

## Our Contributors.

### PRESBYTERIANISM IN BRITISH COLUMBIA.

It was only last winter I was urging the appointment of a missionary to the Columbia Valley, Mr. Macdonald, a student of Queen's College, went in last spring, and allow me to lay before your readers a synopsis of the report of his first trip over the district. The field lies along the Columbia southward to the Kootenay—the Rocky Mountain and Selkirk ranges confining the valley. The country is wild and rough—the climate, however, is very favourable, and ranching and farming can be carried on, on a limited scale, with profit. The timber and mineral wealth is said to be great, and only capital and enterprise are needed to develop what is believed to be a country rich in natural resources. The settlements along the Columbia extend for about 175 miles south of Golden City, which is situated at the confluence of the Kicking Horse River and the Columbia.

#### GOLDEN CITY.

Ten private houses, five hotels, one section boarding house and five ranches in the neighbourhood—in all about fifty people. Held two week evening services, which were fairly well attended. There are several miners in the district who are not included in the number given above.

#### HOG RANCH

lies south of Golden City about twenty-two miles. There are thirteen men in the neighbourhood.

#### SPILLAMCHEEN,

forty-one miles from Golden City. Near this place are three ranches with eight men, some mines (at Jubilee Mountain) with twenty men, and seven other men in vicinity doing business.

#### STODDARD'S.

Service held and eighteen present—people glad to have a visit from a missionary.

#### WINDERMERE.

Sabbath service held at this place which is distant about 100 miles from Golden City. Twenty persons were present. At

#### FAIRMONTÉ,

the boat landing—fourteen miles from Windermere, an afternoon service was held, with an attendance of twelve. At Windermere there is a hotel, postoffice and store, and five ranches in the neighbourhood. At Fairmonté, hotel, postoffice, two ranches and some miners on Dutch Creek. There are here, too, seven men working on the Government Highway.

#### FINLAY CREEK.

Twelve white men here and several Chinamen. There is a gold mine in the neighbourhood.

#### CANAL FLAT,

one hundred and twenty miles from Golden City. Here are twenty-five white men and seventy-five Chinese working at a canal that is to connect the Columbia Lakes with the head waters of the Kootenay, and so afford uninterrupted navigation from Golden City to the boundary. The difference in level between these two waters is only twelve feet, and they are only half a mile apart. There is here a detachment of the Mounted Police and two ranches are in the neighbourhood.

#### GALBRAITHS.

Here are eight men—one married and having his wife with him. Four ranches in the vicinity.

#### WILD HORSE CREEK.

Government office. Indian agent and two or three men, several shopping places, billiard room, barber shop, etc. There are seventy-five Chinese mining and seven or eight white men prospecting along the Wild Horse.

#### FORT STEELE

is situated at the junction of the Wild Horse with the Kootenay. Seventy-five Mounted Police under Major Steele. Church parade orderd both Sabbaths. Missionary there and attendance about forty. Services were much appreciated. One of the men at the close of the service gave the missionary \$10 to pay expenses of trip.

#### CRANBROOK.

Here the Roman Catholic Church has a mission to the Indians. Six or seven white men in the neighbourhood.

### TOBACCO PLAINS

and several other points were not visited on the trip.

From this point the missionary crossed the Purcell range of mountains by the Moyaie and Goat Creek trail, having a leaky sky for a tent and swarms of mosquitos, sandflies and bull dogs for companions. The trail was blocked by falling timber and travelling was tedious and fatiguing. Three nights were spent on the road. The Kootenay River was struck and the missionary descended by row boat to the last arm of Kootenay Lake and then to Salisbury, the new town in the Kootenay mining district. At Salisbury are three log houses, store, one large tent and twenty-five small tents. There are about 100 inhabitants, two of them women and five children. Other women are daily expected. Attendance at service twenty-five. In the Whole Toad Mountain district are about 350 men. The mineral veins in this district are large, the ore rich and the prospects bright. Silver and gold, copper and lead are the principal minerals now mined. Americans hold a large interest in the mines, and the ore will likely be shipped to the Northern Pacific. A steamer has been built to ply on the Kootenay Lake, and with a railroad built to the north end of the lake, the C. P. R. could get millions of tons of freight—the products of these mines. Mr. Macdonald followed the Kootenay River to the Columbia and then rowed up to Ridelstoke and returned to Golden City by the C. P. R.

The missionary writes in terms of great praise at the treatment he received everywhere, and of the kindness and hospitality of the miners, and their desire to have Gospel ordinances. They also contributed liberally toward the payment of expenses. These people are like sheep without a shepherd, and it requires no argument to prove that if left to themselves they will sink morally and spiritually. Mr. Macdonald says nothing of his difficulties—crossing mountain ranges with scarcely a blaze to guide him—crossing and descending streams on frail rafts—sleeping outside with no shelter in heavy rain and being attacked with flies and mosquitos—his work to him was everything. He leaves the field in autumn. Will some strong graduate volunteer to take his place? Men are offering for foreign work! who will go into the wilderness to seek out the stray sheep there? There is not much romance, but the work of a self-denying man of sense will tell. J. R.

P.S.—It should be stated that services were held at every point where a few could be got together, and that the Scriptures were read and expounded at every meeting when an opportunity afforded. J. R.

### THE GOLDEN MASS OF LEO XIII.

TRANSLATED FROM "IL POPOLO" FOR "THE CANADA PRESBYTERIAN," BY "T. F.," ELDERS MILLS, ONT.

#### THE ENTRANCE.

At six in the morning, when the gas lamps were shedding a dim light, the line of noblemen's carriages was already seen in the Corso, and the Vie Monte Brianzo, Branchi San Spirito, and the Prati were crowded with *botti*, omnibusses and important people who came down from the conveyances and hastened through the streets, fearing that they were not able to reach the Vatican in time. In that crowd were seen male pilgrims in great numbers, bishops who carried their portmanteaus for robing themselves afterward in St. Peter's; female pilgrims of high degree and low, some arrayed in silk and velvet with the traditional veil on the head, accompanied by prelates; others who were poor, arrayed in humble garb. A freezing wind cut the faces of those who ventured to go into the streets of Rome at that hour of the morning, many of whom had been awake the half of the night, or were just arrived by train from Upper Italy both drowsy and weary. Ladies were seen nibbling biscuits, with their heads covered with hoods, and their hands in their pockets.

In the meantime two regiments of infantry were drawn up, two deep, in the square of St. Peter's.

A wing of them was stationed at the Bronze Gate, which leads to the Vatican—the other at the Gate of Charlemagne. The soldiers besides surrounded the obelisk, and prevented access to the Cathedral.

From time to time came the carriage of some noble lady who made the ranks open, and went in under the arch of the Vestry, where was the way to the

Basilica for the bishops and the ladies of the Roman aristocracy; from time to time the carriage of some assistant to the Holy See, some prelate, came rattling into the courtyard of St. Damasus.

On one occasion a cardinal's carriage coming with great speed, went over a lady who was crossing the square in a state of confusion. She was carried away and I lost sight of her in the gloom in which the square was still wrapped.

At the windows of Borgo and of the square Rusticucci, were seen rich tapestries of silk, many lights which moved to and fro through the rooms like so many wills of the wisp, and the heads of the ladies who were anxious to witness the spectacle.

#### THE PILGRIMS.

Many pilgrims who had slept under the porch were crowded together already at six o'clock, at the door of Charlemagne and at that of the vestry. They were Piedmontese, Tuscans, French, Lombards and Spaniards. On their tickets there was no indication of admittance, and others were sent from Herod to Pilate. Weary and shivering, they had almost lost hope of entering the Basilica when the Pope would come down. The only truly wretched one, and who brought to mind the pilgrims of old who came to Rome leaning on their staves, was a Spaniard with a coffee-coloured tunic patched with green and red, leather shoes which let his bare heels appear, and a large rosary which hung from his side.

This pilgrim spoke not, complained not. He was silent. He was the only figure of other times which reminds us of the sacrifices and the sufferings which pious Catholics made and endured to visit the holy places where St. Peter and St. Paul laid down their lives for the faith. The other pilgrims had not a wasted, weary look like the Spaniard who took my attention so much. They were much better fed and wrapped up than our soldiers who were keeping guard there, without having breakfasted, and benumbed with cold from half-past four, stamping their feet on the ground to warm themselves.

#### INCIDENTS.

At seven there would be already 2,000 or 3,000 persons struggling at the gate of Charlemagne, on the steps of which were policemen, carabineers and Bersaglieri. Many of the soldiers had to lift up from the ground people who had fallen by having been pushed with great force, or who had fainted owing to the great crush. I saw many ladies who had fainted carried away, and others who had striven to enter, hurry away affrighted.

Several pockets were picked in that struggle, and from time to time there was loud quarrelling and struggling at the door.

Then a sergeant of the Bersaglieri appeared, followed by some men. They made room for a moment, and the people continued to enter the great corridor which leads under the porch at St. Peter. Then there was no more struggling; they moved about freely. But when one wished to go into the church by the central door, or by the one next the Vatican, he met with a great hindrance, and only by dint of pushing could he enter the Basilica.

The church was somewhat dark. The curtains let down before the porch, the closed doors, the morning hour, gave the large building an appearance more severe than usual.

In the middle nave was erected an enclosure for the accommodation of the crowd, and in the middle, along which the Papal procession was to pass on its way to the Confession.\* Behind it were erected galleries for the bishops, nobility and officials of the Papal court. The whole church was decked with red damask, with a gold stripe. On the side next the Vatican, the chapels through which the Pope was to pass while he was being carried into the church were closed with screens.

An immense crowd peopled the church. There were in it many of the faithful, many priests, chiefly French, many Hungarian men and women with boots and short garments down to their knees, many parish priests, and monks from Albania, the Dalmatic provinces, and the ancient kingdom of Naples.

I saw also negroes, and all the colleges or benevolent institutions in Rome.

\*"The Confession of St. Peter," the name given to the tomb in which are kept halves of the bodies of this Apostle and of Paul. The other halves are kept in the Church of St. Paul. It is surrounded by a beautiful circular balustrade of marble, on which are eighty-seven lamps constantly burning, supported by cornucopie of gilt bronze.