

Religious Intelligencer.

THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST.—Peter

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THE CANVASS

For New Subscribers.

This is the time of year when people are likely to be deciding what papers they will have next year. It is, therefore, a good time for those who are interested in any particular paper to canvass for subscribers.

The Conference, at the late session, declared very strongly that all the interests of the denomination would be strengthened, and the whole body be benefitted by the larger circulation of the INTELLIGENCER; and the brethren pledged themselves to make an earnest effort to add a thousand new names to the present list.

Already the work of securing new names has begun.

We hope the brethren in every part of the denominational field are at work canvassing the families of their pastorates and will be heard from very soon. We hope so.

For the interest the ministers and others have shown in the INTELLIGENCER for many years we thank them all. For their present purpose to still further extend its circulation, and, thereby, its usefulness, we are grateful; and we trust they will succeed in having it enter every Free Baptist home in the Provinces.

Let there be a systematic, earnest and persistent canvass, publicly and from home to home, in every community. Begin it now. Keep at it till success is won.

NOTES AND GLEANINGS.

As a remedy for infantile in Paris M. Louis de Grammont proposes that a baby market be established where parents too poor or too indifferent to take care of their children may sell them to those who will look after them.

It is stated that Dr. Kitasato, a brilliant Japanese bacteriologist, who discovered the cause of the plague in Hong Kong last year, has found not only the cause but also the cure for leprosy. It is said that his studies lead him in advance of the discoveries of Pasteur, Koch and Behring.

John D. Rockefeller has made another magnificent gift to the University of Chicago. His latest act of munificence, the unconditional presentation of \$1,000,000 available on January 1 next and the gift of \$2,000,000 conditional on raising the same amount, was made known to the students last week.

The Indians in the United States number about a quarter of a million. Of these, about 76 per cent. are self-supporting, of whom over 18 per cent. live outside the reservations, pay taxes, and are counted in the general population. Last year the Indians raised over eleven million bushels of wheat, besides other products.

It is claimed that the post-office system of British India is the most up-to-date concern of the kind to be found anywhere. Besides collecting and delivering letters, parcels and other articles, it acts, to a certain extent, as a banker to the general public, sells quinine and salt, pays military pensions, and collects the revenue accruing to the government from land and other sources.

Ira D. Sankey, who is now writing a history of the "Gospel Hymns," together with incidents of blessing in connection therewith, wishes very much that ministers, Christian workers and others would send him, in writing, accounts of striking incidents that may have fallen under their own personal observation in connection with the use of these sacred songs. Only well authenticated facts are asked for by Mr. Sankey, whose address is 148 South Oxford Street, Brooklyn, N. Y.

Seattle, Wash., lies between salt water and a fresh water lake twenty miles long and from three to five miles wide. The distance between tide-water and the lake is four miles.

Work has been begun on a ship canal to connect the two, the country having subscribed \$500,000 and Eastern capitalists \$7,000,000 for the enterprise. The length of the canal will be about four miles, its width at the bottom eighty feet, and depth at low water twenty-six feet. The completion of the canal will make the lake the most remarkable inland harbor in existence.

Roman Catholic schools joined in a recent Sunday school rally in Genesee county, Michigan. Children of Protestant and Roman Catholic schools marched together; and the priest of the parish in Flint marched side by side with a Congregationalist preacher. Commenting on which, Rev. Dr. Carman, General Superintendent of the Methodist church in Canada, asks: When shall we see anything like it in Canada? Never; till Roman Catholics become Britons and citizens on the basis of equal rights to all and special favors to none. Never; while Premiers and college principals, from one motive or another, fawn upon the hierarchy! Right has a calm dignity of her own, perfectly at one with noblest Christian character, and in fair field makes her own way.

A new life-preserver has been invented by a Frenchman. It is designed to take up but little room, and not interfere with freedom of movement. The *Guardian* says,—"He has liquefied gas as the inflator, and an india-rubber bag or belt to hold it. A small flask of chlorid of methyl is placed inside the rubber belt in such a way that exposure to water sets off a little contrivance that liberates the liquid and, escaping into the belt or bag, takes the gaseous form and inflates the life-preserver. It thus only comes into operation when it is needed. This automatic life-preserver theoretically looks quite satisfactory, and raises our hopes, but it remains that it should be tested in actual experience. It would be a most humane invention if any one could hit on some such device by which many drowning accidents could be avoided.

Much has been said in condemnation of the American Protective Association. But there is nothing in its declaration of principles that is seriously objectionable. They are as follows:

Reduction of immigration, and to debar all undesirable persons.

Extension of time for naturalization. An educational qualification for suffrage.

The maintenance of one general, nonsectarian, free public-school system.

No public funds or public property for sectarian purposes.

Taxation of all property not owned and controlled by the public.

The opening to public official inspection of all private schools, convents, monasteries, hospitals, and all institutions of an educational and reformatory character.

No support to be given for any public position to any person who recognizes primal allegiance in civil affairs to any foreign or ecclesiastical power.

Public lands for actual settlement by American citizens only.

The order demands the thorough enforcement of all existing laws by legally constituted authority.

The only true American remedy for existing evils is to be sought in the courts or by the ballot.

Sections 4, 5, 7 and 8 are the ones which make the row, because they are not pleasant to Roman Catholics.

The objection to the P. P. A. of Canada is solely because it protests against the schemes of the Papacy. It is high time all patriotic citizens had their eyes open to the danger which threatens the country from the Papacy.

Mr. Thomas C. Atherton, a well-known citizen, died quite suddenly Tuesday afternoon of last week. Being 80 years of age, his health had not been robust the last year, yet he was able to move about, and was much of the time busied with light duties. He walked down street the day of his death—only two or three hours before he passed away. He had lived in the city for thirty years or more, and was well known and respected. For several years he owned the steam ferry here, and later, until last year, was engineer at the Normal School. He was a good man; he was a member of the Free Baptist church, and was always an interested and active participant in its work. Mrs. Atherton and five children—three daughters and two sons, survive him.

Forged Evidence.

THE DOCUMENT WITH THE CHANGED DATE USED TO SUPPORT THE MANITOBA SEPARATE SCHOOL RIGHT.

The basis of the claim of the minority of Manitoba to separate schools has always rested by their own contention upon a certain bill of rights prepared by the provisional government of Manitoba in 1870, and carried to Ottawa by the Rev. Father Ritchot, a priest of St. Boniface, which Sir John Macdonald's Government consented to accept as the expression of the views of the people of the territory as to provisions for the maintenance of their rights to be embodied in the constitution of the Territories.

In 1889 when the discussion over the separate school question was hot, the Roman Catholic ecclesiastics claimed that their claims to separate schools were but a part of the bill of rights accepted by the Ottawa Government, which the Queen herself, had, through the Governor General, given assurances would be secured them. In support of this a bill of rights, now called No. 4, was produced, which, it was claimed by Father Ritchot, was the one which he had presented to the government, and which had been accepted. This bill of rights contained clauses demanding separate schools. It was never made public until published in the *Manitoba Free Press* in 1889, by Archbishop Tache, and it then created a sensation among the old settlers who took part in the affair of 1870, and who declared that it did not correspond to any bill of rights prepared and published in Manitoba in 1870. They knew of three bills of rights, all of which had been made public, one way or another, and copies of which were and are extant.

The first of these was forced upon the Hon. William McDougall when he entered the territory as governor appointed by the Dominion Government in 1869. It contained no demand for separate schools. The second of these was passed by a council of forty representatives, presided over by Sir Donald Smith, the commissioner of the Canadian Government sent to enquire into the discontent of the people. He received the bill and gave his reply to its various provisions categorically. This bill contained no separate school demands. The Council of Forty formed a provisional government of twenty-four members, of which Riel was president, and Thomas Burr secretary, and Riel nominated Father Ritchot, a delegate to Ottawa to carry the bill of rights to the Dominion Government. The delegates were delayed owing to the arrival at Fort Garry of a party of Loyalists under Major Boulton, and the uncertainty of the position of the Provisional Government. It was a month later before they started for Ottawa, and in the meantime the Provisional Government had prepared a third bill of rights, copies of which were sent around among the people. A draft of it was found among the secretary's papers, and it appears in histories of the Rebellion written shortly afterward. It contains no separate school demands. It is claimed by the Roman Catholic ecclesiastics that it was not this bill of rights but a fourth which was presented to the Dominion Government at Ottawa by Father Ritchot, and in support of this the fourth bill of rights was published in 1889, causing much surprise among the well-informed people who never knew of its existence.

One question is, Who prepared this bill of rights? All the evidence among the papers of the Provisional Government now in the hands of the Manitoba and Dominion Governments prove the validity of the third bill of rights.

Another question is, Was the fourth bill of rights presented to the Dominion Government? In a despatch, dated April 29, 1870, to the Earl of Granville, Secretary of State, Sir John Young, the Governor General enclosed a copy of the terms and conditions brought by the delegates from the North-West, and this despatch, and its enclosure was printed and presented to the Imperial Parliament. The copy of the terms and conditions thus forwarded, as presented to the Governor-General, is the same as that found among the papers of the Secretary of the Provisional Government, and is, therefore, identical with the third bill of rights. If the third bill of rights reached the Governor-General through Father Ritchot and the Privy Council, to whom was the fourth bill of rights presented, or was it ever presented to anybody? If not, who framed it and how did it come into Archbishop Tache's hands? Father Ritchot claims, or did claim, before the discovery of the Young despatches, that it was presented by him to the government at Ottawa and in support of this produced a series of remarks or notes in regard to the regulations, entered by him in a journal he kept during his stay in Ottawa. This journal of remarks put in evidence has been subjected to investigation and it is found that in the date of the year has been changed. Mr. Wade, of Winnipeg, thus describes his discovery of this extraordinary fact:

It is somewhat remarkable that although Mr. Ewart and others have so often referred to these Remarks, no one has made the slightest reference to the alteration in their date. It is difficult to understand how anyone even glancing at the pages of the Remarks could fail to perceive the very

manifest alteration which has taken place in the figures denoting the year when they were supposed to have been made. If, as the Rev. Father Ritchot states these Remarks were made while the negotiations were in progress, he will most certainly have to explain why the document appears to have been originally dated 1873, and subsequently altered by writing a cipher heavily over the original figure. He will not be helped in his explanation by the fact that the original 3 is in faded ink like the figures 187—preceding it while the cipher is in much fresher and blacker ink.

"These Remarks" of the Rev. Father Ritchot have frequently been referred to in connection with the Manitoba schools controversy. Through the courtesy of the authorities of the Archbishop's Palace at St. Boniface, I was recently permitted to examine the book in which they are contained. They are written on sheets of blue foolscap, pasted into the book which served the Rev. Father Ritchot as a diary while the negotiations at Ottawa were in progress. They are not a portion of the diary itself; according to the Rev. Father Ritchot's certificate, written in the book, the journal ends at page 56, while the 'Remarks' are pasted on subsequent pages. There is a very obvious peculiarity about the date of this document. This portion of it struck me as being so extraordinary that on a second visit on Sept. 3, I had a photograph taken of the first page of the 'Remarks' in which this date appears. The following is from the photograph:—

Here follows a facsimile of the page, which shows that the 3 in the 1873 was changed to 0.

So much for the evidence adduced to show that bill No. 4 is the one taken to Ottawa by the delegates.

The Farmer-Premier.

The *Winnipeg Daily Tribune* boasts that Mr. Greenway is the only farmer-premier in Canada, and that he is the only farmer who has occupied the premiership of a province in many years. His farm is situated near Crystal City in the Rock Lake district, to which the Premier in 1878 drove out by ox-team and put in his first crop the following year, and has resided upon the original homestead ever since. A representative of the *Tribune* recently paid a visit to Mr. Greenway's home. Threshing was in progress at the time, and the premier was found with his coat off assisting with the work. Indeed, it was learnt that when at home Mr. Greenway is generally the busiest one about the place. A very interesting description is given of the farm, which is fully equipped and thoroughly organized in every department. It consists of something over 800 acres. There are five fields fenced off for pasture, enclosing a total area of 400 acres. There were about 300 acres under crop this year, and this is about what is usually kept under cultivation. In addition to this there are 160 acres of hay land. The family residence is a large roomy house in the cottage style, and is a neat and comfortable looking building.

WOMAN'S FOREIGN MISSION SOCIETY.

"Rise up ye women that are at ease." Isaiah 32: 9.

[All contributions for this column should be addressed to Mrs. Jos. McLeod, Fredericton.]

Why I am Interested in Missions.

Because our Saviour directly taught and embodied them in his life. He sent out the seventy. In his last command we hear him say, "Go ye into all the world and preach the Gospel to every creature," adding, by way of encouragement, "Lo, I am with you always, even unto the end of the world."

I am interested in missions because the church in all ages, so far as it has the real Christ spirit, has been a missionary church. Perhaps none of our living heroes have excelled John G. Paton, "the apostle to the New Hebrides," those once cannibal islands, which are becoming Christianized, and are now sending out missionaries to other islands, that they too may hear the new and wonderful story. Every age has furnished heroes and martyrs to carry on this work. The apostle Paul was the first foreign missionary. None have ever equalled his fiery zeal, his tireless devotion, his triumphant departure. Read his life if you would be imbued with the true spirit of

missions. Truly he counted not his life dear if he might preach Christ to the Gentile world.

I am interested in missions because humanity as well as Christianity demands them. "The dark places of the earth are full of cruelty." Heathenism persecutes widows, casts adrift the deformed and blind, neglects or destroys the aged and helpless—the very classes for which Christianity builds its asylums and endows its homes. Edgerton P. Young, in one of his fascinating books on the North American Indians, tells how, on his first visit, one man boasted that he had tied a rope about his mother's neck, led her away, and killed her, adding, "I wasn't going to be bothered with the old thing!" Later he saw two stalwart Indians make a chair of their hands, bring their old mother to church, spread a blanket over the rude bench and support her during the service. No wonder there was a lump in his throat and tears in his eyes as he recalled his first visit and noted the contrast.

I am interested in missions because they are a success. Read the story of the "dark continent," where fact eclipses fiction. Think of the Telugus, where over two thousand were baptized in a single day. The Fiji Islands, once cannibal, are more Christian than Puritan New England. In Burma it has been said that a church has been organized for every three weeks of time since Judson began his labors there. What of our own mission field in India? Are not missions a success there? Ah yes, and they will continue to be a success if we do our part and hold hard on the ropes. The graves of our beloved dead have consecrated the soil. "India is sure for Christ!" Let us not lose our part in the labor or in the reward.

Finally, I am interested in missions because I am a woman. I wish I could place before you a map of the earth's surface, with Christian lands in white and Christless ones in black. A very large proportion would be black, reminding you that only where Christianity holds sway can woman be the equal companion of man. Elsewhere she is simply a soulless being, a doll, a slave, or a beast of burden. When I allow myself to think of woman, who can suffer as man never can, bought, traded, rented, my interest grows to a perfect fury, and I wonder that the women of Christendom don't rise in a mass and rush to the rescue! But, if one does show commendable zeal, she is at once pronounced "insane on missions." O for an army of such blessed lunatics to claim this world for Christ! Woman cannot be a cipher in the life of any race. She has, she must have, a mighty formative influence upon her descendants. Degrade womanhood and you degrade a people. Elevate womanhood and you uplift a nation. "The hand that rocks the cradle is the hand that rules the world." If you call me inferior because I am a woman, all my womanhood rises up in strong protest. I do not wish to usurp any of the prerogatives of the other sex. I prefer my daughter should excel as a woman. But I do claim for my sister over the sea a right to the knowledge and conditions which will enable her to be the companion and counselor of her husband and the honored mother of her children. If we really knew the condition of women in our own field as the missionaries find it, we should be amazed, shocked. We pray "Thy kingdom come!" What are we doing to hasten its coming? Let us not mock God, neither let us rob him by withholding our tithes and offerings. Cheerful giving or paying the Lord his proportionate part becomes in time a real delight. "There is that which giveth and yet increaseth, and that which withholdeth more than is meet and it tendeth to poverty."

MARY B. WINGATE.

WOMAN SUFFRAGE.—The vote on woman suffrage in Massachusetts last week was not as favourable to it as was expected. Very few places gave a majority in favour of the proposition to grant suffrage to women, and the total vote shows a large majority against it.

EUROPE acts as though it might have Turkey for Thanksgiving this year.

C. T. ACT.—One of Woodstock's druggists, Chas. McKeen, is in jail for rumselling. It is a pity that anybody has to go to jail; but when men persist in violating law and doing all the evil they can, the jail is the proper place for them. And it is a good thing when there is "no respect of persons" in the enforcement of the law.

JOURNALISTIC.—Rev. J. H. Saunders who has for five years been business manager of the *Messenger and Visitor*, has retired, and has taken charge of a church in Yarmouth. To manage the business of any paper, and especially a religious paper, successfully is no small thing. Mr. Saunders did it, and won the respect and confidence not only of the Directors of the Publishing Co., but of the business men and others with whom he came in contact. We wish him much blessing in his return to the work to which he devoted many years, and was successful. A. H. Chipman succeeds him in the *Messenger and Visitor* office.

POLITICAL NEWS.—The *Telegraph* says it is reported that Mayor Robertson and J. D. Hazen will be the Conservative Candidates in St. John at the next election. Messrs. Weldon and Ellis are the Liberal Candidates.

Last week there was a meeting in Halifax of the Executive of the Liberal Association of the Maritime Provinces. A series of public meetings in various places in the Provinces is to be held soon.

Among Exchanges.

THE OTHER FELLOW.

One soweth and another reapeth—while the other one tells how he would have done it.—*The Lookout*.

THEY ENJOY A FIGHT.

That not all church-members are sure of heaven appears from the anti-peace tastes and tendencies of many. There are Christians who seem to enjoy a church fight more than either they or some others do a funeral. They are like Mrs. Mulcahy in the court room. Judge: Can't you and your husband live happily together without fighting? Mrs. Mulcahy: No, your anner; not happily.—*Morn. Star*.

A POOR SUBSTITUTE.

Noise is all right in its place; but it is a very poor substitute for pure religion or good preaching. It is not the noise of the locomotive that pulls the train. Electricity is more powerful than steam; but as a motor it does its work silently. Even the thunder that follows the lightning is only the signal that the work has been done. But for the atmosphere there would be no thunder at all, but the work of the lightning would be done all the same. Noise in religion, when it signals the fact that great work of grace has been done in the soul or is being done in the meeting, is a blessed thing; but when it only signals that the individual is pretending to be truly religious when he is not, or that he is trying to preach a great sermon when he can't, then it is worse than "sounding brass, or a tinkling cymbal"—worse than the music of a bass drum in a parlor.—*Rel. Telescope*.

Literary Notes.

The publishers of *Littell's Living Age* announce a reduction in the price of that unique eclectic from eight dollars to six dollars a year; the change to take effect with the first of the new year. New subscribers, remitting before the first of January, will receive the intervening No. of 1895, free. The *Living Age* now nearing the close of its fifty-second year, has received the commendations of the highest literary authorities, and has proven a source of instruction and entertainment to many thousands. Recent issues well maintain its reputation. Published by LITTELL & CO., Boston.

The leading illustrated article in the November Century is the description of Bonaparte's transformation from First Consul to "Emperor of the French." The numerous pictures include the famous painting of the "Coronation," and also "The Surrender of Ulm." Another finely illustrated article is "Kaiserwerth and its Founder," which describes one of the most notable foundations for philanthropic effort of the nineteenth century. Mr. Howells writes of "Equality as the Basis of Good Society." This is an essay dealing in a philosophic way with the relations of people in actual life. Other essays are editorials: "The Silent Protest against the Theatre," and "A Good Year to Fight the Bosses," in "Topics of the Time."

Russia persecutes Jews, Baptists and Stundists, but she is kind to the British and Foreign Bible Society. Sixty colporteurs are at work selling Bibles and Testaments throughout Russia, and in one year they sold over 542,000 copies of the Scriptures. When the Bible he has bought is handed a Russian peasant, he uncovers his head and prays that he may have the divine blessing in using the book.