

The Canadian Independent.

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

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Topics of the Week.

We would call special attention to the notice of the coming amongst us of the Rev. Dr. Hannay as mentioned by Dr. Wilkes, under our "official" heading. We had an interview with Dr. Hannay quite recently, and we know that he is very desirous of full information as to the state of our churches and the work here. Let no time be lost in making such arrangements as will enable him to do this, without laying too much labour upon him—that, we take the liberty of saying, must be avoided. The district secretaries, or secretaries of the Associations, should take the matter in hand.

THE controversy over the temperance question still goes on—the friends of the tavern-keeper becoming always more obstreperous and occasionally even threatening personal violence. Even Mr. Goldwin Smith comes out in the "Bystander" on the subject, and, as usual, proposes to settle the whole controversy with a magnificent wave of his hand and a few solemnly decisive sentences as to what is the right and proper and becoming attitude to be assumed in this case by every right-thinking and properly cultured person. All this is encouraging, for it shews that the good cause is sensibly gaining ground.

THE report of the American Presbyterian Board of Missions, speaking of the Gaboon and Corisco Mission in Africa, says that it lacks the exciting interest awakened by newly-discovered regions in the interior, but it is still a mission of great importance and will furnish a good base of operations from which to reach the interior. The Board is considering whether it is not expedient to establish a new station at Kabinda, on the coast, near the Congo, with the view of ascending that river when it is safe to do so. The mission now extends 370 miles along the coast, from 170 north to 200 miles south of the Equator, and has access to a considerable population, including a tribe of cannibals (the Fangwes) of the interior, who often come almost to the mission-doors at Kangwe.

LAST month a small number of Catholics in Spain celebrated with some solemnity the four hundredth anniversary of the Holy Inquisition's birthday. On the 1st of June, 1480, the Spanish Cortes, then assembled at Toledo, adopted a proposition submitted to it by Cardinal Pedro Gonzales de Mendoza, with the approbation of King Ferdinand and Isabella the Catholic, to constitute a Tribunal of Faith, which should be empowered to punish heretics, and passed a law to that effect by a majority of their numbers. Their coregnant majesties forthwith appointed two chief inquisitors, who were, however, superseded shortly afterwards by reason of their leniency toward unbelievers. Thomas de Torquemada, who never laid himself open to the reproach of over-mercifulness, was nominated grand inquisitor in their stead. During this functionary's tenure of office he caused 8,800 heretics to be burned in different parts of Spain. His successors did their best to emulate his activity, the gross result of their endeavours being that, down to the year 1808, when the holy office was finally abolished in the Iberian Peninsula, 31,912 men and women had been burned alive by its officers.

THE first edition, as it may be called, of the revised translation of the New Testament, may be expected in the autumn, and along with the English translation two recensions of the Greek text will be issued simultaneously; the one will proceed from the Clarendon, the other from the Pitt Press. The two texts will exhibit a notable and rather suggestive contrast in the different methods pursued in their construction. The

Oxford text will represent the critical spirit of the nineteenth century, which is somewhat prone to seek new departures and to break with the past. Accordingly, the Clarendon will publish the text which the revisionists have found it necessary to frame for themselves, after careful weighing and mature consideration of all available evidence for and against the readings adopted. For the behoof, however, of those weaker vessels who continue to have a superstitious veneration for the name of Robert Stephens and the Greek used only by the translators of 1611, all passages in which the Oxford text departs from the received text will be indicated by foot-notes, and in these notes the reading of the *Textus Receptus* will be given. The Cambridge text will, on the contrary, be neither more nor less than a reprint of the *Textus Receptus*, with foot-notes giving the reading adopted by the revolutionists. Professor Palmer is responsible for the Clarendon text; Dr. Scrivener for the other.—*London Athenaeum.*

A FEW of our weaker and more sycophantish contemporaries affect to be awfully shocked at our having said that some Canadian public men are no better than they should be, are of such a character that if not quite so bad as that wretched fellow Clarke, they are not much better. We are always pleased when any one, whether editor or more or less distinguished private citizen, poses in the character of one swayed by magnificent indignation or annihilating contempt. It needs to be well done though, and not too frequently attempted. The grand wave of the hand, the corrugated brow and the unutterable scorn, combined with such expletives as "slanderer," "libeller," and other similar prettinesses, are all very nice. The danger is that except in the hand of a master they are apt to become ridiculous. The idea of any one who has known anything of Canadian public men any time during the last quarter of a century affecting to get up a piece of poor theatrical indignation at the hardihood implied in associating "drunkard and debauchee," with any of their names is quite too deliciously absurd. No, gentlemen, you know right well that we were quite sure of the ground we stood on when we made the assertion, and it is as well to remember that it does not become any who have the dignity of the Fourth Estate at heart to be either the parasites or the apologists of high-handed sinners—be their social position or their party politics what they may.

THE Philadelphia "Presbyterian" complains of the departure from the Confession of Faith of such men as Drs. Story and Tulloch and Caird. Dr. Caird's new book, on the Philosophy of Religion, the "Presbyterian" charges with being Pantheistic. Principal Caird says: "What the knowledge an love of God means is the giving up of all thoughts and feelings that belong to me as a mere individual self, and the identification of my thought and being with that which is above me, yet in me—the universal or absolute self, which is not yet mine or yours, but in which all intelligent beings alike find the realization and perfection of their nature." "Whether we view religion from the human side or divine—as the surrender of the soul to God, or as the life of God in the soul—as the elevation of the finite to the infinite, or as the realization of the infinite in the finite—in either aspect it is of its very essence that the infinite has ceased to be merely a far-off vision of spiritual attainment, an ideal of indefinite future perfection, and has become a present reality. God does not hover before the religious mind as a transcendental object which it may conceive or contemplate, but which, wind itself ever so high, it must feel to be forever inaccessible. The very first pulsation of the spiritual life, when we rightly apprehend its significance, is the indication that the division between the spirit and object has vanished, that the ideal has become real, that the finite has reached its goal and become suffused with the presence and life of the Infinite."

MANY of our readers have doubtless seen reference, during the summer, to the "Ober-Ammergau Passion Play." Some will understand the matter, others will not. It appears that every ten years there is a representation by the peasants of the Bavarian highlands of the passion and death of our Lord; it is under the direction of the Romish priests, and is repeated at intervals during the season, the representation takes up most of one day, and Sunday is generally chosen for the purpose. That godless *litterateurs* should glorify the performances and seek to dignify them with the title of "Art in the Mountains," etc., we can understand, but we cannot understand how Christian men, ministers, should fall into the same line of talk, and not only attend the performances, but go with the avowed object of reporting them for the edification of English Protestants. Stripped of all the glamour that has been thrown around them, these passion-play performances are simply blasphemous parodies of the sufferings of our Lord. The surroundings are of the usual character of such gatherings; for the spectators it might just as well be a horse race; they go to see a sight; while the real promoters, the Roman priests, chuckle at the thought that in this way, at any rate, they can "spoil the Philistines," i.e., get money out of Protestant pockets. We read, the other day, that a similar representation was being organized in one of the Western States. We trust that such impiety will never be allowed on Canadian soil, and that any attempt to introduce it to our people will be met with prompt and energetic action.

THE expulsion of the Jesuits from France has been conducted with firmness and yet great prudence and moderation, and the expatriated priests are not to be permitted to reside just over the borders, and thus be in a position to make incursions upon their old camping grounds almost at will. At least this is not to be countenanced by Spain. A circular of the Spanish Minister of Justice sets forth that the Government has resolved that in the provinces bordering on the territory of the French Republic, no convent, college, or seminary, belonging to religious orders expelled from France by the Ferry decrees shall be tolerated. And as regards other provinces, a residence will only be granted to them "in very special cases." The Jesuits possess a few schools in the southern provinces of Spain, and are allowed to reside in their founder's house at Loyola, in Guipuzcoa, by exception. Convents of women are pretty numerous, but the laws that abolished the religious orders in 1833 were never repealed. But these expelled meddlers are obliged to go somewhere, and we hear of them as about to establish novitiates in England and in Jersey. The Dominicans and a portion of the Franciscans are going to settle in the Tyrol; the Carthusians and Trappists proceed to England; the Recollets and Franciscans of the Observance, who devote themselves chiefly to missionary work in the Holy Land, intend to seek a refuge in the Levant, transferring their novitiates to the Tyrol. Many of them have been offered a temporary home by the bishops and secular clergy. A few, the Oratorians, for instance, assume lay attire, and it is probable some of these, and other orders as well will, seek asylum in the United States. A good many, it is said, are coming to Canada, and no doubt they will, as far as they can, go on in their old meddlesome way, but we don't fear their operations very much.