

Religious Intelligencer.

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

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WHOLE No. 2205

NOTES AND GLEANINGS.

A missionary working at Bristol, England, among sailors, says that out of thirty ships which in one year left Bristol for trade on the coast of Africa, the cargoes of twenty-five, for the purposes of commercial exchange, were confined to gunpowder and rum.

The population of the German empire, according to a census just completed, is now 51,778,364, an increase of 2,329,894 since 1890. This low rate of growth, less than five per cent, may be partly accounted for, however, by the large German emigration to America. The rate of increase in France is also very low. The total population of that country in 1891 was only 38,343,192 inhabitants.

Here is an interesting and curious privilege which effects Catholics. For two hundred years, under a decree of Pope Innocent II, certain indulgences have attached to those who make use of crosses and rosaries which have been brought from Palestine and the sacred places there. By a special act of the Congregation of Indulgences and Sacred Relics last August, these same indulgences are extended to the use of coins, little images of Christ, and other pious objects of devotion brought in the same way from the Holy Land.

It is odd how many ways men have of making a living out of children in New York. There are men who tell stories to order at children's parties at so much an hour, and the men who teach youngsters new games at the same sort of entertainments. Now comes the man who advertises that he will chastise the children of parents too soft hearted to do it themselves. He says his charges are moderate, while his punishments are graded to suit all phases of childish cussedness.

Those who think that there is no more room for associations are mistaken. An exchange tells us of a new one that has been discovered in the far west.

A queer discovery was made in San Jose several days ago upon the arrest of a tramp. When searched, a charter of an organization known as the Sons of Rest was found. It is an association among the vagrants, and provides for an initiation fee of twenty-five cents, and if the applicant has not the requisite amount he is required to furnish a pack of cigarettes. There is a long list of signatures to the document. The meeting-place of the club is in St. James' Park. The motto of the organization is, "Only fools and horses work."

China is about to adopt a new system of education. The government has established a modern university at Tien-Tsin, with Rev. Charles D. Tenney, a former missionary of the American Board, for president. Mr. Tenney went to China in 1882, and it was through his influence that the university was established. It is to be thoroughly modern in all its equipments and courses of study. The Tien-Tsin Times referring to the institution said: "The old, time-honored system, by which learning is synonymous with Confucian lore, intelligence with the power of composing essays in classical mosaic, ability with accuracy of penmanship—must give way to the methods, the subjects and the training which are the outcome of centuries of progress and not the archaic survivals of centuries of stagnation. And at last this necessity has been acknowledged. Steps have been taken by those most responsible and most interested, to give practical effect to a scheme which will insure an opportunity for the rising generation to receive a complete modern education under the favorable conditions of official patronage and adequate support."

Murder is increasing in the United States faster, proportionately, than the population. The Standard thinks it quite within the range of probability to estimate the number of murders in the United States during 1895 at 3000. Great Britain, with a population about half that of the United States, does not average 400 cases a year. The proportion of cases for each million of population in Italy is about half that of the United States. In Chicago alone there were 118 murders last year. London, three times as big as Chicago, has less than one-seventh as many. Statistics show that by far the greater number of persons charged with homi-

cide were born here. The number of lynchings in the United States is nearly two-thirds the number of legal executions! "The lynchings show that a very large proportion of the community have reason to believe that the uncertainties and fictions of the laws, as they are now administered, permit the escape of a majority of criminals, or at least give no satisfactory assurance of adequate punishment for heinous crimes. Murderers act on the same conviction that lynchers do. Not one-fifth of the murderers in the United States are punished with death."

A Texas Letter.

The time has come when, as a matter of duty and to keep my promise, it is necessary for me to write this letter. If paper were more plentiful, and postage stamps free, and the months had six weeks instead of four, then I would write a private letter to each, but as things now are, it will be necessary for me to write an open letter to the readers of our paper, and of course, a private letter to the editor to inform him how he should run the paper—that part of it containing my letter, or how I would run it, that is to have it right. One thing I think we all should do and that is whenever we are reminded that our subscriptions are due, just pay them up as promptly as we pay the preacher, or as cheerfully as we pay our tobacco bill (I mean the people who use it), or like we pay when at the circus or theatre, that is cash in advance. And it will pay us to do so, for it will help the paper do us more good.

How rapidly time flies. It is about two months since I arrived in San Antonio. I intended to have written you soon as I arrived, but now the sixth part of 1896 is almost gone without my intention being carried out. Some times some of us do not write because we have nothing to write about, and at other times we write about nothing. But I have had something to write for some time. As you may know, I received a call from the Blissville pastorate about the middle of October; and, while I felt it would not be best for me to accept, I spent five Sundays with the churches, and enjoyed it very much. When the weather got cold and the stern realities of winter came it seemed best that I should say good bye to those people and all my friends in New Brunswick, and seek a milder climate. When I had left there the friends at Blissville made up a nice purse and sent it to me, for which I now wish to express my sincerest thanks. It is a comfort to know it was not given to get me to leave, for I had already left. Coming as a kindly token of their regard and appreciation of my visits, it was all the more prized. And may the Giver of all good give to those thoughtful and kind people the richest blessings, and may peace and joy be multiplied to them.

There are many things of which I could write, but the danger is that my letter will be too long, and have the effect of a long sermon, you may go to sleep while you read.

It is not necessary for me to write about my journey from St. John to San Antonio, for I have often written you about previous trips. I will, however, mention one or two incidents that came under my notice while travelling. I left St. John on the afternoon of Dec. 20th, and arrived in San Antonio in time to assist in eating the Christmas turkey. When we reached Texarkana we were supplied with Methodist preachers by the car load, and it seemed to me there must have been a cloud-burst or something else quite out of the ordinary. So I ventured, as I tried to brush aside my timidity, to ask if there had been a sprinkling of Methodist preachers? and was informed that there had been a shower, in that the East Texas Conference had just closed its yearly session, and now the ministers were going to their various pastorate to which the bishop had sent them. In the main they were fairly good looking men, but what seemed strange to me was that nearly all of them were either smoking or chewing tobacco. It was with difficulty that I could make myself believe that I was surrounded by scores of preachers, for the fumes of the smoking pipes and of the breath of those chewing, seemed about the same as I had been breathing a thousand miles farther north where a large crowd of

gamblers and sporting men filled the car. But those preachers seemed to know a good deal of scripture. One old gentleman, upon whom the heat of many summers had made deep impression, asked a young man if he had anything good to chew, the latter took from his pocket a plug, the old man eagerly reached for it, and holding it in his hand he recited some words which were very familiar, but which I had never heard applied in the same way; the quotation was, "The Lord is my Shepherd I shall not want," and then, chewing the tobacco between his teeth, he succeeded in getting enough of it in his mouth to make him look as if he had a wen on his right jaw, and soon the corners of his mouth looked like a break in a barnyard drain in a spring freshet, and the front of his shirt looked as if all the flies in creation had held a mass meeting there. As I looked on I felt that the prayer of the Pharisee would be very appropriate, "Lord we thank Thee that we are not like other men are," etc.

But I must close this scribbling. I hope it will find you all well. My health is good. I have had some trouble with my eyes, but under the skilful treatment of Dr. Bell, am glad to tell you that I can see about as well as ever; but to strengthen the nerves of my eyes the doctor has me wear a pane of glass over each eye. Many of you have tried the same remedy, and, as you know, it is a little troublesome, unless one belongs to the dude fraternity. But "such is life." I hope to see more news in the Denominational news department. Write often, brethren, I eagerly look for your letters. I promised to write to many of the brethren, and perhaps I have not kept that promise. If I have not, please write me at once; I am willing to be forgiven, and in future I will do better if I can. We are having delightful weather, only it is a little too warm for comfort. I wish I could send you all some grass, not to eat, but just to show you how beautiful it looks in February. The trees are dressing up in their spring suits, and they look well; everything in nature speaks to us to-day, and says Spring has come. With best wishes to you all.

J. H. EBB.

408 East Commerce Street,
San Antonio, Texas.
Feb. 22nd, 1896.

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.]

The Children of India.

(Concluded.)

Kite-flying is a very common sport in India. In March, which is at the beginning of the hot season, when the south wind commences to blow, great numbers of kites make their appearance over the houses. With every kite there is usually a boy, holding a stick on which is wound the long piece of twine to which the kite is attached. The boys of India are very skilful at this play. The market places are well supplied with kites at this season; but many boys know how to make their own.

Some of the games which the children play in India are similar to those that are favorites in this country. Jackstones is one that is very common there. They also play peggy and tag, much as the children do here. The children of India are fond of candy and all sweet things. Their candies are very different from ours, and we must learn to like them. There are many varieties in the candy shops, for the boys and girls to choose from. I have sometimes seen something similar to our common molasses candy. Many of the Indian sweetmeats are fried in ghee which is melted butter. The children who read the *Helper* would not care very much for some of them, I think, but they would be sure to like the *gallapies*, which are very nice when fresh.

In that country parched rice is commonly given to children to help fill up their stomachs. Here you see again how like they are to our children—always ready for something to eat. Parched rice is somewhat like pop-

corn, and so is very suitable for a between-meal or luncheon. Instead of a dish the little boy or girl of India carries his parched rice in the corner of the piece of cloth that he wears, and that is very convenient for all concerned.

The poor little Indian child, whose parents cannot afford to make or buy candy, is quite content to suck a fresh stick of the sweet sugar-cane which grows in many localities. All the children like sour things as well as sweet ones. In the season for mangoes all the children, even the babies, eat the green mangoes, which are very hard and quite as sour as a cucumber pickle. I suppose they taste as the green apples used to us.

I have very pleasant memories of the Christian children at Midnapore and Bimpoore, singing their Christian songs, sometimes clapping their hands and beating time to the music with their feet. I remember one bright little girl who used to go home from Sunday-school and beat off the time to her song in imitation of Miss Combs, who led the singing there. "This is the way the missets does it," she said.

The people of India, the Hindus, observe a great many holidays: and the children, especially the boys, have a share in that sort of merriment. Among the Christians, Christmas is almost the only holiday. "The Great Day" it is called in India. The Christmas tree and the custom of giving presents have been introduced to the great pleasure of the children. Though strange it may seem, their Christmas tree is a live one in the yard by the chapel; and the exercises are held under the tree in the morning. There the gifts are distributed and the sweet story is told of the birth of the Saviour of the world, and of his great gift to men.

On my return from India I attended a Christmas service for the children in a Christian church. How I was disappointed when the whole evening was spent in talking and singing about an old heathen mythical character, St. Nicholas! Nothing at all about the babe of Bethlehem, the Saviour of the world, on his own birthday. The pastor's wife and all the rest seemed to think it was all very fine. It seemed to me that there is indeed enough of heathenism at home. What an opportunity lost!

THE DIFFERENCE.—A western paper says: If a doctor makes a mistake, he buries it; if a merchant makes a mistake, he never tells it; if a lawyer makes a mistake, he crawls out of it; but if an editor makes a mistake, he puts it on a large sheet of paper for the world to look at, and in every community there are cranks who think they are models of wisdom because they occasionally discover them.

ANOTHER GIFT.—Lord Mount Stephen and Sir Donald A. Smith have donated another \$10,000 a piece for the working expenses of the Royal Victoria hospital built by them in Montreal two years ago.

THE VENEZUELAN BOUNDARY.—The St. James' Gazette, London, publishes a summary of the report on the Venezuelan case made by Sir Frederick Pollock to the British Parliament. The report is said to contain extracts from the archives of Holland from the latter part of the 16th to the second decade of the 19th century and extracts from the archives of Spain from Orellana's ascent of the River Amazon in 1542, and Martinez' ascent of the Orinoco River to Diego De Ordaz, down to Venezuela's independence in 1830. All the documents in this connection have been ransacked in order to establish the British case. Against the Venezuelan claim for the possession of the west bank of the Essequibo, it will be shown, it is said, in overwhelming strength, that the possession of that bank is Great Britain's beyond doubt. The statement of Sir Frederick Pollock, who has prepared the British case, is described as being "remarkable for mastery of detail and skill in collating evidence, and for the force and clearness of its conclusions."

POLITICAL NEWS.—It is rumoured that Sir A. P. Caron will go to London as High Commissioner at the close of the session.

Hants county, N. S., Liberals have nominated Allen Haley for the Commons.

The Local Legislature will probably prorogue in a few days.

YOUR OWN AND ANOTHER.—If when sending your renewal—which it is hoped you will do at once, you send, also, a new subscriber, \$2.50 will pay for both one year. Get a new subscriber if possible.

Among Exchanges.

NOT A CORRECT MEASURE.

There is no authority in the Bible for measuring a man's religion by the length of his face.—*Ram's Horn.*

YOU CAN'T TELL.

In Christian work, the size of the beginning no more measures the result, than the dimensions of an acorn reveals the height of the tree that will grow out of it.—*The Lookout.*

HOW TO SETTLE.

Differences of opinion, misconceptions and prejudices could be settled by the people of God on their knees. There is no other way to be reconciled. Many other ways are tried, but they invariably fail. The Lord's way never fails. When the people of God get on their knees together and repent of all bitterness and unkindness of their natures, they can dwell together in unity.—*The Holiness Era.*

Parliament.

Monday.—Messrs. Hazen and Chesley showed the advantages of St. John as a winter port.

Hon. Mr. Ives informed Mr. Campbell that 22,913 barrels of flour were imported into Canada between July 1st last and January 31st; also 76,647 bushels of wheat. Duties were paid in each case, amounting to \$32,000.

Sir Charles Tupper informed Mr. McCarthy that Sir Donald was not authorized by the government to negotiate with the government of Manitoba with reference to the school law.

Mr. Hazen moved for a copy of the contract entered into between the Board of Trade and Commerce on behalf of Her Majesty and the trustees for bondholders of the Canadian Shipping Co., for a steamship service between St. John, N. B., and Liverpool, Great Britain.

Tuesday.—Sir Chas. Tupper moved the second reading of the remedial bill. The question, he said, transcended in importance any measure ever been submitted to parliament. He reviewed what had been accomplished since confederation. Addressing himself to the question of Remedial Legislation, he said: The British North America act provided that a province should legislate exclusively on educational matters, except as otherwise set forth. Minorities, whether Catholic or Protestant, were given a guarantee of their educational rights, including an appeal to federal authority and the right of the parliament of Canada to pass remedial laws.

He proceeded to quote from the judgment of the privy council to show that the Manitoba legislature denuded itself of the right to legislate exclusively on the question of education, and the duty was imposed on the central government to legislate in this case. This was not simply a question of separate schools; it was a question of the constitution of the country. He said: In framing this bill the government, while doing substantial justice to the rights of the minority, have been careful to encroach as little as possible upon the local government.

The bill provides first to invite the government of the province of Manitoba to take action, and it is only when they refuse, and when the unpleasant and disagreeable duty is forced upon the Dominion of Canada that this government proposes, in the least degree, to interfere with the matter. The government have been compelled to add the policy which they have adopted. They are still open to any suggestion in any quarter of any means which will remove the necessity of taking action. They are prepared to lay down office if necessary or to refer to the great intelligent electorate of this country for a decision as to whether they have discharged their duty. Mr. Laurier said he rose to ask parliament not to proceed any further with this bill. If the measure were to become law it would not afford any protection to the minority in Manitoba. The time was when an easy way presented itself to settle this question. In 1890 four acts of the legislature in Manitoba came for review before the government of Canada. One related to the abolition of the French language, another abolished separate schools, a third to quarantine, and the fourth to public companies. The government disallowed the acts relating to quarantine and public companies, but allowed the acts abolishing the French language and separate schools to remain on the statute book. If it were right and proper to disallow the Cattle Quarantine act, was it not proper to disallow the school act? He contended that the bill would be no benefit to the minority and claimed that Manitoba had not been approached in the proper spirit with a view to a settlement. The policy of the government had been wrong from first to last. Investigation and conciliation were the only means by which the question could be dealt with rightly and settled. I

acknowledge that there rests in this government the power to interfere; that there is in this parliament the power to interfere; but that power should not be exercised until all the facts bearing upon it have been investigated and all means of conciliation exhausted. Having these opinions, I move that the bill be not now read the second time but that it be read the second time this day six months. Clark Wallace said he was firmly in accord with the policy of the government, but could not support them on the school measure. The conservative party in Ontario was united against the bill. He believed Manitoba Catholics were not entitled to separate schools, and if they were once given them, the concession could not stop there. He ridiculed the idea of a commission and concluded by saying he would support the amendment. Hon. Mr. Dickey made a speech on the legal and constitutional aspects of the question. He held that the decision of the privy council rendered it necessary to redress the grievances of the minority. If the judgment of that body was ignored parliament could never again submit another case to the courts for settlement.

Wednesday.—Mr. Edgar resumed the debate on the remedial bill. He said the opposition did not deny the jurisdiction of this house in the matter. The character of the remedy was a matter of opinion so far and should not be determined upon without inquiry. The disputed facts as to the bill of rights also required investigation. The bill was an unacceptable and mistaken compromise which pleased neither party. He trusted that the government would withdraw it.

Sir A. P. Caron regretted the agitation and turmoil, but the constitution should be maintained at all costs. The dominion parliament was the natural defender of the rights of the minority.

Mr. Geoffroy opposed the bill because it did not do justice to the Catholics.

Col. Amyot supported the measure, as this was possibly the only chance for Catholics to get justice.

Thursday.—Hon. Mr. Ives resumed the debate on the remedial bill. He gave a resume of the school laws of Ontario and Quebec at the time of confederation. He proceeded to justify the action of the government in the course it had taken. What need was there for investigation? The French liberals do not want any investigation, because they have already made up their minds that the present bill is not strong enough. The government do not require any investigation; they are satisfied, they have rendered their judgment in accordance with the judgment of the privy council. The irreconcilables do not want any information. If this question is not settled in this house at this session, it becomes a question in the next general election, and if it does, does not mean danger to the fabric of confederation.

Mr. Craig said he had declared each session that while he would support the general policy of the government, still he would oppose this measure. There were no schools established by law in Manitoba previous to union. After union separate schools were initiated and in 1890 the same power which created them abolished them. He was opposed to the bill because he was opposed to separate schools in all cases, because the grievance was not one that calls for redress, because it would be of no real benefit to the minority and would make a still greater grievance for the majority.

Sir Hector Langevin quoted the British North America act to show that the duty of parliament was to exercise its power in such cases as this. He contended that Archbishop Tache, who conducted the negotiations on behalf of the Catholics at the time of the union had been promised separate schools and that even if this was not clearly expressed in the Manitoba act the intention was there. He thought the granting of such justice would restore harmony and peace in the country.

Dr. Sproule made a vigorous attack on the bill. He regretted he had to vote against his party, but he owed a duty to the country as well as the party. He asserted that public opinion was emphatically against the measure. Parliament should do everything possible to avoid interference with the rights of provinces. The bill marked but the beginning of the fight, and if not stopped now the Northwest and other provinces would be the scene of similar fights. It was in the interests of the harmony of the dominion that the question should be put out of the house.

Mr. Beauvoile, liberal, would vote against Mr. Laurier's amendment. He proposed to vote for the bill because he believed in separate schools. He feared that if a step was not made now the next step would be the abolition of separate schools in Ontario and the abolition of the official use of the French language. The bill afforded the minimum of justice, and he regretted it did not afford more effective relief.

Mr. Langelier, liberal, declared the remedial bill a mockery and sham.

Friday.—The debate on the Remedial Bill was continued.

Mr. Moncrieffs led off, followed by Mr. Martin of Winnipeg, author of the Manitoba school laws.