

The Colonist.

FRIDAY, MAY 29, 1891.

CONVERTS TO HEATHENISM.

A great deal has been said and written about the converts that have been made to Christianity by missionaries to the heathen, but very few have heard anything about the converts made to heathenism by the pundits of the East. But such converts have been made, nevertheless, and they do not belong to the rude and ignorant masses, but to the polished and cultured few. The leader of these modern converts to paganism was a Madame Blavatsky. She was a native of Southern Russia, and was a woman of ability and intellectual culture. After the death of her husband, who was a general in the Russian army, she travelled in the East and spent some time with the Buddhists of Thibet. There apparently she became a convert to Buddhism. She came to America, where she was a kind of apostle of the mystic religion of the East. She made converts to her "osophy" among educated people. Col. Olcott became her co-adjutor in disseminating the doctrines of the Buddhists among the cultivated classes of Europe and America. Madame Blavatsky wrote books, in which the occult system she had adopted was expounded, and a magazine was started to propagate and defend the old religion newly imported into the West. These Christian converts to paganism appear to be quite well pleased with themselves. In fact from what we have heard and read of them, we infer that they looked with pity on the millions who profess and call themselves Christians. The Theosophists, in their opinion, are the people, but whether they believe that wisdom has died with Madam Blavatsky, remains to be seen. They originally held the high priestess of their sect in reverence, and attributed to her gifts that few mortals possess. It is not likely that the converts to heathenism will increase. The sect, so that its founder has gone, will most probably quickly disintegrate.

ACCUSED OF HERESY.

The Rev. Dr. Briggs, an eminent Presbyterian divine of New York, and professor in Union Theological Seminary, is accused of teaching doctrines not in accordance with the Confession of Faith. The New York Presbytery took the matter up and appointed a committee to examine and report upon a address which the Rev. gentleman delivered on his appointment to the college. The committee has reported, and it finds that there are passages in the address which are the reverse of orthodox according to the Presbyterian standard of orthodoxy. The minority of the committee has also sent in a report which practically absolves Dr. Briggs in all that he has said.

We gather from the reports we have read that the Doctor is altogether too latitudinarian in his teachings to suit some of his brethren in the ministry. He believes and teaches that good and sincere men may find God although their creeds may differ widely. A passage is quoted from his address which shows that he believes that Martinian, a Rationalist, Newman, a Roman Catholic, and Spurgeon, an Evangelical Protestant, may be equally religious and equally safe as far as the salvation of their souls is concerned. In his reply to criticisms by Dr. Shedd, another Presbyterian divine, who has attacked the heterodox professor with great severity, Dr. Briggs says:

"If it be heresy to say that rationalists like Martineau have found God in the reason, and Catholics like Newman have found God in the Church, I rejoice in each, and I do not hesitate to say that I have less doubt of the salvation of Martineau or Newman than I have of the modern pharisee, who would exclude such noble men—so pure, so grand, the ornaments of Great Britain and the prophets of the age—from the kingdom of God."

From this it will be seen that Dr. Briggs has the courage of his opinions, and that he is not either afraid or ashamed to avow them in the presence of his accusers.

Dr. Briggs is also accused of being unground on the doctrine of the inspiration of the Scriptures. He does not believe in what he calls the "inerrancy" of the Bible. In the committee's report the following passage is quoted for condemnation, as in conflict with the Confession of Faith—

"I shall venture to affirm that, so far as I can see, there are errors in the Scriptures, and that no one has been able to explain away the original text in such a manner as to leave no doubt on the mind that rests with certainty. If such errors destroy the authority of the Bible, it is already destroyed for historians. Man cannot shut their eyes to the truth and fact. But on what authority do these theologians drive men from the Bible by this theory of inerrancy? The Bible itself nowhere makes this claim. The creeds of the church nowhere sanction it. It is a sign of modern evangelicalism to frighten children."

We are not surprised that Presbyterian theologians and Presbyterian laymen are shocked and startled by this utterance of a teacher of the theology of their Church. Anything more unorthodox, as it is generally understood, than the passage quoted above, can hardly be imagined. Yet, Dr. Briggs declares that it is his accusers and critics who are not in agreement with the Confession of Faith, and not he.

This Professor in a Presbyterian theological Seminary teaches the doctrine of "progressive sanctification," the process of which is not confined to this life. He has not many will look upon as the hardihood to declare that—

"Progressive sanctification after death is the doctrine of the Bible and of the Church, and it is of vast importance in our times, that we should understand it and live in accordance with it. The bugbear of a judgment immediately after death and the fiction of a 'magical transformation in the

ding hour should be banished from the world. After reading this, and more to the same effect, we expected to see that this Presbyterian divine taught the doctrine of purgatory and maintained that it was a Christian's duty to pray for the dead. But it appears that Dr. Briggs has not yet gone so far from what nearly all the world believes to be the faith of Presbyterians as that.

Dr. Briggs does not want for audacity. He boldly contends that he teaches nothing but what is warranted by the Confession of Faith. He asserts that his studies for many years have qualified him to understand the Confession of Faith and to be its interpreter. He says:

"I subscribe sincerely, and without exception and reservation, to the whole doctrine of the Bible, stated in the Westminster Confession of Faith, and I am sure that Dr. Shedd and other dogmatists are upon the same ground as I am. I have studied the Scriptures and that part of the Confession of Faith which is in the Scriptures and the Confession."

It is right to say that the sole accusation brought against Dr. Briggs is that of heresy. He is a man of pure life and unblemished character, and it is easy to see that he possesses much more than the ordinary share of ability. His case is now before the Court of the Presbyterian Church in the State of New York. It will, no doubt, be carried to the Synod, and from there to the General Assembly. Although there are many opposed to him and his teachings, neither by any means universally condemned by the members of the Church to which he belongs. We see that a minority of the Committee of Presbytery refused to sign the report condemning his address as heretical, and there is also a minority in the Presbyterian Church throughout the country who believe that he is right, and who give him their countenance and support. The trial will be long and the controversy to which it will, no doubt, give rise, will be sharp, so the public may expect to hear a great deal in the not remote future about Dr. Briggs and his teachings and opinions. It is said that if he is condemned, there will be a schism in the Presbyterian Church of America, but we believe that the efforts that will be made to prevent such a result will be successful.

UNTIMELY REJOICING.

The Times, in great glee to find that there is a prospect of Victoria being treated unjustly by the Dominion Government in the matter of appropriations for public works. It finds it impossible to conceal its delight. It chuckles at the idea of Victoria being compelled to do without proper Custom House and Post Office accommodation, an indefinite time longer. Although it did its little best a few weeks ago, to convince the authorities in Ottawa that if the China steamers did not call at Victoria, the shabby little Custom House, that is a disgrace to the city, will be large enough for its needs, it sneers at and taunts the supporters of the Government because their requests and representations have been disregarded. This is certainly not the course which a newspaper supported by the citizens of Victoria should pursue, or the spirit it should evince. It should, in a whiff, try to take some other than a party view of important public matters, and should have too great a regard for the credit and prosperity of the city than boisterously to rejoice when she is denied what is evidently her due. But this is always the way that the organs of the Opposition act when the Government is asked to do anything to benefit either this city or the province. It does what it can to discourage those who make the demand and to prejudice the Government against it, and then, when compliance is deferred or the request denied, is everlastingly in the most unseemly manner.

BLAINE'S QUIBBLES.

Mr. Secretary Blaine, in his search for some justification of the claim of the United States, to exercise sovereignty over Behring's Sea, discovered a British statute which gives the Fishing Board, of Scotland authority to make by-laws, regulating the methods of fishing over an area of the sea included inside a line drawn from Dunoon, by Head, in Caithness, to Rattray Point, in Aberdeenshire. This line is some 83 miles long and the area about 2,700 miles in extent. Of course the greater part of this expanse of sea is more than three miles from the shore. The clever Secretary did not think it worth his while to enquire whether the regulations were intended to affect British fishermen alone. He did not say whether the Fishing Board ever attempted to exercise authority over foreign fishermen found catching fish inside the line, between the two points specified, when they were more than a marine league from the shore. If he could show that American or other foreign fishing craft had been seized by British cruisers on the high seas, within this area, and condemned or boarded and robbed of their property, the example which he cited, might have some force. But this is not what he has done, and we are therefore justified in concluding that the by-law which he quotes was intended to apply to British fishermen only.

But Mr. Blaine knows of a case where the American Government denied the claim of Great Britain to exercise jurisdiction over a part of the Gulf of St. Lawrence, and finally situated to the bay enclosed between Dunochy Head and Rattray Point. A glance at a map of the Dominion shows that Prince Edward Island is, roughly speaking, shaped like a crescent. The horns of this crescent are North Cape and East Point. The distance between these two points is somewhat more than a hundred miles. Inside a line drawn from the East Point to North Cape is perhaps the finest

fishing ground for mackerel in the world. Great Britain's yearlings shared that whole of this day was British territory and that Americans had no right to fish in any part of it. The Americans denied the claim, as outrageous. They asserted their right to fish anywhere in the bay to five miles from the shore, and this three mile limit they maintained should not be from a line drawn from headland to headland—that is, the lesser headlands—but must follow the sinuosities of the coast. This three-mile controversy was kept up for some time with a good deal of acerbity on both sides, and at last a compromise was effected. It was agreed that the Americans had no right to enter bays the entrance to which is less than six miles wide.

It is seen here, how exacting the Americans were when it suited their interests. Great Britain could, with far more reason, have claimed to exercise jurisdiction over the whole of the Gulf of St. Lawrence than the United States could over the Behring Sea. But the British never claimed that. The United States has a "mare clausum," and Great Britain has a "mare liberum," and when Great Britain claims no exclusive jurisdiction over a comparatively limited area of that Gulf, lying within two points of a small island, they indignantly denied the claim of a vigorously asserted right to have a range over nearly the whole of it. They took good care to exercise the right they asserted, if the Scotch Bay lay within the headlands of the Dominion, and if it was worth fishing in, it would be so, and with Yankee fishing craft being so numerous, as they say, by law, that a British Board on a Provincial Legislature in Great Britain for the regulation of the fishery in the preservation of the fish.

INTIMIDATION.

Now that the case of the processionists, who were accused of intimidating the men working in the Wellington mines, has been settled, there can be no harm in entering into a slight enquiry as to what constitutes intimidation, and how far it is fair and reasonable to interfere with men who are pursuing their lawful business, in a lawful way. It will be admitted that every man has a right to use the roads of a country, district and the streets of a town, as long as he does not seriously interfere with the rights of others. It is the right of every man in a civilized country, to walk on the highway, to carry on his business without molestation. As long as a man is civil, he is entitled to equal treatment from those he meets, and it is the business of the Government to secure for him such civil treatment. The law-abiding citizen should not be protected from violence only, but from insult. Words can be uttered by those whose main means of living is to sell their wares, and do him more injury, than almost any number of blows. To knock a man down, who offers no resistance, is not, by any means, the worst injury that he can suffer. It will be heard and wanted to leave him as he is, and to be called out, and insulting demonstrations called out, which are harder to bear and more injurious than the blows, or even a bludgeon. Now, we ask, should not the law protect peaceable citizens from insults of this kind? We know that in all properly governed cities it does. If some ill-tempered and ill-deserving man should pass a fellow citizen who had not addressed him, he would be quickly taken charge of and required to answer for his offence before the police magistrate. If he persisted in his insulting or intimidating demonstrations, after he had been warned, he would be lodged in jail and kept there until he became convinced that, although the highways are free to him to use, they are not free to him to annoy or insult his neighbors.

In the same way, every man has a right to carry on his business, provided he does so without encroaching upon the lawful rights of others. It is the function of Government to protect him in the exercise of his calling. If any man, or any body of men, should by insults and hostile demonstrations try to prevent him from working, or to annoy him, when they are at work, they are at fault, and he is injured in his rights. It is the duty of the Government to protect him, and to promptly and effectively put a stop to the offensive act, if it does not do the work it is constituted to perform. The law which does not provide a remedy for the injuries of this kind is a most defective law. But the laws of this and other countries do provide a remedy, and it is not necessary to specify the remedy. It is the function of Government to protect him in the exercise of his calling. 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