

THE DANGER OF THE HOUR.

The following extract from an address by Rev. Mr. Mayo before the Teachers' Institute of New Hampshire, is worthy of careful perusal by the people of New Brunswick and Nova Scotia, no less than by our Republican neighbours:—

"We have a desperate battle before us to save our American common schools from the designs of the Catholic priesthood. This priesthood has always insisted that its own Church is the divine infallible teacher of religion and morals in all their applications. This Republic joined issue at the outset with all infallible priesthoods on this matter, by leaving the support of the Church to voluntary zeal and taking upon itself that moral instruction of children essential to good citizenship in the people's school. That instruction, like our ideal of republican government, is based on the practical Christian religion. It leaves to theologians the development of systematic theology, and to ecclesiastics the government of churches, protecting religious and civil liberty against them all, while it protects them in the lawful enjoyment of religious opinions and activities. For itself, it assumes the right to instruct children in that public virtue essential to the existence and prosperity of a free State; to foster it by legislation concerning personal habits; to guard Sunday for religious purposes and generally to cast its influence on the side of public and private Christian morality. And, in the common school, with the Bible for a text book, in careful regard for the spiritual freedom of the child it has always assumed the right to teach the morality essential to public safety. In this no man's conscience is unjustly assailed, for every good man has a personal interest in public virtue. And if any man's conscience revolt at the public teaching of the ten commandments, the golden rule, obedience to God, the love of man and the whole circle of virtues that make our civilization Christian, he is a man who will bear vigorous watching; for either from a mental delusion or a moral infirmity, he is demanding that which will undermine the morals of the State. Just here the priesthood of the Catholic Church stands across the way and declares its own set the infallible teacher of public morals. If possible, it would assume spiritual control of the Republic; but as this is not permitted it attempts the next thing—to separate its own children from the American public and educate them in its own priestly notions of civil allegiance and morality. This priesthood is bound by the most solemn allegiance in spiritual things to a deposed foreign prince; is moving heaven and earth to restore him to temporal power; levying funds, stirring up European revolutions, flaunting the yellow papal flag in American cities, and consolidating a priestly party through Christendom. It demands either that our public money shall be used to support its own schools or that our free schools shall perish. It is now engaged in Massachusetts as in the West, in withdrawing its own children from public schools and then using this pretext to break down the school tax. Its alternative is: You shall help us train up a papal party in America, at public expense, or the keystone of your arch of free government shall be knocked out. Our people will meet this impudent demand as they met the claim that a barbaric domestic institution should be permitted to rule or ruin the nation. This is not a religious so much as a political question. It is whether a band of priestly conspirators shall be aided to build up an anti-American party inspired by medieval notions, controlled and worked in the interests of reaction against the civilization of modern times. We shall not aid nor encourage this enterprise. We cannot prevent this priesthood from educating such children as are put into its hands by their parents, but we shall labor to show these parents that this is not a religious, but a political enterprise, and ask them to choose between their priesthood and their country. Neither shall we, in order to appease a few politicians and indifferentists among our Catholic populations repudiate the right and duty of the State to make our school a seminary of public virtue with the Bible the hand book of freedom, for a text-book. To change this American institution to a mere school of secular knowledge would not suit the priesthood, would conciliate no religious conscience, but would let go the last hold of the State in forming the public morals of the people. The sooner we get out our logical puzzle and look this question square in the face, the better. It is simply a demand, by a band of clerico-political conspirators, in foreign interest, to abolish the American institution most characteristic of our order of society. Prince Bismark hit the nail on the head when he called this whole circle of priestly pretensions a political policy."

"The hour of danger is now approaching for our common schools. On the one hand the old European foe of liberty and light, an infallible priesthood, threatens to swamp it by throwing the country into a religious agitation resembling the great religious wars that have desolated the Continent."

Missionary Intelligence.

(From the August Macedonian, Boston.)

WHAT I SAW IN JAPAN.

BY REV. M. J. KNOWLTON, D. D.

Miss M. E. Kidder, of the American Reformed Board, has a day-school for Japanese young ladies, and is also superintendent of the Sunday-school of the Union Chapel, Yokohama. This latter consists of a large class of Japanese, a class of half-castes, and three or four classes of the children of foreign residents. The class of Japanese is composed of about fifteen young men, chiefly from Dr. S. R. Brown's government school, and some twenty young ladies and girls chiefly from Miss Kidder's day-school, and is taught by Miss Kidder. It was a most interesting sight to behold that large class of bright Japanese youth from the higher classes of society, engaged in learning Bible truths and in singing hymns of praise to Jesus and the true God. It was one of the signs of the times in that land, which go to prove that Christianity is not only ere long to be tolerated there, but is also to form a powerful element in the regeneration of that nation.

I visited Miss Kidder's school of some eighteen or twenty intelligent looking young women, one of whom was the wife of the Lieutenant Governor of Yokohama. Though this school is under the auspices of the government, yet Christianity is not excluded. Every morning they read a portion in the Gospels, translating the English into their own vernacular. They every morning repeat the Ten Commandment and the Lord's Prayer. Every Friday they have a lesson in "Line upon Line," translating into Japanese preparatory to the Sunday-school recitation. They sang very sweetly such hymns as these:—

"Jesus loves me, this I know,
For the bible tells me so," etc.;
also,
"There is no name so sweet on earth,
No name so sweet in heaven," etc.;
and,
"Oh do not be discouraged,
For Jesus is your friend," etc.

Now when we consider that for nearly three hundred years the religion of Jesus has been proscribed, the cross has been trampled under foot, and the followers of Jesus wherever found in this land have been put to death, it is certainly wonderful to note the change. Here were young ladies from the most respectable families, and even the governor's wife, singing praises to that Name so long execrated, with a full understanding of the import of the words!

The women of Japan are beginning to partake of the enthusiasm of the men, in a desire to learn the English language; and their demand for schools for females has not been in vain. The pupils in Miss Kidder's school are models of docility and politeness never giving her the least trouble as to management. Everything about the school room, their books and their persons exhibited the utmost neatness. They were dressed in the usual Japanese silks and crapes, sat on stools instead of the usual mat, and their shoes, or rather sandals, according to custom, were all left in rooms at the outer door. On leaving the room at the close of the school, each pupil turned and politely bade the teacher good evening.

Miss Kidder is very faithful in her religious instructions, yet is quite popular as a teacher. Recently the governor has made her a present of a "Jen-rick-sha," a beautiful little two-wheeled carriage propelled by two men, one before and the other behind the carriage. This, by the way is the most common vehicle to be seen in the streets of Yokohama, and indeed of the other parts of Japan where it is not too hilly to use them, as at Nagasaki.

RAILROADS AND TELEGRAPHS.

While in Miss Kidder's school-room listening to the interesting exercises, suddenly the train of cars now running between Yokohama and Yedo went thundering by, reminding me very forcibly of the rapid progress now being made in this beautiful island-empire. This railroad, including all the rolling-stock, belongs to the Japanese government, and was made by Japanese workmen under the superintendence of foreign engineers and mechanics. Another railroad is already nearly completed between Kobe and Osaka, and several others are projected. Several telegraph lines are also already in operation.

It was George Herbert who said a handful of good life is worth a bushel of learning.

(From the Helping Hand.)

OUR GREATEST NEED.

We wish to call the special attention of our friends to what is, at present, our greatest need; suitable teachers for the foreign field. To our call for funds, our sisters are beginning to respond. Scarcely one, so far as we know, who has heard of the darkness of heathen women, has refused to aid in sending them the Light of life. But to our calls for lady missionaries to fill the opening or vacated fields of Burmah and India, only two have lately responded. Mrs. Longley, Boston, Mass., has been appointed to assist Miss Haswell; and Miss Lawrence, of Worcester, Mass., is to teach in the Eurasian school at Toun-goo, now under the care of Mrs. Cushing. We are glad that two have given themselves to this work; but where are the other seven who are needed? Who will go to the help of Dr. Binney in the college; of Mr. Harris in Shwaygyeen; of Mr. Jameson in Bassein? Who will fill the vacant places of Miss Adams and Miss Stevens and Miss DeWolfe? Among the thousands of Christian women who are or have been teachers, cannot seven be found who are to join the noble company of missionaries and aid in carrying the gospel to the nations?

In the older stations, the pioneer work was done years ago; homes of comparative comfort have been secured; and the work of preaching has been so blessed, especially among the Karens, as to require the work of teaching, if they are to have a steady, intelligent piety. Many of the laborers now there have borne the burden and heat of the day, and are sadly needing help in the work; just the help that an earnest Christian woman can give. We hope there are scores of such women who desire to make their lives of the greatest possible value, who, when they hear of these urgent calls, will respond: "Here am I: send me." But we do not know where they are. We would ask our friends, if they know of persons whom they think suited to this work, to remind them of these fields white to the harvest. And we would ask Christian teachers to consider whether their lives would not probably be worth more for the conversion of souls, and the establishment of Christ's kingdom on the earth, on the foreign field than here; whether they are not more needed there than here, especially when we remember that others can be found for the vacant places here, but so few are ready to go there. The time will come, dear sisters, when the chief value which we, ourselves, shall put upon our lives will be, not in the pleasant home or cultivated society we may have enjoyed, but in the good we have been enabled to do. And we believe that there is no broader or more hopeful field of labor to-day, than is found in our own missions.

Let us not forget that the work is ours as truly as theirs who have gone to the heathen, and let us not fail to "pray the Lord of the harvest that He will send forth laborers into his harvest."

ASSAM.—Mrs. Ward in a letter from Sibsagor, May 5, says:—

The Zenena work is one that greatly interests me, and I have constantly to regret that I have not more time and strength to devote to it. One of our Christian women goes to three houses, in each of which she instructs two or three women. They are greatly pleased to have me come and see them, and want me to teach them some fancy work, which their teacher is not very well qualified to do; some of them are very desirous to understand the Christian religion, and ask their teachers questions about it, and read the Bible secretly, on account of the opposition of relatives. They say they try to pray, and ask the teacher to tell them how to pray. Other houses are asking for a teacher. Such facts as these ought to give fervency to our prayers and inspire our hearts with zeal and hope. God is at work in the hearts of these our poor, dark-minded sisters, leading them to inquiry and thought. They are groping, as it were, for the light, to which we may lead them, if we will patiently work and pray. They may not come out openly as disciples of Jesus, so bound hand and foot are they in the network of Hindoo social customs; but they may be found stars in our crown of rejoicing at the great day of reckoning.

May God give us all more zeal and faith and love in the great work He has given into our hands.

It appears that the shocking Walworth tragedy, like most others of its class, had its origin in the drunkenness of the murdered man, and consequent cruelty to wife and child, culminating finally in his own death.

Correspondence.

For the Christian Messenger.

NOTES OF TRAVEL.

VIII.

Englishmen have a pleasant way of speaking of "the chain of naval and Military stations with which Great Britain has girdled the earth." It is a chain with many "missing links," and reminds one of the first words in the old definition of the Equator, "an imaginary live, &c." Englishmen will not fight for an idea, and the notion that British supremacy among the nations is inseparable from the Providential arrangement for the government of the World, survives only in the heads of Tory octogenarians. These reflections are naturally suggested to the voyager between Penang and Singapore—two of the most beautiful gems in the British girdle.

Malacca is a melancholy little town, situated on the Malayan peninsula, and can be, one would suppose, of no possible importance. A shallow roadstead, compelling ships to anchor a long distance from the town—an old Dutch church, long since abandoned, and now roofless—a tame and doubtful tradition or two,—such is the brief inventory of Malacca's claims to notice. A very different place is Singapore. A harbor crowded with shipping, and, on the wide strand, long rows of warehouses and merchant's offices—streets filled with bustling throngs, are evidences of active and prosperous trade. The steamer's anchor scarcely bites the mud, before numbers of boats appear loaded with brilliant shells, white and red coral in great variety, parrots, cock-a-toos, and various other curiosities. These are all to be had at absurdly cheap rates, three or four dollars being sufficient to buy a whole boatload of coral and shells. But eagerness to buy abates rapidly when one remembers how many custom houses must be passed before the purchase can reach its destination. The most unselfish and philanthropic individual does not commonly feel a thrill of joy at the reflection that the pleasant enterprise he is preparing for his friends may be thwarted by conscientious custom-house officials, and all his bright and beautiful things go to enhance their collections of curiosities. Sunday was passed at Singapore, among a kindly and most hospitable people—Baptists but such as would be called very "irregular" by most of the Baptist brotherhood. Of one thing, however, there could be no doubt they were most sincere, devout and earnest Christians; and where that qualification is found one feels pretty safe not to "forbid them because they walk not with us." "Mine host" was a respectable and prosperous tradesman, during six days, and on every Sunday he "preached the word, and broke bread" with the small company of "believers."

One hundred thousand of the population of Singapore are Chinese, for whose spiritual welfare some effort has been made though not very extensively, nor, it is to be feared, with very successful results. Prince Alfred was here on his round-the-world tour; there is however, no public record, in the shape of monument or memorial, of the Royal visit. This is the more remarkable from the fact the most conspicuous place on the Esplanade is to be seen a monument raised in memory of another Royal visitor, the King of Siam! This monument is a finely cast bronze elephant, nearly life size; the elephant is the armorial device of Siamese Royalty.

There occurred here one of the unexpected pleasures of the homeward voyage, the meeting of two of the veteran Burman missionaries, Mr. and Mrs. Brayton. After more than thirty years of successful work, they had returned to America—had spent three years there, and were now going back to spend their old age among their people, the Pwo Karens. They had left in America an only child, a daughter, from whom they had never before been separated. It was impossible to look upon these venerable servants of God and not have some new thought about self denial and sacrifice. "Of like passions" with those who speak slightly of missions and the missionary spirit, and possessed of a rare affectionateness of disposition, the trial through which they passed in that separation must have been of that kind for which the word agony is not an exaggerated expression.

A. R. R. C.

For the Christian Messenger.

ONTARIO CORRESPONDENCE.

THE WATEROUS SYSTEM OF WATER WORKS EXPLAINED. AFFAIRS AT OTTAWA. THE PACIFIC RAILWAY SCANDAL.

Mr Editor,—

I thank you for the opportunity afforded me of "explaining my meaning" in respect to the Waterous system of water works. I must certainly disclaim any intention—whatever may have been the force of my words—of ascribing to this excellent system the merit of producing as well as propelling the water it uses.

Previous to the introduction of this system there were, in this part of the Dominion at least, but two available modes of applying water to the extinction of fire.—One was by means of hand, horse, or steam fire engines, dependent for their supply of water upon such wells, cisterns, ponds, or reservoirs as might be within reach at the time when needed. It is but too well known how many contingencies are involved in this system,—how often at the critical moment the supply of water fails, or a horse proves refractory, or an engine breaks down, or is found frozen up, or some other of a thousand possible mishaps occurs, and causes a delay which makes all the difference between the burning or partial burning of a building and a destructive conflagration. The second method is by calling in the aid of gravitation. Of course, if a town or city is so happy as to have an inexhaustible lake or other natural reservoir within a moderate distance, and at a sufficient height above the level of its streets and houses there can perhaps be no better propelling agency than the force of gravitation. But in a country so gently undulating as most of this province, the places which possess such natural facilities for water supply are very few, while generally,—might I not say almost always from the very necessities of the case?—there is a supply in the shape of lake, river, or stream within some moderate distance, at a lower level. In order then to utilize this the usual method has been to pump it into an artificial reservoir, at a sufficient elevation to give the required descent. This manifestly involves immense expense and trouble, both in building and keeping in repair reservoirs and aqueducts of sufficient dimensions, and regulating the supply thence derived. Mr. Waterous has introduced a third system. Instead of pumping the water from the nearest available source into an immense elevated reservoir, thence to be distributed through pipes by force of gravitation, he places his engine at the source of supply, and forces the water through pipes immediately into the houses, hydrants, &c., where it is wanted. The distance matters little save in the expense of pipes, and in the case of fire the great advantage is that there is no necessity to wait for the arrival of engines. All that is to be done is to attach hose to the nearest hydrant, or to several of them if need be, and a powerful stream of water is instantly available, issuing with as much force as from a powerful steam engine. The system is substantially the same as the "Holly" system, now extensively used in many cities and towns of the United States, but Mr. Waterous claims that it is not, as so many of our inventions are, to use a mild term, adopted or adapted from that system, but was proposed to the town of Brantford two or three years before the introduction of the "Holly" system.

The catalogue which I herewith send will afford the means of furnishing the readers of the MESSENGER, if you think them sufficiently interested, with the results of several official trials of the system, and other particulars. I may add that Messrs. Waterous & Co. inform me that they are glad to furnish estimates when asked, and that the cost of introducing their system ranges from \$2,000 to \$20,000, according to amount of water required, and the distance it has to be taken.

I have occupied more space than I intended with this explanation, because, to borrow an Hibernicism, I had not time to abbreviate.

The startling scene the other day at Ottawa is just now the exciting topic, not simply in political circles but beyond them. Her Majesty's loyal Opposition feel that they have been supplied with "capital," and they will not, in all probability, fail to profit by it. The question is now, they say, no longer whether the best tribunal to try an accused Government, and one against which a strong prima facie case has been made out, is a Committee of the House, or a Commission appointed and controlled by themselves, but whether the executive, under our lauded system of Responsible Gov-