

# The Canadian Independent.

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

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## Topics of the Week.

It is stated that telephonic communication has been successfully established between Liverpool and Manchester.

FIFTEEN Indians were at the recent meeting of the Presbytery of Idaho, one of them an ordained minister, four ruling elders, two licentiates, three applying for licensure, and all of them church-members. Who shall say that the Indians cannot be civilized and Christianized?

The recent disturbances at Etna have changed the form of the mountain. The summit has been lowered to the extent of 40 feet, and the circumference of the crater has increased from 5,000 to about 6,000 feet. The platform, which was formerly seen on the east side at 200 feet below the edge of the crater, has completely fallen in.

The Italian government proposes to confiscate the property held in Rome by the Propaganda, founded over 200 years ago, the great missionary establishment of the Roman Catholic church. The Pope has protested, but seems to get no sympathy from European powers.

PROFESSOR MOOR, of Heidelberg, at a recent Congress of Oology, held at Milan, showed an excellent preparation of a portion of the ear, and gave statistics showing that engine-drivers on railways are peculiarly subject to certain affections of that organ, which might compromise the safety of travellers.

ONE of the secular journals of Chicago gives a very clear opinion on a subject which some of the religious journals are trying to muddle. After referring to Dr. Thomas and the Methodist authorities it says: "We do not desire to interfere in the ecclesiastical controversy among our Methodist brethren, but as an humble layman we cannot suppress a feeling that if a member either of a political party or a Church cannot indorse its formulated or known creed, it is due both to it and to him that he should lose no time in taking himself out of it."

A WRITER in the "Fountain," D. Parker's paper, tells us: "I see that Mr. Coope, the brewer, is going to bear the greater part of the cost of rebuilding Whitechapel church. Not long since I walked through some of the lowest slums of the East of London, and nothing struck me more than the large number of public-houses bearing the names of great brewing firms. They derive their revenues largely from the vices and degradation of the poorest of the poor. Their gold is the price of blood. What an offence their offerings must be to the great Friend of Humanity."

Temperance sermons are preached daily. One does not need to go to New York to find the text, yet the recent suicide there of a trusted man who went to the Bellevue Hospital gate and shot himself, with this note in his pocket, "Bury me in the Potter's Field. Cause. Alcohol. Cause. nobody's business!" is a sad commentary on the curse of intoxicants. We heard a story last week that emphasizes the duty of wives and mothers concerning this evil. A lady has just given \$6,000 to the temperance cause who a few years ago was told by her husband that as temperance was being agitated in their States, Virginia, he thought he

would sign the pledge to help the cause. With great pride she said, "I should be ashamed of a husband who would thus surrender his personal liberty." One year from that time he died of delirium tremens, and her sons, learning to drink at their mother's table, have both died drunkards. No where else can total abstinence be so effectually taught as in the home, and then the Sunday school and the church need to carry forward the work.

THE Scotch correspondent of 'The Non-conformist' says: "Principal Rainy is judiciously remaining away till after the Commission (which considers Robertson Smith's case). He has now come to the conclusion that Professor Smith's retirement will be for the good of the Church, but he is too vacillating in his temperament to make a first leader, and he sometimes seriously embarrasses both friends and foes." The same writer says of the theological movements in the Church of Scotland: "If I might hazard a guess, I should say that the younger men who have been trained in Glasgow and St. Andrew's will generally be found on the advanced lines, that the Aberdeen men will be 'non-committal,' and that the soundest men will come from Edinburgh. Principal Caird and Principal Tulloch have now for years exercised a broadening influence upon the rising ministry of the Church; but Professor Flint has begun to weigh down the scales on the other side, and those who know him fully expect that as years go on he will do much in the way of promoting an evangelical reaction."

Professor Max Muller states that two Buddhist priests of the Shin-shu sect have for more than a year been established at Oxford, not to gain converts for the religion of Amitabha, the being of immeasurable light, but to learn Sanskrit. "They came to me," says the Professor, "from Japan, and have been hard at work learning not only the ordinary Sanskrit, but that peculiar dialect in which the sacred book of the Northern Buddhists are written, and of which we have neither grammar or dictionary. These sacred books were translated into Chinese, and from Chinese into Japanese, and during that process of translation and re-translation they have undergone a good deal of deterioration. My two Buddhist students are naturally anxious to learn to read their Bible in the original, and then to translate the most important texts of the Northern Buddhist canon direct into Japanese; and, hard as the work has been for them, I must say I have seldom had more devoted, more painstaking, and persevering pupils at Oxford."

Father Gavazzi, the eloquent Italian orator, has arrived on this side of the Atlantic. He has visited us twice before. He came first to tell us of the wrongs of Italy and last to speak of her spiritual needs. Now he comes again upon the latter errand. He is an exceedingly eloquent speaker, and has been distinguished as a political orator quite as much as a preacher. The Free Italian Church, which he represents, is an Evangelical body with Presbyterian affinities, and it is supported chiefly by contributions from England, Scotland and this country. Its members do not seem to have developed anything like the disposition to help themselves which they fairly may be

expected to show. It is a serious question whether they deserve much aid from this country, and, also, whether what may be given should not go to them from Presbyterian rather than Congregationalist pockets. Our own missions in Spain and Austria certainly have a prior claim, and so has our home missionary work. All Protestants, however, have an interest in the promotion of Protestant work in Italy, and Father Gavazzi's lectures are instructive as well as entertaining.

THE Bishop of Manchester, having been asked to attend a funeral reform meeting at Failsworth, has addressed the following letter:—"Manchester, October 15, 1880.—Sir,—I regret that another and imperative engagement will prevent me from attending your meeting on November 3, but I go with the object of the meeting heart and soul. My opinions on the subject are, I imagine, pretty well known, as I expressed them at a meeting in Rochdale not so very long ago. It only needs the diffusion of a sounder and more rational public opinion to remove the evil. The pressure of funeral expenses generally comes upon families at a time when they can least afford to bear it; and surely a more irrational way of showing respect to the dead than that of foolish and wasteful extravagance at their burial cannot be devised. Reforms of social customs are, perhaps, the hardest of any to carry; but I cannot doubt that an improvement in this matter will come as soon as people bring their common sense to bear upon the consideration of it. Meanwhile such meetings do good by ventilating the subject and drawing public attention. I remain yours faithfully, J. MANCHESTER."

THE London Missionary Society has received a budget of very interesting letters from its missionaries on Lake Tanganyika. Mr. Griffith writes from Uguba, the station on the western shore, as follows: "All the people are inclined to be friendly, and rejoice that the missionaries are living among them. They bring food and other articles to sell at a reasonable price, while others make long journeys to visit us. One day ivory was brought to the masola (camp) for sale, and another day slaves. These opportunities are laid hold of to explain our work and the object of our mission. And, although the people find it difficult to comprehend, yet they have the idea that we seek their good. At every village I have visited the people have shown respect and kindly feeling, and generally repay the visits by coming to see our camp, many of them bringing their little presents of food, for which a small return is made. Seeing these favorable opportunities, I regret that I cannot talk with the people in their own native tongue. My knowledge of Kiswahili, in which I can now converse with ease, helps me greatly, although the Rigu Uha is a totally different language. The knowledge of the coast language is the ground work I have to build upon, and most of the languages of the interior follow it in their modifications and changes. The Rigu Uha, I believe, is very nearly allied to the Kiru, just as we find the same manners and customs prevailing in the two countries. Some Warua have visited us, bringing their fancy baskets (for they are very clever at this work) for sale. I have been obliged to put the little medical knowledge I possess in practice. Kasanga,

senior, has applied for medicine several times, and the result has always been satisfactory.

THE decrees against the non-authorized religious orders in France are being executed. A despatch from Paris says the Tribunal of Conflicts has rejected the application asking it to declare the Minister of Justice disqualified from presiding at its sittings. This is important, in view of the actions instituted by the Jesuits and now pending before that tribunal. The enforcement of the decrees meets with passive resistance and protests. There are many resignations of magistrates to avoid assisting in suppressing the orders. M. Buffet, the Duke of Broglie, and M. de Peyre have afforded succor to the Dominicans expelled from their establishments in Paris. Before the Tribunal of Conflicts November 5th, M. Bosviel, of counsel for the Jesuits, declared that, in view of the expulsion of eleven religious congregations in Paris that day, he considered all further pleading useless in a country where the motto of the Government is: "Might is right." After three hours' deliberation, the Tribunal of Conflicts confirmed the decrees obtained by the Prefects of the Department of the Nord and Valenciennes, with the object of changing the venue in actions brought by the Jesuits against the Prefects to recover possession of their houses from the departmental tribunals to the Council of State. The Court further declared the summonses already obtained by the Jesuits against the Prefects and the judgments given by the presidents of the Tribunals of Lille and Avignon null and void. At the request of the British Ambassador, the English Passionists in Paris and the English Benedictines in Douai have been authorized by the Minister of Public Worship. At a meeting held in Paris lately a resolution was adopted in favor of the separation of Church and State.

At the eighth anniversary meeting of the Cabmen's Mission Hall, King's-Cross, London, (Eng.) which was held last week, Mr. Samuel Murley, M. P., who presided, said he was glad to learn that there were 1,000 of the London cabmen total abstainers, and he wished that out of the 14,000 there were 10,000 who would take a similar course. Sir E. Henderson, Chief Commissioner of Police, also spoke, giving some statistics concerning cabmen. He said that out of 4,400 omnibus men there were only 11 convictions for drunkenness in the year, and of 3,200 stage drivers, only 26; but of 11,000 cabmen there were 1,100 convictions. But this number was 250 below that of the previous year. He concluded by exhorting his hearers to abstain from drink, reminding them that the man who spent sixpence a day in drink wasted a sum which would make £100 in ten years.

He had a rather pleasant experience with a cabman a few weeks ago, who was a total abstainer. The cabman was so obliging during a somewhat tedious number of calls he was making, that when he arrived at home he said, "I am a teetotaler, but if you would like some coffee the servants shall make you some." His answer was characteristic. "I am a teetotaler, too; or you wouldn't have been able to thank me to-night for being so civil, as you kindly said I was. But I got straight about six months ago, and me and my missus feels the good on it every day at home." He signed at the Cabmen's Mission Hall, and who can refrain from wishing "God speed" to a work like this? I cannot.