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Editorial Jottings.

WE had not intended to go to press until August 1, but we thought our friends would be glad to hear a few words from Mr. Currie. We rejoice in his determined energy, and pray for him health and blessing. Referring to the diminution in his not extravagant salary, we fully realize the necessity of the American Board keeping rigidly to its rule, but we trust that our churches, through their Foreign Missionary Society, will not allow a brave and devoted man's pittance of an income to be lessened because the hand of God has smitten him. Six hundred and fifty dollars per annum is the money estimate put by the great Christian public of this prosperous continent upon a single man who leaves home and friends to carry the Gospel light into the dark places of the earth. Verily the Christian churches are generous to a fault!

WE note the following in the July *Pilgrim Teacher*, and are tempted to say what fools we are to virtually put from us men of such earnestness and power. Mr. Ewing is one of our own students, started the first Congregational church in Winnipeg, and would gladly have remained with us, but—

Superintendent Ewing, of North Dakota, gives the following account of his second Sunday's work in the service of our society: "I preached three times, conducted two communion services, completed the organization of two churches, received three into fellowship, baptized one, organized one new Sunday school, and drove thirty two miles." No one will question that that is a full day's work.

A PRESENT and pressing question before the British people is that of Ireland. Yet the real merits of the question are little understood. We have any amount of demagogue talk, and of mad

appeal to race and religion prejudice; a calm determination to do justly is not in the ascendency, though we fondly hope in the ascendant. It seems to us only just that a tenant should either pay his rent or leave, and in our case that seeming stands. The premises we hold under either rent or lease we entered upon with our own consent, accepting the conditions. If we made a bad bargain, it is still a bargain, we bear it; if a good one, we rejoice. Any way the agreement is our own. The case of Irish evictions, very largely, as on the Bodyke estate, is vastly different. The most of these families have been born, with their grandfathers before them, on the plot occupied. They are children of the soil, and by their labour, or that of their fathers, the little plot has been reclaimed from the bog. The value of the land they made, and they are there because they have nowhere else to go, and no means to take them elsewhere. Moreover, the rent has been raised as they made the land more valuable, and when distress has come, that rent has been frequently paid by some of the family that in more friendly, though alien lands, have found prosperity. In some parts families have been on their holdings for two centuries. Instances are not wanting where the tenant has built upon his lot a house with money either brought to him by marriage or sent from American friends, and at once his rent has been raised from say £30 to £80, because he had increased the value of the estate. We well know that there are other brighter cases, also tenants who are justly dealt with sheltering themselves under the shadow of others' wrongs; but the man who parallels the case of the general Irish tenant with the relation of landlord and tenant in America does not know what he is talking about, and he who seeks to involve the question in bigotry and prejudice, if not a knave, is a fool.