

# The Canadian Independent.

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

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## Topics of the Week.

—Mr. W. W. Corcoran, the Washington banker and philanthropist, has, it is said, given away in all \$8,000,000 in public benefactions, and \$1,000,000 in private charities, and that this was about three-quarters of his fortune.

—The policy of the new papal secretary of state, Cardinal Jacobini, is indicated by a remark, if truthfully attributed to him, that "it belongs to the Church alone to determine the limits which separate it from the State." In other words, after the Church defines its own province, the State may claim what the Church leaves.

—Not fewer than three thousand people, mostly men, and a large proportion of these ministers, assembled in St. Andrew's Hall, Glasgow, for the purpose of seeing and hearing the Rev. Joseph Cook, of Boston. No more striking illustration of the popularity in Scotland of the famous lecturer has yet been furnished. His subject was, "The Decline of Rationalism among the Experts."

—A large meeting of students has been held in Berlin to discuss the best means for extending the anti-Jewish agitation. Deputations from Göttingen, Leipzig, Kiel, Rostock, and Halle were present. Fourteen hundred Berlin and one thousand and twenty-two Leipzig students have signed the anti-Jewish petition to Prince Bismarck.

—A Sabbath School has been opened at Wittenberg in the church on whose door Luther nailed his ninety-five theses of salvation, and in which both he and Melancthon lie buried. It began with seventy girl scholars and seven female teachers, but has grown to such proportions that it has been found necessary to use another church for a part of the school. The scholars now number over four hundred, of whom three-fourths are girls. Five of the teachers are men, eighteen are women, and the superintendent is a minister.

—Earl Cairns says the Sunday Society movement is now directed, not to the consideration of the most fitting and beneficent mode of spending Sunday as a day appointed for rest and refreshment by sacred institution, but to an attack on that body of Scriptural and revealed truth which is our authority and guarantee not merely for our days of rest here, but for those priceless hopes and promises of which our Sunday is but the type and emblem. A movement of this kind will meet, he is sure, in every part of the country a determined and effective opposition.

—Messrs. Moody and Sankey have decided to revisit England during 1881, and have already accepted invitations to attend the next Christian Convention at Dublin. Besides his school for girls at Northfield, Mr. Moody is to start a school for boys at his Massachusetts home. He has bought three hundred acres of land for a farm, and he purposes work and play and study for the boys whom he undertakes to educate. The new farm-school is to be on the family plan. "My plan is," says Mr. Moody, "to take boys of unfortunate parents who are not able to educate them; but the boys shall be promising ones, and such as, if educated, would make good preachers and missionaries." *Nonconformist.*

Of the fact that there is a growing feeling among Friends in favor of the visible representation of certain ordinances a new and important illustration has just been given in London. An English exchange states that "a gentleman not an obscure, but a well known and somewhat prominent Friend whose name recently appeared in connection with a document officially issued by the Society, has been baptized." His case was taken up by the Monthly Meeting with which he is connected—"one of the most important Monthly Meetings in England"—and the result is he has not been "disowned," but is retained in membership.

The contumacious Bishop of Tournai, Belgium, Mgr. Dumont, who has been deposed, has published a voluminous correspondence between himself and other Belgian bishops, canons, etc. This correspondence shews, it is stated, that these dignitaries accuse each other of "treason," "perfidy," and "forgery." The Bishop of Liege, writing of the Archbishop of Mechlin, says: "All this is very sad. Double-dealing, want of frankness and sincerity where does such conduct lead to? We cannot renounce our rights and lend ourselves to all the caprices, not to say capers, of our dear metropolitan." Bishop Dumont also promises to publish his correspondence with the Pope.

—Mr. T. G. Pinches has very recently found a tablet, brought from Assyria, by H. Rassam, Esq., in 1878, and deposited in the British Museum, which joins the fragment published in the *W. A. I.*, II, pl. 65, and adds about seventy more names to the list of kings there given. The tablet, which must have contained at least two hundred names when complete, is of the highest importance, as the lists it preserves render a reconstruction of the chronology of the early period of Babylonian history necessary, and supply names of the kings immediately following the Deluge. It is also of peculiar value from the fact that it presents translations or explanations in Assyria and of earlier Akkadian names.

Bishop Steere, of the Universities Mission Central Africa, writes of a sudden and large accession of ex-slaves at the station of Zanzibar. A slave dhow was captured near the south end of Zanzibar Island, with seventy nine slaves from the interior on board. Says the Bishop:

"The history of their journey will show how changed the times are since it was the custom to ship some 20,000 slaves from Kilan every year. These people were never in Kilan itself, but were bought in various country plantations near it. They were then brought by land to within about forty miles of Zanzibar, but not by the usual route, having passed further inland, and so came to Mji Mwema, an insignificant place near Darisalaam, where they were shipped in a dhow, which passes very commonly backward and forward with firewood. In taking this dhow Mr. Smith has made the greatest prize that has been taken for years. There were ninety-seven on board in all. Some of them were concerned in the transport, and were sent to the fort. Some were so much at home in Zanzibar that they had their free papers given and went off to their friends. Those *who were sent to us* were the newcomers from the interior, seventy-nine in all. Among them were eleven girls and twelve boys, two of the last so small that

they were given into Miss Mill's charge at the hospital. It is a great strain upon our resources; but who can see these poor creatures wanting in everything and not try to do something for them?"

The Bishop also writes that the Rev. W. P. Johnson has left Masari on a journey to Lake Nyassa, with the purpose of establishing a station at Mataka's Town.

A curious story is in circulation respecting the doings of the Russian authorities. In Russia there is annually published a general calendar, called the "Vseobshchai." This work is very cheap, contains a vast amount of general information, and consequently finds its way into the house of nearly every well-informed Russian. It is a sort of *Annual Register* and *Whitaker's Almanac* combined, and is a common work of reference. In its chronicle of events, which is compiled with great care, and is very elaborate, all the movements of our troops in Afghanistan from June, 1879, to the same month of 1880 are registered, the reverses being made especially prominent. But the Russian troubles in Central Asia are passed over, and for the 9th of September, the day when Lomakin's expedition was defeated at Dengel Tepe, there is this record: "Battle between the Russians and Tekkes a Geok Tepe: the enemy put to flight with immense loss, and the fortress taken." As a matter of fact the fortress was not taken, and it was not the Turkomans, but the Russians who fled. Accounts of the engagements were published in Russia, but shortly after the Censor prohibited all reference to the affair as a defeat, and said that it was to be spoken of as a victory. Why was this? It seems that the battle was lost mainly through the action of Prince Dolgoroukoff, and that this Prince is the brother of the Czar's mistress. Hence the suppression of the facts. A fact like this speaks volumes as to the way in which Russia is governed. No wonder that Nihilism is rampant.

"I have been a missionary in South Africa for more than forty years, among the native tribes, fourteen of which were spent among the Natal Zulus. I do not hesitate to say that this Basuto war is morally a huge crime, and politically a huge blunder. Much is said about the Basuto rebellion. In their view it is resistance to oppression and robbery under the form of law. It is said they are British subjects, and ought therefore to submit to a law passed by the Parliament of the colony. But it was passed in a Parliament in which they were unrepresented, a law in the framing of which they had no voice, of which they knew nothing until it was passed, and against which they were not allowed to protest. Their resistance was a passive one until an armed force was sent to enforce it on them, and thus they were driven to a so-called rebellion." These are the words of the Rev. W. J. Davis, and his experience on the spot entitles him to speak with some authority. Such a testimony is likely to have far more weight with unprejudiced people than anything that the Cape authorities may say. Mr. Davis also relates the circumstances under which Mr. Hope, who was the British magistrate with the Pandomise, under the chief Umhlonhlo, met with his death. He and two of his clerks were murdered by natives under the very eyes of the chief himself. Why? Evidently because

the Pandomise don't like being compelled to take the field against the Basutos. Mr. Hope's third clerk would also have been killed but for the intervention of the chief, who took him under his protection and said: "This man is I myself, and he who hurts him hurts me; he is the son of a missionary and the brother of a missionary, and I will shoot the first man that harms him." Moreover, Umhlonhlo has constituted the mission station of Shawburg, where his missionary, the Rev. Mr. Shaw Davis, resides, a place of refuge for all Englishmen residing in his tribe who can reach it, the one condition of their not being molested being that they deliver up their arms. Thus the Disarmament Act of Mr. Sprigg and his party is being applied in a very different manner than they intended. All this proves that the natives of South Africa know that they are being unjustly dealt with. The missionary they love; the politician of the Sprigg stamp they detest. *Fountain*

There is still a good deal of foolish irrelevant talk about the Rev. T. Pelham Dale being "persecuted for righteousness' sake," and of his being, in this nineteenth century and in "free England," made a martyr for his conscientious convictions. He is no such thing. As the Bishop of Manchester some short time ago correctly put the case, Mr. Dale is in prison simply as "a violator of the law." He is a minister of a national Church from which his position, authority and emoluments are all derived. That being so, he must needs submit to its laws and to the authorities by whom these are legally administered. If those laws are a burden to his conscience he can at any moment place himself outside their jurisdiction. But no! He will insist upon both eating his cake and having it. He refuses to acknowledge the authority of his Bishop, and yet insists upon retaining his ecclesiastical position and income. The thing is absurd. No doubt we hear people pleading, in the interest of what they call "culture" and "breadth" and "progress," that they should still be allowed to retain positions in certain churches after they have greatly parted company with the religious opinions on account of being understood to hold which it exclusively was, that they ever secured such positions or enjoyed such emoluments. But the plain, instructive sense of common honesty rises up in protest against such pleadings. By all means let every man follow his conscience, and be as "broad" in his views as he pleases. But, in the name of decency, let him not seek at the same time to hold on to a position and an income which he never would have secured except on conditions which he now glories in treating with lofty indifference, if not with positive contempt. There is always room enough outside, and if any organization is so "narrow" as to be in danger of going down unless some self-sacrificing persons don't do violence to all the principles of honor and honesty, and "stay in" simply to save that particular church from ruin, they had better not. Such a cause is not worth the sacrifice. Indeed, the sooner it goes down the better, and if it doesn't, even though such friends save their consciences and leave, it will thus be shown that it is neither so "narrow" nor so worthless as was supposed. A cause which can only be "saved" by its supporters becoming dishonest had better disappear at once.