

# The Canadian Independent.

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

Vol. 29.]

TORONTO, THURSDAY, FEB. 24, 1881.

[New Series. No. 34]

## Topics of the Week.

--The post-office saving banks in Great Britain have received deposits during the last year to the amount of nearly fifty millions of dollars. There are 6,016 offices that have received deposits.

-An effort is being made in the public schools of Cleveland, O., to interest children in instructive reading. The teachers write on the blackboard from day to day the names of such books as are suggested to their minds by the day's work. Already the Public Library is being visited to obtain this better class of books.

-Ten years ago evangelical ministers were imprisoned for preaching the Gospel in France. Now, all France is open to the pure Gospel. In some of the communes mayors preside at religious meetings and introduce the preachers. This is true, both in the cities and in the provinces. And the people show an eagerness to listen. Truly, the changes in France are wonderful.

It is reported that a third detachment, consisting of seventeen Roman Catholic missionaries, was recently dispatched by a single steamer to Zanzibar, destined for the northern sides of Lakes Victoria and Tanganyika. These men are sent by the Archbishop of Algiers.

-The *Catholic Mirror* pays Protestants this savory compliment: "From Luther down to Loyson, from Henry VIII. to Dollinger, pride and lust have been the only successful missionaries of Protestantism among real as opposed to nominal Catholics."

The manager of a large pottery establishment in Okayama, Japan, recently asked the missionaries to hold a service for his employes every Sabbath. In the afternoon books and papers are read to them. At the side of the large gate of the factory is this sign: "This is a rest day for this establishment." It is hoped that this is but the beginning of Sabbath observance among the manufacturer.

There is a movement in India to abolish the seclusion of Hindoo women, but the native papers oppose it on the ground that the young Hindoos are not moral enough to associate with unmarried women. One would naturally conclude that they are not worthy then to marry them. A society has been formed in Bengal for the encouragement of widow marriages.

-A report has been published by the Russian Red Cross Society showing the part played by this Society during the Russo-Turkish War of 1877-8. It appears that the Society established 13,120 beds, and that a total of no less than 24,973 were founded by voluntary agencies in conjunction with the Red Cross Society. The Society, moreover, gave succour to 116,296 patients, among whom were 1,238 officers. The deaths of patients under their care amounted to 2,863. The Society's staff consisted of 300 medical men, including sub-surgeons, and 1,214 attendants.

The "Scotch Sermons" have received a curious welcome from the infidel paper of Boston, thus: "One thing is noteworthy. You don't find these Scotch Presbyterians, when they leave the house of Egyptian bondage, and turn their faces to the promised land of absolute free thought, stopping in their travels, even for a night, at the rickety, old, half-

way house of entertainment called 'Unitarianism,' with its leaky roof and broken windows, its rotten and sinking floors, and its rooms cold and cheerless as death, and haunted by the small spirits of dissimulation and Miss Nancyism."

The list of the services rendered to shipwrecked crews by the lifeboats of the National Lifeboat Institution during the storms of the year which has just closed shows a total of 570 lives and twenty six vessels saved from destruction. In the same period the Lifeboat Institution granted rewards for saving 120 lives by fishing and other boats, and other means, making a total of 690 lives saved last year, mainly through its instrumentality. Altogether, since its formation the Society has contributed to the saving of 27,596 shipwrecked persons.

The efficient working of the prohibitory law in Cumberland County, Maine, is seen in a recent statement of the officers to the sheriff, that the number of arrests in Portland for drunkenness have decreased from 2,318 in 1876, to 1,447 in 1880. The amount of costs and fines paid for violation of the law, from Jan. 1, 1875, to Jan. 1, 1881, was \$125,231. Cost of enforcing the law for the same period, \$73,892.17. Thirty persons paid towards the fines and costs, \$68,528.54; the smallest, \$1000; the three largest paid severally, \$5,139, \$5,140, \$5,036.

The British and Foreign Bible Society of England began the systematic distribution of the Scriptures in France as early as 1819, and prior to 1850 had distributed not less than 3,000,000 of copies, entire or in part, since increased to 7,000,000, as reported by the French agent of the Society in December last. The expenditure for the last year, including the support of a general agent and fifty colporteurs, was something over \$10,000. This work has been almost wholly missionary work among the Roman Catholics. The Protestants have had two Bible societies of their own, one of them organized as early as 1818, and restricted by its Constitution to labor among the professed Protestants, and another organized soon after the new impulse given to the spread of the gospel by the Revolution of 1830.

The scandal to Christianity in Ceylon, where about £14,000 per annum is taken from a public fund to which two million Buddhists, Hindoos, and Mohammedans, the bulk of the inhabitants, are compulsorily made to contribute, mainly in the interests of the Ritualistic Bishop Colombo and his staff of Romanizing clergy, is marked for destruction. We learn from the *Ceylon Observer*, that the local government has received from the home authorities a semi-official communication sanctioning the gradual cessation of payments from the public revenue to Episcopalian and Presbyterian clergy men. The immediate effect of this will only be that the chaplaincies of Galle and St. Peter's, Colombo, will not be filled up by the government. The grants are, nevertheless, to be continued for five years, but surely there can be no case made out for such an utterly gratuitous expenditure.

A pleasing incident in connection with a visit by Bishop Ryle to his native place, Macclesfield, a few days since, is recorded. In Sunderland Street Wesleyan Chapel is a memorial tablet to

John Ryle, Esq., of Park House, who died in 1808, having been for many years a warm supporter of the society, and a liberal donor to the building fund. In company with his wife and daughter the Bishop of Liverpool visited this chapel to inspect this tablet, which, with the consent of the trustees, by his directions has received the following addition: "This tablet was cleaned and renovated, in the year 1880, by John Charles Ryle, D.D., first Bishop of Liverpool, in token of his deep respect for the memory of his grandfather, John Ryle, Esq., and for the memory of his grandfather's friend, the Rev. John Wesley." The Bishop, in a short address, expressed his regret that the bishops of a former day had not shown the requisite "wisdom and understanding" for retaining the Methodists within the Church of England.

One of the largest missionary societies in Great Britain, the English Wesleyan Methodist, has been laboring in France for over sixty years, and as long ago as 1850 reported 76 preaching places, 24 missionaries, and a membership of 950. The last report of this society gives 149 preaching places, 28 missionaries and assistant missionaries, 106 local preachers, and a membership of over 1,000 in connection with the French Conference, the field including a few places in Switzerland. The expenditure reported last year, including about \$3,000 raised on the ground, was \$58,165. In this connection, the Religious Tract Society of London should not be omitted. It has done much to distribute an evangelical literature. The amount expended for this purpose the past year was about \$8,000. As an illustration of the extent of this work, may be cited the fact that 700,000 evangelical tracts were issued from the Central Depot in Paris. These three English societies, the Bible Society, the Wesleyan Missionary Society, and the Religious Tract Society, have spent, at a moderate estimate, not less than two and one-half or three millions of dollars on evangelization in France. Other societies, as those of the Church of Scotland, and the Free Church of Scotland, have made grants to local bodies; while, not to mention others of less note, more recently what is known as the McAll enterprise has deservedly awakened great interest in Great Britain as well as, to a limited extent, in this country.

As most people know, Sir Henry Havelock, M.P., son of an illustrious sire, and himself taking some rank in the same profession, and as an advanced Liberal in Parliament, had a large fortune left him some time ago contingently on very curious conditions. The eccentric testator, Mr. R. H. Allan, provided that all his property should accumulate and remain untouched for twenty-one years, that after that interval Sir Henry should have a life interest in the estate, with remainder to his sons present and prospective, on condition that the name of the testator was at once adopted. This unreasonable scheme seems to have been devised with a view to perpetuate the childless Mr. Allan's name in connection with his property. When Sir H. Havelock-Allan comes into the enjoyment of the estate, which now yields £10,000 a year, and may, perhaps, be doubled twenty years hence, he will, if then alive, be seventy-one years of age, and his two sons (seven and nine re-

spectively) have to be educated according to their expectations. They being wards of Chancery, application was made to Vice-Chancellor Malins, with the consent of the trustees and guardians, to allow the sons £2,700 a year for education and maintenance during their minority. His lordship seems to have been a little perplexed with the novelty of the case and the conflict of legal precedents, but eventually he granted the application on the ground that it was best for the "infant plaintiffs," and he added that, at some future time, an increased allowance might be asked for. It is a good thing when the law is able to correct the monstrous vagaries of departed selfish men.

The City of London Chamberlain recently spoke at some length on the national sins of England, and referred particularly to what has long been a source of sorrow and humiliation to philanthropists, the profitable opium trade with China and Burmah. The Society of Friends has just issued an appeal to the public on the subject of this deleterious trade. The evil effects of opium eating and opium smoking are too well known to need recapitulation, but its prevalence among the people of China is something appalling. A great deal of this is chargeable, says the Society, on the cupidity of the East India Company, who deliberately smuggled the noxious and intoxicating drug into the Flowery Land, against the distinct prohibition of the Emperor, a war with China arising on this account. India being transferred to the Crown, the Government still continued to raise the revenue by licensing the growth of opium and shutting their eyes to the persistent smuggling of the produce into China. A second war with China was brought to a termination under a treaty by which the Chinese Government consented to allow the importation of opium on payment of an import duty. Since then they have frequently protested against the enforcement of the opium trade, and in a treaty negotiated in 1866 by Sir Thomas Wade containing provisions for the benefit of British commerce, the Chinese Government stipulated for a clause allowing them to enforce internal taxes on opium of such a nature as would enable them to discourage the consumption of the drug. It would appear that while the clauses of this treaty favorable to English commerce have been faithfully carried out, the prohibitive powers asked by the Chinese have never been agreed to by our Government. But a yet more serious matter stands against us, according to the City Chamberlain. Referring to the report, which is known to have lain for more than twelve months in the House of Commons, and which has been referred to in many religious newspapers, he declares that its statements as to our government of Hong Kong make it about the most awful report ever submitted to any legislative assembly, Pagan or Christian. It declares that in our five ports out there a slave trade of the most repulsive form is permitted, women being enabled to sell their children for a few shillings when they want money, the authorities being aware that the sale is for the basest purposes. Of course, the country cannot judge the matter without adequate and accurate information, but there seems, *prima facie*, a strong reason why the Home authorities should take the matter into serious consideration. *Toussain.*