

Correspondence.

OUR INDIA LETTER.

CAMP NALA, INDIA, Jan. 14, 1870.

MR. EDITOR.—If not too late let me wish all of your readers a happy new year. May it prove a blessed year of spiritual life and labour to all of you, my Christian friends of New Brunswick and Nova Scotia, and may it be truly one of the years of the right hand of the Most High to many precious souls among you, in all your towns and homes—who have so long put off the day of salvation! How many serious reflections crowd in upon the mind as we stand at the opening of a new year! This is a critical time in many a human life, even the turning point, at which many a careless worldly sinner has lifted his eyes heavenward, and taken his first step on the road to eternal glory. May it be such a year of converting power throughout your churches, that multitudes shall seek and find Jesus, and enter with true convert zeal into the work of bearing His messages of mercy to all around! From this distant land, this stronghold of hoary superstitions, and Satan's royal seat for centuries, we, the ambassadors of the Lord God Almighty, send you our hearty greeting. In the name of the Lord of Hosts let us set up our banners anew, and with fresh faith and courage let us press the battle against all ungodliness. Let no trials cool our fervor, let no obstacles check our zeal, and let no adversary within or without for one instant hold us back from determined, desperate fighting for Christ.

We are now in the *Santal Pergunnas*, a section of country densely populated by the aboriginal tribes of India. For several days we have been traversing their valleys and climbing their hills, and preaching to many villages of people. Ignorant and rude to be sure, still we find these Santals kind and cordial towards us, and always glad to listen to our words. May it be that the Lord sends some of the words we speak in His name to the hearts of this simple but sensual race. We rest in hope of coming good.

Yesterday there was a singular *puja*, or religious festival close by our camp, of which your readers may wish to hear. For time immemorial, we may say, (for none can fix the date) an imaginary goddess has been worshipped in this region by the entire population, comprising *Hindus*, *Mussulmans*, and the aboriginal tribes. Her name is *Malancha*, and she dwells on a mountain about three miles from here. I got several false statements rather than hear from an old priest, who lives in the village, where we camped last night. It is said that the goddess had her home on the summit of the mountain, until recently, when she came down to its foot in the beautiful valley. The reason assigned for this is that she had mercy on the woman with child, who could not climb to such a height for the purpose of worshipping her. The track down which she came is still distinctly marked from the very top to the spot now occupied. But what is this mountain goddess? Some one will be asking. All one sees of her is a block of stone set upon end with a few streaks of red paint on the top and on each of its faces. But so great is the fame of this goddess that wealthy landholders and even educated babus visit her annually for worship. It is said that she keeps off the tigers and bears and wild elephants from the settlements of all who present her with suitable offerings. And when one of a family is sick, if a vow is made to *Malancha* that a goat will be beheaded at her shrine at the next festival, she cures the invalid. Many like stories are told of her power. Now of the festival of yesterday. From all the little villages and larger towns round about there poured forth such a stream of humanity to that far famed shrine. There were thousands gathered there to worship that painted stone. And they came not empty-handed, as too many in Christian lands go to church on "collection Sunday." Hundreds of goats, sheep and fowls were taken there and beheaded before the goddess. Many a vow made during the past twelve months was that day paid, many a pledge redeemed with blood. The blood is all *Malancha* asks, the very life of the victim. The severed heads are claimed by the executioners, and the bleeding bodies are carried home by the devout worshippers for a feast in the family. Besides the offering of beasts and fowls, the rich present handsome garments, beautiful ornaments and delicious sweetmeats. All these, with whatever money may be offered, after the presentation ceremony is over, fall to the lot of the *Mal Nayas*, or executioners, who officiate at the altar. The scene is one of wild excitement. The people wear their gayest dress, and seem so happy as they hop and dance about the goddess. Many sharp traders with an eye to business are on the ground exposing their tempting wares to the gaze of the multitude. Just the article suitable for offerings, abound to profusion at these stalls, and many of the poor deluded creatures who came from curiosity are frightened by these expert traders into buying something for a gift to the wonderful *Malancha*.

It is remarkable that the Mussulmans of this district should pay reverence to such an image. This is one thing—the worship of idols—that all Mohammedans disavowingly disclaim. But the fact that here they unite with the Hindus and the rude wild tribes in doing homage at the shrine of a stone goddess, goes to prove how strong a hold this superstitious custom has on the minds of the entire community.

How many good lessons of real worth this singular worship of *Malancha* may teach us, who hold a purer faith and worship God alone! But my sheet is full, so I leave you, Bro. Editor, to deduce and develop these for your readers.

J. L. R.

LETTER FROM REV. G. A. HARTLEY.

NO. IV.

JACKSON, GEORGIA, U. S.

MR. EDITOR.—Touching the weal or woe of the Slaves, as affected by their emancipation, I will just say, that, in my opinion, in political elevation and general privileges, their condition has been greatly improved, but as a matter of present, practical working, morally and financially, the most of them are worse off to-day than when they were in slavery. Prospectively, as a race, they are better off, but immediately, as a generation, they are not so well to do. I know of no reason logically deducible from their emancipation, why they should not be happier and better at once. And had they known the worth of liberty, and how to use it for their own elevation, and been industrious and economical, most certainly they would have been much improved from the hour of their liberation. But this was not their state, and whatever the future has in store for them, at present, large numbers of them are neither as comfortable nor as moral as they were before their freedom was secured. This may sound strangely and seem hard. But so I see them. And whether things should be as they are, or should not so be, we are obliged to speak of them as we find them. Unaccustomed to provide for themselves, and uneducated to rely upon their own management, they are very poorly prepared to take care of themselves. In fact they know little about themselves, and less of the care necessary to improve their morals and preserve their health. The privileges of citizenship secured to them are imperfectly understood, and when used, are mostly for the benefit of a few aspiring, and too often, wily politicians. Formerly, when hungry they were fed, when naked they were clothed, and when sick they were doctored, as it was to the interests of owners to keep them in a state of health, permitting them to labor well. Now the lower classes of them especially, have no idea of laying up a dollar for sickness or hard

times, and traders will not credit them, nor Doctors attend their calls unless prepaid. They manifest very little interest in each other, and many of them suffer and are left to die because no man cares for them. Glad am I to know that there are exceptions, who are industrious and who are saving money in the Savings' Bank. Northern gentlemen whom I have met here say it will take one or two generations to bring them up to the standard of morality they occupied before the war, but after that, as they become educated, they hope the standard will be elevated and that they will improve rapidly. I hope all our anticipations concerning them may be realized. I have been surprised when talking with the negroes themselves, to hear several of them say, "We would go back to our old masters if allowed." There are many of them, who, in their ignorance, would now lay at the feet of the Government all that it has secured to them at such an expenditure of treasure and life, and return to the ownership and living of their former plantation homes. The most intelligent one I spoke to, said, "I am doing better myself, but as a people, we are not doing as well, so many are lazy and drink so much." Employers will not give them work only when they actually need their labour, and apparently feel no interest whatever in their lives or health. They are ignorant of physiology and hygiene, or any health preserving or health restoring laws, and are dying off so rapidly that it is thought the next census must show a great falling off from the "four millions." For those who shall constitute the future generations, however, things look brighter. Many of the children are attending school and learning tolerably fast, and experience will teach them many profitable lessons. They need much patience, care, and painstaking in their culture, but for this they are unfavorably situated. The most of the people among whom they live, with their present feelings will do for them, just as little as possible. Without manifesting any alarm or anxiety about such a declared state of things, a Baptist minister said to me the other day: "I can assure you, sir, the Devil is largely the gainer by the liberation of the slaves; ten went to heaven when they were in slavery, where one goes now." If this statement be true, the ministers of the compassionate Saviour, who came to seek and save the lost, should weep and pray for them, rather than exult over their lamentable condition. Be this statement as it may, and be their condition what it is, one thing is sure, they are no longer slaves. And if many of them are abusing their liberty, and most of their days in drunkenness and vice, the Nation is free from the curse of perpetrating slavery, and the blacks have an open door before them for a better and happier state of life in the future.

YORK COUNTY LETTER.

MR. EDITOR.—My pen having been idle for some time, it has occurred to me that a few lines from an old acquaintance may not be unacceptable.

In religious matters there is but little to record, at present, among the churches in the "Up-River" section. We hope that God's people have not wholly abandoned the good cause; indeed, we know they have not, for prayers are constantly being sent up for the revival of His cause, and the salvation of the impenitent and ungodly. Deaths are frequent occurrence; indeed, the season has been exceedingly unhealthy. It is observable that the more frequently deaths occur in a place, the more unconcerned the young people become; they would feign laugh these things away from their minds. We often hear it said that death is a loud preacher, but with the young, it is to be feared, they lay it but little to heart. I fear there is but little regard given to things spiritual with the masses, while things temporal are closely attended to. What a sad commentary on human wisdom, to leave the substance for the shadow.

Matters are very quiet in every respect; but little interest is taken even in political matters, notwithstanding the rapid approach of our general election. It is quite seldom that you hear the subject named, and should it come up in conversation, it is by way of enquiring "who are to be the candidates?"

The mildness of the winter has made provender abundant; both hay and oats are ruling lower in prices than usual at this season of the year.

The quantity of lumber being drawn is above the average; the season has been a very favorable one for drawing, so that we should hope that the operator will be well rewarded for his labour—which is not always the case.

The quietness of winter, however, will soon have passed, and all the activities of the spring time will be here. May we each remember that, in the midst of life's realities, we have a duty to perform, for which our Creator will hold us responsible; let us not forget that our moral agency still remains; that for our influence on society and upon individuals we will be even accountable, and for all our talents, whether of gold and silver, or of intellectual power—together with all our golden privileges—we shall have to give account.

March 19, 1870.

Viv.

DONATION PARTY.

On Wednesday evening last there was held in the Free Christian Baptist Church, in this City, one of the most sociable and enjoyable gatherings it has ever been our lot to participate in. The meeting was called for the purpose of raising money for a "Donation Party," gotten up by the members of the Church and their friends, as a substantial expression of their good will and Christian attachment for their pastor, who has been labouring so zealously and with such abundant success during the past five or six months.

At 8 o'clock, the company—numbering about one hundred and fifty—sat down to tea, which was spread on tables, arranged in the basement, and abundantly supplied with substantial and delicious delicacies calculated to tempt the appetite of the most inveterate dyspeptic.

After a pleasant and agreeable repast, the meeting was opened by the Rev. Mr. Parsons, the whole company proceeded to do justice to the good things before them. The ladies who presided at the heads of the tables, and their cavaliers, who accompanied their every want, were kept actively employed in drawing fragrant coffee and delicious tea (steaming hot) from the capacious urns, and the well filled dishes were kept in active motion to supply the constant demand upon their apparently unlimited supply of tempting viands.

In attending to the wants of the inner man, the intellectual was not neglected. Conversation was indulged in freely. The old and the young cracked jokes; discussed old times; cultivated new friends, and renewed old acquaintances; and indeed, if our eyes did not deceive us, some of the purer portions of this happy throng indulged in a little sentiment as well.

After tea, the whole company assembled in the body of the Church, when the Secretary received the names of all who desired to contribute to the donation fund. The meeting was then called to order; and, on motion, William Peters, Esq., presided. He explained, in a business like and pithy speech, the financial condition of the Church; their mode of raising money for the support of the same; referred to the good feelings that had existed between them and their late pastor, Rev. Mr. Genter, during his six and a half years' service with them, and the highly successful donation meeting of the year previous. He expressed his own desire and confidence for their continued prosperity, and the apparent necessity now existing for an extensive enlargement of their place of worship, and hopefully of the ability soon to accomplish the work.

He now presented Mr. Parsons with the proceeds of the collection, amounting to Two Hundred and Two Dollars.

Rev. Mr. Parsons, in rising to reply, was visibly affected by the expression of friendship and brotherly love. He expressed his thanks with a full heart. He spoke of the pleasant and the public opinion of the people with whom they lived. Sympathy and encourage-

ment were alike necessary to pastor and people. The delicacy which was often manifested in speaking of money in connection with religious matters was not always necessary. The preacher must have money to supply his temporal wants as well as others, and although it was generally considered a delicate subject, yet it was one of the essentials, and must be kept in view. His desire was to advance the cause in which he felt called to labor, and prayed that the revival in God's cause would continue, and that more good might be accomplished.

The meeting was then addressed by Messrs. E. S. Flagler and J. R. Curry. A vote of thanks was passed to the ladies who had contributed so largely towards making the meeting so enjoyable, and for the beautiful tea they had prepared. The meeting then closed by singing the Doxology and prayer, and all separated, well satisfied with the meeting and result.

ABUNDANCE OF CURSES.

The Pope appears to enjoy cursing. Every thing and every body comes in for a share of the "Holy Father's" favourite "benedictions." Every unfortunate whose ideas, civil and religious, do not accord with those of Pius IX. must prepare to submit to the "let him be anathema." The latest budget of affectionate words contains twenty-one Canons, which we append, as they are well worth a perusal. The poor old gentleman seems to go deeper into the matter at each step, and the bitterness and abundance of his curses have increased so rapidly that he has pronounced on everything animate and inanimate. We advise a careful reading of the following, for they so clearly discover the principle that has ever governed the Papacy. It is quite evident that only opportunity is wanting to revive the torture of the Inquisition, to light again the martyrs-fires, and make the world crimson with Protestant blood.

THE CHURCH OF CHRIST.

Canon I.—Whosoever says that the religion of Christ is not existing and expressed in any community established by Christ himself, but that it can be rightly held and exercised by each individual for himself, and without regard to any community which constitutes the Church of Christ, let him be anathema.

Canon II.—Whosoever says the Church has not received from Christ any positive and unchangeable organization, but that it is just like any other human community, mutable and transformable according to the changes of the times, let him be anathema.

Canon III.—Whosoever says the Church of Divine Promises is not an external and visible community, but a purely internal and visible one, let him be anathema.

Canon IV.—Whosoever says that the true Church is not a body in itself, but consist of different and dispersed denominations, and is diffused throughout them all; or that the different communities opposed to each other in their professions of faith, and divided in their spirit, equally form members or parts of the one common Church of Christ, let him be anathema.

Canon V.—Whosoever says that the Church of Christ is not an institution absolutely necessary for reaching eternal happiness, or that the Church is not a blessing through the exercise of any other kind of religion, let him be anathema.

Canon VI.—Whosoever says that the authority with which the Catholic Church proscribes and condemns all religious sects, heretics, or those who do not believe in the truth of the Catholic religion, is not prescribed by Divine right; or that about religious truths only opinions, not certainties, can exist, and that therefore all religious sects are to be tolerated, let him be anathema.

Canon VII.—Whosoever says that this very Church of Christ can fall into darkness or error, and so do those who are in the Holy Trinity in faith and morals, and fall away from its original institution into depravity and corruption, let him be anathema.

Canon VIII.—Whosoever says that the present Church of Christ is not the best and holiest institution for reaching eternal happiness, but that there is another to be expected through a new and more complete effusion of the Holy Spirit, let him be anathema.

Canon IX.—Whosoever says that the infallibility of the Church is restricted only to things contained in the Divine Revelation, but is not extended to other truths which are necessary to the largest maintenance of the Revelation, let him be anathema.

Canon X.—Whosoever says that the Church is not a perfect institution, but that it is a corporation, or that it is such a nature, with regard to civil society, or the state, as to be subjected to the temporal power, let him be anathema.

Canon XI.—Whosoever says that the Church, divinely instituted, is like a society of equals, and that the bishops, having offices and duties, possess no governmental power bestowed upon them by Divine right, and which they can freely exercise, let him be anathema.

Canon XII.—Whosoever says that Christ, our Saviour and Sovereign, has conferred upon the Church the power to direct only by advice and persuasion those who turn aside, not to compel them by orders, by coercion, or by external verdicts and statutory punishments, let him be anathema.

Canon XIII.—Whosoever says that the true Church of Christ, out of which there is no salvation, is any other than the Holy Catholic and Roman Apostolic Church, let him be anathema.

Canon XIV.—Whosoever says the Holy Apostle Peter was not appointed by Christ as the first of the apostles, and as the visible and sole successor in his supremacy over the whole Church, or that the Roman Pope is not the successor of Peter in this supremacy by Divine right, let him be anathema.

Canon XV.—Whosoever says that it is not according to Christ's own will that St. Peter is permitted to have only the office of jurisdiction, and of direction, not the highest and fullest power of jurisdiction over the whole Church, or that this power is not direct and legitimate over the whole of the various churches, let him be anathema.

Canon XVI.—Whosoever says that the Independent Church authority, as established by the Catholic Church and bestowed upon her by Christ, and the supreme civil power cannot exist together, so as to preserve the due rights of both, let him be anathema.

Canon XVII.—Whosoever says that the power necessary for the government of a civil state, is any other than the Holy Catholic and Roman Apostolic Church, let him be anathema.

Canon XVIII.—Whosoever says that all rights existing between men arise from the political state, and that there is no other authority besides that so constituted, let him be anathema.

Canon XIX.—Whosoever says that the supreme power for the public opinion of the state, is in the political state, or in the public opinion of the state, and that the judgments of the Church concerning what is lawful and unlawful do not extend to such actions, or that there may be something allowed by civil rights that is not allowed by Church rights, let him be anathema.

Canon XX.—Whosoever says that the laws of the Church have no binding power, excepting so far as they are confirmed by the sanction of the civil power, or that the civil power has the right, consequent on its high authority, to pronounce judgment on decisions in matters of religion, let him be anathema.

The Report of the Chief Commissioner of Mines for the Province of Nova Scotia, for 1869, furnishes a detailed statement of the various operations in gold and coal mining. The Report says:

In a review of the business of gold mining for the past year it is proper to state that the results have not been as large as anticipated, partly, no doubt, owing to the depression of business generally, but largely to the want of skill in management, expensive modes of mining, heavy works engaged in without an adequate output, and the want of enterprise, but the most simple appliances for saving pyrites, mercury and fine gold, compared with the appliances used in other quartz-mining countries.

Still, in a depressed state, the quantity raised and sold during the year is considerably in advance of last year.

To CORRESPONDENTS.—Rev. W. Downey: We will try to arrange the matter to which you refer, though we can find no acknowledgment.

All our Ministers are authorized to act as Agents for the INTELLIGENCER.

Dr. Dow is again quite ill.

PROVINCIAL LEGISLATURE.

[From Our Fredericton Correspondent.]

HOUSE OF ASSEMBLY, March 22.

DEAR INTELLIGENCER.—On Thursday last the House went into further consideration of Mr. Needham's bill to abolish imprisonment for debt. We have already explained the nature of this bill, and our readers will understand its main object. What was the result? With one or two exceptions there was very little opposition in the Lower House, and the bill has passed, with the understanding that one or two sections are to be reconsidered. Of course it has yet to undergo the ordeal of a passage through the Legislative Council, where such sweeping measures of reform as this are always watched closely; and it would be useless at present to predict whether it will come forth unscathed or not.

The bill, as introduced by the Provincial Secretary relating to immigration, has been agreed to, with little or no discussion.

It is to be hoped that some effective steps will be taken to attract to our shores a proportion of the men and women in the Old World, who are willing to leave their overcrowded cities, and build up for themselves comfortable homes in the New World.

Mr. Needham's bill to reduce the property qualification of members to an equality with that of electors, and to allow unmarried women possessing property, to exercise the right of suffrage, has been in committee again, and its main principles agreed to. It will be recommitted again, and we suppose, pass without much further discussion.

THE SCHOOL BILL.

On Thursday, Hon. Mr. King moved the House into Committee on the School Bill. It was generally thought that the bill would be discussed section by section, and that the main principles would be settled at the two previous sessions. What was the result, then, outside of the knowing few, when the bill was read, and by many now recognized, leader of the Opposition, Mr. Gough, rose and moved an amendment, the object of which was to amend the bill, as it stood, so as to be inoperative for three months, and as another session of the Legislature must intervene before the bill would come on. He said no doubt his motive would be misconstrued, and he would be assailed as being a backslider upon educational advancement, but he wanted the House and the country to understand that his principles were as firm to-day as ever regarding the importance and necessity of a measure meeting the wants of the country, and that he was not a backslider, and bringing to every man's door the blessings of free schools. He said the policy of the Government was as bad as it could be on a matter of such vital public interest. To bring all great measures to a successful accomplishment, was necessary that a sound, sagacious policy should be brought to bear, and that the Government should be blind, and deaf, and dumb to the lessons of public policy which in the neighboring Provinces had brought their Educational systems to successful accomplishment. The proper course would have been to have been to have passed resolutions affirming the principle of this bill, and then to have waited for the people at the coming election, and let them decide upon it, but to encumber so great a principle with all the details of a bill, was to kill it outright. It would in many cases provoke hostility in many people, and the result would be to pronounce favorably upon the bill, principle. It was, therefore, in the interests of Education that he protested against the policy adopted by the Government in their management of this, the greatest of all public questions. He said he would not be a backslider, but he would be a backslider in principle and bill, and would be a backslider in both the advancement of Education for years to come. Again, how was it that the great, long roll of exclusive educational institutions, drawing year after year from the exchequer of the country, were allowed to remain in the land, and that the Government should not remain a backslider in principle, but a backslider in bill, and that the people of this country had always demanded should be abolished when common schools should be established and supported by taxation from the people. He said he would not be a backslider in principle, but he would be a backslider in bill, and that the Government should not be a backslider in principle, but a backslider in bill, and that the people of this country had always demanded should be abolished when common schools should be established and supported by taxation from the people.

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