As "instances of legislative measures that would probably be very beneficial," they mention "the diminution in the number of public houses, the shortening of the hours of sale, and Sunday closing."

Even these changes, however, must be made with discretion. Those who are aware, as most people are, that the Scott Act has in this country called into existence multitudes of unlicensed places where liquor is sold, and even a number of illicit stills, besides bringing the law generally into contempt, and that these evils persist, to a greater or less extent, in counties in which the Act has been repealed, will understand that the best intentions do not prevent mischievous results flowing from unwise regulations. It seems, at first sight, very simple to abridge the hours of the liquor-seller, and to diminish the number of public houses; but care must be taken lest a greater evil result from these measures. The present hours of closing, both on Sundays and on week days, are almost perfectly observed in England, and this chiefly because they are reasonable. The common sense and the conscience of the people are on the side of the law. Let these be violated, and no police and no punishments will obtain respect for enactments which have not the real consent of the people. Here and everywhere the diminution of the number of places where liquor is sold below the natural requirements of the locality, always has led and always will lead to the opening of unlicensed rooms for the same purpose. We must teach people to drink less. We must get them to feel that the public house, the bar, the saloon, is not the place where men can be most rationally happy; and then they will want a smaller number of such places of entertainment.

Speaking of the necessity of a religious spirit in temperance work, the Committee remark that it is this "which can alone repress the fanaticism which sometimes makes the total abstainer talk of his abstinence as the one thing needful; which sometimes makes him uncharitable and presumptuous; which sometimes makes him think lightly of grievous sins, provided it be not the one sin which he condemns." On the whole, then, and taken with the slight cautions which we have suggested, the report of the Committee is excellent and judicious, and will tend to bring back to temperance work some of those who have hesitated, of late, to co-operate with others who carried on the work in a fanatical and irrational spirit. We know, as a fact, that several clergymen and laymen, who joined the Church of England Temperance Society, standing upon the dual basis of total abstainers and moderate drinkers, have recently refrained from taking any part in the proceedings of the society. They found, sitting beside them