

The Canadian Independent.

"ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN."

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Topics of the Week.

A London gentleman has given \$10,000 for a mission-house for the conversion of Jews.

—There is only one American church in Calcutta, and it is committed to total abstinence.

—Mr. Moody will devote the coming winter to evangelistic work in the City of San Francisco.

—An Arabic commentary on Isaiah was discovered in the Imperial Library of St. Petersburg.

—There are, in England, five hundred branches of the Young Women's Christian Association.

—Princess Engenie, of Sweden, is forming an association of ladies for mission work among the Lapps.

—The Chinese School of the Reformed Presbyterian Church in Cincinnati is attended by twenty to twenty-five.

—Rev. T. R. Wade, of the English Church, has translated the New Testament into the Kashmiri language.

—The Society for the Diffusion of Jewish Knowledge, Baron Sunzberg, President, supported twenty-five schools in Russia last year.

—After an Ithaca choir had performed a heavy selection, the minister opened the Bible and began reading, in Acts xxii., "And after the uproar had ceased."

—The African Methodist Episcopal Church of the United States, and the British Methodist Episcopal Church of Canada, through their representatives, have signed a basis for organic union.

—Dr. Tanner has at last met his match, and more than his match. A calf in Holt County, Missouri, got entangled in a pile of rails, and remained in that condition for a period of forty-one days, without food or water. It came out all right.

—Colored Baptists of Texas, Arkansas and North Louisiana, in convention, resolved to establish a college for the education of ministers in Marshall, Texas. A Louisiana convention resolved to establish a school in each church for the education of the children.

—The late Hon. Lafayette S. Foster, of Norwich, leaves \$3,000 to Brown University for a prize fund in Greek, and his homestead and \$60,000 for the support of Mrs. Foster during her life; but after her death, the former is to be given to the Norwich Free Academy, and the latter to Yale College for the establishment of a professorship of law.

The first Protestant convert in Japan was baptized by Dr. Vertuck, of the Dutch Reformed Church at Nagasaki, in 1860. He had read a New Testament floating in the Bay, probably dropped overboard from a man-of-war. The New Testament has been placed in the schools of Yokohama, by order of the city authorities.

—The London correspondent of the Manchester *Guardian* is informed that Dean Stanley will visit the United States in 1881, in company with Mr. Thomas Hughes. The visit will be of a special character, for the purpose of investigating the Church question in the United States. If he is thorough and impartial in his inquiries, he will doubtless find occasion to modify some of his views of us as expressed after his former visit to this country.

—Tell's chapel on the Platte by the Lake of the Four Cantons, has been rebuilt, as its dilapidated condition demanded, and the restoration of the old mural paintings is now in progress.

—So the Llanthony apparition business has come to grief. It is now said that the apparition, seen first by the boys, then by the sister, and finally by Father Ignatius, proves to be only "a reflection"—of what we are not told. What about the miraculous cures? Were they a "reflection" also? It is about time this nonsense was frowned down by the Roman Church.

The Sultan has ordered the cession of Dulcigno at last, but the Albanians threaten to oppose it. No serious hindrance is expected, however. The Sultan is said to have been brought to the point by a threat of the allies to occupy Smyrna. The fleet of the powers now will be withdrawn as soon as the cession has been made. Germany has been rendered a little anxious by some words let drop by Prince Rudolph of Austria, about letting Russia take Constantinople if Austria can have Salonica. —In France the decrees rejecting the Jesuit teachers are being enforced vigorously. —The Czar of Russia has married the Princess Dolgoroukimorganically, that is, she becomes his legal wife but is not acknowledged as his empress. —The Kurds have burned 170 Persian villages.

—H. V. Redfield, in a book just published on "Homicide, North and South," shows that the South in its leading States has had since the war 40,000 murders. Texas has had 7,000 in that time, three times more than Pennsylvania. Two-thirds of all these murders were of white men by white men. South Carolina, with only one-half the population of Massachusetts, has had ten times more homicides. Often in Kentucky, says Mr. Redfield, there are more murders in sixty days than in all of the six New England States in one year, with their 4,000,000 population. If New York had as large a rate annually as Texas, it would have 1,350 homicides, whereas it has only a trifle over 100. This condition of society, with its duelling and street fights, shows a wrong sense of honor, and a low state of civilization. We know of no better home missionary field at present than that south of Mason and Dixon's line; while north of that line, in many places, one may be found nearly as good.

—Trouble impends again with the Ute Indians. Two of them have been shot and one killed by two white men. The white men seen to have been captured afterwards by the Indians and to have disappeared. Two or three Indian agents are under arrest, but at present they seem innocent. Some details are confused in the despatches, but enough are clear to show that, as usual, the whites have provoked the trouble, and that the Utes have only acted naturally in the case. In fact one telegram ends with these words:—"The peace of this country depends upon white men. The Utes are excited but not warlike." The prospect of hostilities is very great, and the fact is the more lamentable because satisfactory relations between the tribe and the Government were about to be completed. It is not unlikely that this new trouble has been stirred up on purpose to break off the negotiations, if possible. Should this prove to be the case, hanging would be too good for the offenders.

ROMAN CATHOLIC MORALITY.

"Irenæus," in a late issue of the *New York Observer*, gives the following statement of some of the main points in the morality now taught by Romanists. It will well repay a perusal. He says:—

The Roman Catholic *Tablet*, of London, gives prominent insertion to a letter addressed by Pope Leo XIII., the present Pope, to the Redemptorist Fathers, Dujardin and Jacques, expressing his high approval of their labors in translating into French the works of S. Liguori. In this letter the Pope states that "these writings have been spread throughout the whole world, with the greatest profit to the Christian cause, and it is to be wished that they should become still more and more popular, and be placed in the hands of all. For with the greatest skill he directed and promoted the moral training of all, and they may be all perused by the faithful without any danger of stumbling."

What is the character of these works? In the Mechlin Edition of Liguori's *Moral Theology*, 1845, we find set forth a series of doctrines and principles, which injuriously affect the best interests of society, sap the foundations of morality, and outrage decency—principles of equivocation, lying, perjury, of "doing evil that good may come," and which inculcate as duty, the extermination of Protestants. Liguori informs us that the rules of the Congregation of the Index provide for the visitation of the booksellers' shops and printing-offices, and amongst the prohibited books, the reading of which is forbidden under pain of excommunication, he names the Bible—"the Scriptures and books of controversy may not be permitted in the vernacular tongue; as also they cannot be read without permission." (*Moral Theology*, Vol. X., p. 236). Concerning dissimulation, Liguori says: "When you are not asked concerning the faith, not only is it lawful, but more conducive to the glory of God, and the utility of your neighbor, to cover the faith than to confess it; for example, if concealed among heretics, you may accomplish a greater amount of good." (*Moral Theology*, Vol. II., n. 14, p. 117.) He teaches, also, the principle of doing evil that good may come. He says: "It is lawful to induce another to commit a less evil, that he may be impeded from a greater." Vol. II., cap. 3, n. 77). Thus, as Liguori teaches, a man may supply an opportunity of stealing to his children or servants for the purpose of detection and punishment. Vol. II., n. 58, c. 2, pp. 176-177). Servants also may lawfully assist and co-operate with their masters in the commission of crime, if they do so under fear of death or loss. "for example, lest he should be badly treated by his master, incur his displeasure, or be expelled from his house." (Vol. II. n. 66, c. 2.)

On Theft and Restitution, Liguori says: "It is certain that he who is in extreme want may steal the property of another," (Vol. III., n. 419, lib. 4, p. 37). Again he writes: "Note here the thirty-seventh proposition of Innocent XI., which said, 'Domestic servant men and women can steal from their own masters for the purpose of compensating themselves for their own labor, which they judge to be greater than the salary they receive.' He then goes on to say that a servant can compensate himself "if, from necessity, for the purpose, doubtless, of alleviating his own misery—he agrees upon a salary notably less than

just. The reason is, because the pontifical decrees are not designed to lay servants under an unjust obligation" (Vol. III, n. 522, p. 245). Again, "A servant can, according to his own judgment, compensate himself for his labor, if he, without doubt, judge that he was deserving of a larger stipend" (Vol. III., n. 524, p. 246). On Equivocation, Liguori says: "A confessor can affirm, even with an oath, that he does not know of a sin heard in confession, understanding that he heard it as the minister of Christ and not as a man, as St. Thomas Aquinas, 2,2,9,70, art. 1, ad. 1, Lug. disq. 22, teaches," who, however, n. 75, explains, in another manner, the words, "he does not know it," through "a knowledge which may be made use of for the purpose of answering," (Vol. II., n. 163, p. 319). Again, "A poor man, absconding with goods for his own support, can answer the judge that he has nothing" (Vol. II., n. 158, p. 321). On oaths, Liguori, in considering the question, whether "he who swears without the intention of binding himself is under an obligation to keep his oath," answers, "Such an oath is not a true oath, both because it wants the necessary condition to the nature of a promissory oath, such as is the intention of binding one's self, and because an oath follows the nature of the promise which it confirms, as is certain from Busenbaum. But a promise without such an intention is not, indeed, a promise, but a mere purpose, therefore the promise being evanescent, the oath is also such, and is considered as made without the intention of swearing, which certainly, as we have seen, is null and void. But if no oath exists, there is no obligation of fulfilling that oath" (Vol. II., p. 330). Again, he says: "He who hath sworn to a judge, that he would speak what he knew, is not bound to reveal concealed things" (Vol. II., p. 340).

CHRISTIANITY AND SLAVERY.

The Epistle to Phillemon becomes the practical manifesto of Christianity against the horrors and iniquities of ancient and modern slavery. From the very nature of the Christian Church, from the fact that it was "a kingdom not of this world" it could not be revolutionary. It was never meant to prevail by physical violence or to be promulgated by the sword. It was the revelation of eternal principles, not the elaboration of practical details. It did not interfere, or attempt to interfere, with the facts of the established order. Had it done so, it must have perished in the storm of excitement, which it would inevitably have raised. In revealing truth, in protesting against crime, it insured its own ultimate, yet silent victory. It knew that where the spirit of the Lord is there is liberty. It was loyal to the powers that be. It raised no voice, and refused no tribute even to a Caius or a Nero. It did not denounce slavery, and preached no fatal and futile servile war. It did not inflame its Onesimi to play the part of an Eunus or an Artemio. Yet it inspired a sense of freedom, which has been in all ages, the most invincible foe to tyranny, and if proclaimed a divine equality and brotherhood, which, while it left untouched the ordinary social distinctions, left slavery impossible to enlightened Christian lands. —*Farrar's St. Paul.*