

Correspondence.

For the Christian Messenger. United States Correspondence.

WASHINGTON, D. C., Feb. 19, 1878.

Washington life is full of vicissitudes and co-incidences—stranger than fiction and peculiarly Washingtonian. In a certain house on F St., a Southern Congressman recently took up his abode for the season. He occupied, with his family, the entire parlor floor of the dwelling. Previous to his arrival a poor widow, with her little children, had rented a single room on the third floor of the same house, and, establishing herself therein, went about her daily work. The widow was Mrs. Chisholm, whose husband, son and daughter were murdered last Spring in Mississippi, and the Congressman was the very one who instigated the disturbance and gained his present lordly position by making this woman a widow and killing her children. The situation was not an agreeable one to either party, and was soon changed by the Congressman's changing his quarters.

Mrs. Chisholm is unable to recover or obtain any part of her property, but has been given a \$900 clerkship in the Treasury, and so is earning her living. She has now gone South to witness against her husband's murderers. Her friends there telegraphed that it would be placing her life in jeopardy to appear in the State at all, as oaths have been taken that none of the name shall come there, but deeming it a duty, she decided to go.

Receptions of every sort are in progress here now. Various mansions are thrown open to guests—all grades, from the marble palaces of official celebrities to the gray granite prison-house just without the city. Daily receptions are given there, the guests riding in a coach prepared expressly for their convenience, the "Black Maria," as it is known. They go in companies, starting each morning from the Police Court, descending the steps in pairs and escorted by several blue-coated, bright-buttoned attendants. Often they start away right merrily, as this morning, when eleven of them, white and black, male and female, entered the carriage, were locked in and driven off singing a rollicking song and laughing gaily. God pity them! Those who can be merry in the midst of their degradation are the ones of all others who most need pity and who are most woefully in the hands of the Evil One.

Robt. Ingersoll has been lecturing here again. This time his subject was "Hell." I heard two good orthodox church people speaking of the matter in this wise: Said one, "Isn't it lamentable that such blasphemy as he utters should be allowed in the District? Who can tell what harm he is doing." "No," was the reply, "I don't mourn over it at all. It will do more good than harm. If Bible truths were never denied, apathy would prevail, and people would not study the Book of Books with half the earnestness they now do." There are the two opinions that prevail here; but much anxiety is felt among the churches. One earnest antiquarian has been hunting up the old Colonial law touching the subject, which, by the way, the Attorney-General recently decided is still in force in the District, having never been repealed. In the first section of that law is found the following: "If any person shall deny our Saviour, Jesus Christ, to be the Son of God, or shall deny the Holy Trinity, the Father, Son and Holy Ghost, or the Godhead of any of the three Persons, or the Unity of the Godhead, or shall utter any profane words concerning the Holy Trinity or any of the Persons thereof, and shall be thereof convicted, he or she shall, for the first offense, be bored through the tongue, for the second offense shall be stigmatized by burning the forehead with the letter B, and for the third offense shall suffer death." Thus Ingersoll is liable by law to be precipitated into the place whose existence he denies and whose name was the subject of his third lecture given here within a few weeks. Seriously, however, it is high time for such a law to be repealed—it savours a little too strongly of the Dark Ages.

MERRILL.

For the Christian Messenger. The University of Halifax and its Medical Degrees.

The University of Halifax having become a Provincial Institution, that it be, or become, practically efficient and valuable should be the earnest desire and aim of every citizen.

It is with this desire and purpose that these remarks are written for publication. Upon examination of the printed "Regulations Relating to Degrees in Medicine" in connection with our University, I find that certain 'Institutions' are named 'from which the University receives certificates for Degrees in Medicine.' All of these Institutions are Allopathic. Attendance at one of the Allopathic Institutions named in the list is a sine qua non with the Medical Faculty of our University. Now, the writer of these remarks respectfully submits that this is not as it should be; that it is neither wise nor fair. Medical bigotry and sectarianism is as much to be deprecated, as is contrary to the spirit of the age, as bigotry and sectarianism in religion; and there are no arguments or considerations which would justify State recognition and support of a sect or school of Medicine, that would not, by parity of reasoning, also justify peculiar recognition and support by the State of some one of the many religious denominations.

The possession of a Medical Degree from our University should simply be an assurance to the public that the possessor is, in the opinion of the Medical Faculty, fully competent to deal with the physical ills that flesh is heir to—not according to the peculiar methods of the Allopathic, Homoeopathic, Eclectic, or any other sect, but in accordance with a thorough knowledge of the organism with which the physician has to deal.

There are in the list of registered medical practitioners of this Province a number of persons holding diplomas from Colleges not recognized by the University of Halifax. It is quite possible that some of these individuals, as some of their Allopathic compeers do not possess the qualifications without which no one is worthy of public confidence as a physician.

The writer is quite prepared to admit that the possession of a Diploma or Degree in Medicine from any one of the unrecognized Colleges may not be a sufficient guarantee that the holder is in any sense a properly qualified medical practitioner. That none are properly qualified to practice medicine who have not graduated at an Allopathic College is the prevailing opinion, still there is a respectable minority, who, when in need of the services of a physician, prefer to be treated homoeopathically, others eclectically, others again object to being poisoned in any way because they happen to be sick, but would rather be packed, doused and dieted hydropathically, and so on. Admitting that disease may be successfully combated in accordance with any of these systems of medication, when employed by a properly educated person, they are undoubtedly all alike dangerous in the hands of charlatans. The public should be protected from such characters, and this should be the practical and beneficent mission of our University.

In order to obtain from the University a certificate of proficiency for the practice of medicine or the professional treatment of disease, should anything more be required than that the Faculty be satisfied that the applicant possesses a thorough knowledge of the structure of the human system; of the functions of its several parts; of its relations to its surroundings and the materials that are brought in contact with it; of the infinitely various ways in and by which the vital instincts strive to repel whatever is recognized as being inimical to the well-being of the system—in fine a thorough theoretical and practical knowledge of the structural and relative conditions that constitute health and the aberrations which occasion or are known as disease?

It is not at all necessary to be a classical scholar in order to be a good physician. The Materia Medica is one thing to the Allopath, another to the Homoeopath, and in the sense of either school nothing at all to the Hydropath or Hygienist.

Is it not, therefore, exclusively sectarian and exclusive to judge all by an Allopathic standard?

PHYSIOLOGIST.

For the Christian Messenger. "Grangers!" "Patrons of Husbandry!"

"Who, or what are they?" "What are they for? and what do they want?" Should any one, in any company where these exclamations are heard, or these questions asked, happen to know or think that they know aught about grangers, the information given is most likely to leave the impression on the minds previously blank on the subject, that there is about the organization something sinister—a kind of Jesuitical affair got up by Yankee farmers to exalt the prices of all that they have to sell—to deprive manufacturers and merchants, especially country traders, of their profits, and—well, not exactly murder agents, but just save the mark.

Kind reader, as the Order of the Patrons of Husbandry has become a power in this Canada of ours, the DOMINION GRANGE having under its jurisdiction 635 subordinate granges, with a membership of over 25,000, would it not be desirable to have accurate information about a society which is rapidly gathering in the farmers, and farmers' wives and daughters, and is destined at no distant day to be the most influential organization on this Continent?

The Order originated in Washington about eleven years ago. The National Grange of the United States has under its jurisdiction a million and a half of members. In June, 1874, delegates from twenty granges in Ontario, met in London, and organized a Dominion Grange.

The National Grange of the United States and the Dominion Grange of Canada are distinct and independent bodies, the only bonds of union being a common ritual and annual pass-word, similar means of recognition among members, aims and objects in common, in fact a common brotherhood and sisterhood of agriculturists under two national heads and one motto: "In essentials, Unity; in non-essentials, Liberty; in all things, Charity." Did I say "the only bonds of union" are these? Above all is this indissoluble, this sacred bond—we own ONE WORKING MASTER, who "gives us rain from heaven, and fruitful seasons, filling our hearts with food and gladness,"—whose Word is open on every "altar," and whose blessing is invoked on all our labors.

Thus much for the history and constitution of the Order. Now for a few words about its objects and aims. Agriculturists have always and of necessity had interests in common, but until the institution of the Order of the Patrons of Husbandry there have been no means for concerted action in their prosecution. The farmer's life favors isolation; the primary object of the Grange is to bring farmers of both sexes together; socially to discuss subjects of mutual interest, and to devise ways and means of and for mutual improvement.

Could it possibly escape notice in the Grange that the farmer labors under peculiar financial disabilities? that he buys and sells disadvantageously? The manufacturer, the wholesale dealer, the country trader and the agent make their living out of the farmer. Patrons in their granges have discovered that combination offers a remedy for their financial disabilities. Through their representatives in the Dominion Grange, the grangers say to the manufacturers and wholesale dealers: "We are a wholesale cash purchaser; we buy largely, and are prepared to pay cash down. We object to paying the bad debts and the losses inseparable from the credit system." The justice and force of these claims, backed by so numerous and influential a body of men, is very generally conceded, and the farmer, who is a Patron, procures his supplies at the lowest wholesale cash prices.

But, "Why have a secret society?" "Why have Degrees, with their cumbersome ceremonies, pass-words, signs of recognition?" etc., etc. "If all is fair and above board, why so much secrecy?" Our signals and pass-words are merely a protection against intruders, who may be unworthy, and who have no right to partake of the benefits of the Grange without assisting to defray necessary expenses. The initiation ceremonies of the several Degrees, if not essential, are useful, beautiful and elevating in their tendency. The lectures and addresses to which the candidate listens, associate the common labors of the field and the

homestead with precepts and thoughts that tend to ennoble toil and to elevate the mind from the work to Nature, from Nature to Nature's God. Neatness, thoroughness, order, promptness in work, integrity in business, temperance in all things; kindness to dependants, hospitality to the stranger, fidelity to our Order, faith and trust toward God, are inculcated and enforced in the Patron's Ritual.

Signs of recognition enable members of the Order to find, almost anywhere in North America, brothers and sisters presumably entitled to confidence, pledged to friendship, and to render assistance if required.

Kind reader, let me assure you finally that our noble Order is at war with no class or interest. If we do not want what the agent brings to our door, we will treat him well; if we cannot buy from or deal with the country trader, he is our neighbor, we can wish him success; we ask of the manufacturer and the wholesale dealer only what our cash and our custom entitles us to. One sin we confess to; if it be a sin, Pride is our besetting sin; we are FARMERS, as were our first parents, and we are proud of our calling.

Hoping that the questions with which this article commenced are satisfactorily answered, and thanking the reader for attention, and you, Mr. Editor, for large space allowed me,

I remain, A GRANGER.

For the Christian Messenger. From Burma.

TAVOY, BURMA, Dec. 27, 1877.

Dear Brother,—

One year ago to-day we steamed up the Irrawaddy and landed on heathen soil. That evening I finished my last letter to the Messenger. To-day I may write you a few items of our life and work here, presuming that a few of your readers at least may have enough interest in us to endure an annual epistle. Let me here say that my neglect of writing must not be interpreted as indicating lack of interest in your paper, or the many from whom we hear through its columns. It is to us a messenger of much comfort. Like many other privileges enjoyed in a Christian land, a religious paper often fails to be sufficiently prized. It is to us preacher and pastor and company.

After our arrival we spent a few weeks in Rangoon and Maulmain, enjoying the hospitality of the mission friends, and seeing them at their work. We are thankful that we have had the privilege of making the acquaintance and receiving the mature counsel of such missionaries as the Bennetts, Braytons, Stevenses, Haswells, and others. After years of toil they are still pressing on in the work to which they consecrated their youth. Since our coming, J. R. Haswell has been called to his reward. A warm-hearted friend, a judicious counsellor, and earnest worker for God, he will long live in the memories of many who knew him.

We reached our destination Jan. 20th. As no missionary had lived here since the removal of the Nova Scotia party, the mission premises were much out of repair, and a good deal of our first months was spent in preparing our buildings for work. Our school began in May, with 60 pupils, and has been in session ever since. We shall close Jan. 14th, in time to attend our Association at a village less than two days from Tavoy. The school has taken much of our time, as about half the number study English, and are making good progress.

We have commenced a new school-house and chapel. It is 70 feet by 35, the posts 35 feet in length. The roof is shingled with teak—the first shingled roof on the mission premises. It will cost more than three thousand rupees, for most of which we shall have to depend on the native Christians.

It is scarcely necessary to say that we give all the time we can spare to the study of the language, and are now able to get through considerable conversation in Karen, but still a good distance from preaching a sermon.

Mrs. M. finds her medical knowledge of immense value in caring for the sick ones in our school. Indeed she could occupy all her time in medical work if she considered it best and we could

afford the expense of the medicines used. But the penuriousness of the Burmese is perfectly marvellous. They will rather suffer than pay the first cost of medicine, and sometimes she lets them have their choice. This is the case if they are almost assured of a cure. Here is an instance that just occurs to me. A Burman with a sore face of months standing, came time after time, and was cured. He paid with about ten cents worth of sugar. Soon after he brought a friend with a very bad hand, which required a surgical operation, and careful treatment afterwards. She offered to do it for ten rupees, or about four dollars. He chose suffering instead.

This is but a small part of the character of a heathen. The question that often troubles young theologians at home, namely: Is it consistent in God to punish the heathen who never hear the Gospel? would be answered by a very short residence in a heathen land. They know right from wrong as well as those in Christian lands. They expect fearful retribution for their sins, but they still go on.

Although not connected with the Nova Scotia Board we are in sympathy with your work on the other coast. May great success attend your efforts. We hear many kind words spoken of "Mamma Norrie" and her work in Tavoy. (The Karens have no final consonants.)

Our friends may be interested to know that we both enjoy the best of health. Have never been a moment unwell since we came to the country.

Yours in Christian love, H. MORROW.

For the Christian Messenger. Accidents at Silverton, Colorado.

FEB'Y 7th, 1878.

Yesterday, at 2 o'clock, three brothers by the name of Moyle, natives of Cornwall, England, met with a terrible accident while loading a hole in the Silverton Tunnel. The powder and one layer of tamping had been pressed well in the hole and the second layer thrown in, and Samuel Moyle inserted the tamping bar into the hole and Matthew struck the bar one fair blow, when the charge exploded, breaking all the rock on the hole and killing Samuel Moyle instantly, and seriously injuring Matthew and James, the younger brother.

And to-day while Wm. Kearns was ascending the Hazelton Mountain from the Aspen Mine, a snow-slide started around him, carrying him down the mountain several hundred feet, inflicting several wounds on his person. The physicians say that his wounds are not fatal. The worst injury being two broken ribs.

WESTCOTT.

For the Christian Messenger.

[The questions addressed to Rev. J. Brown, sent by "Inquirer," were forwarded to him. He sends us the following replies.—Ed. C. M.]

Mr. Editor,—

"Inquirer" asks three questions.

First:—

"How is a person baptized into Christ?"

Presuming that he understands what being baptized into, or into the name of a person means, my answer is this:—By being baptized, as taught and observed by Baptists.

Second question,— "Wherein does the resemblance appear between the baptism as practised by the Baptist Church, and being baptized into Christ?"

There is no resemblance, a thing cannot resemble itself. The baptism as practised by the Baptist Church being identical with that of the Apostles, and referred to by Paul in Romans vi. 3, "Know ye not that so many of us as were baptized into Jesus Christ," &c.

Third question,— "Wherein does the resemblance appear between the influence of the Holy Ghost upon a person, and the influence of water?"

This question is already answered in the article referred to, (Messenger, Feb. 13, page 53, column 2,) which for the convenience of "Inquirer" I will transcribe. "Regeneration cleanses the soul, as washing does the body. Viewed (that is baptism) as a washing, how fitly it represents the cleansing influence of the Holy Spirit on the heart, and the washing away of sin through the blood of Christ." . . . Water may be said to wash the body, regeneration, or cleansing of the soul, is the work of the Holy Spirit, of which water in baptism is a fit emblem." Yours, J. BROWN.