

Provincial Telegraph.

WEDNESDAY, OCTOBER 19, 1870

THE WAR; ITS DARKER AND BRIGHTER ASPECTS.

The Franco-German war is one of the most tremendous struggles that ever took place between two great nations since the world began. It has already inflicted dreadful calamities upon the two high spirited peoples engaged in it. It has swept to destruction many tens of thousands of the strongest and bravest men that ever breathed the death-storm of the battle field. It has mangled and maimed for life many scores of thousands who were in the full vigor of manhood three short months ago. It has made countless widows among nearly eighty millions of people. It has awakened a cry of anguish in hundreds of thousands of once happy homes in Germany and France, where on every side they mourn a father, a husband, a brother, or a son, cruelly slain or fearfully wounded. It has deranged the industries of half a continent, and reduced the peasantry of wide tracts of France to poverty and want. It has accumulated in one way or another a sum of human misery too great for the mind to measure and the pen to describe. And, alas! the end is not yet. One fears to speculate on what may be the unspeakable horrors of this war, should it run its bloody course through the ensuing winter.

It may be that the final and collateral results of this awful contest will compensate mankind for the incalculable amount of suffering connected with its prosecution. We fervently trust this may be the issue proved to be the case. Time alone will fully test that question. But meanwhile one is glad to note that dark thick and stormy for the most part, as are the clouds that overhang the pathway of the conflict, its course is occasionally irradiated by gleams of light and sunshine.

Never in any previous great war did a belligerent people make on so large and well-defined a scale such a provision for the sick and wounded as has been made by Germany in this war. Though owing to the fact that with slight exceptions the wounded on both sides have been thrown on German hands the provision made for their care and treatment has sometimes fallen far short of what has been needed in the sad emergencies which have so frequently arisen since the deadly strife began. But Germany is taking its energies to the utmost to nourish and cherish her sick and wounded heroes. The women of Germany are in their deeds of mercy at home by the couch of suffering, rivaling the deeds of the men of Germany on the field of blood. And it is the noble purpose of the German people not only that the widows and orphans of their patriot dead shall be provided for with tender care, but that also their invalided soldiers who may survive the perils of the hospital, scarcely less terrible some times than those of the battle field, shall in their respective ways be enabled to earn for themselves an honorable livelihood. A great German Invalid Soldier's Aid Society is now being formed under the patronage and presidency of the Prussian Crown Prince, having or to have branches established in every part of Germany. Upon the whole, it may be said that it on the one hand, brave men were never more prodigal of their blood than have the German soldiers been of theirs since this terrific war began, on the other, never did a great people set so much store on the lives of their heroes as the German people upon those of their splendid soldiers who come back to them sick and wounded from the theatre of the war.

But it is not towards their own suffering soldiers alone that the Germans are displaying such thoughtful, tender, provident humanity. Thousands upon thousands of sick and wounded French soldiers are in German hands, in German hospitals, cities, towns and villages. And there is no distinction made between the sick and wounded German soldier and the sick and wounded Frenchman. Nor is it only when sick and wounded that the French soldier meets with gentle treatment in Germany. The number of French prisoners in Germany is fast mounting up towards two hundred thousand men, and the evidence is conclusive that they experience from the German people the most considerate treatment.

Strong charges of having been guilty of brutal conduct toward their prisoners and the French peasantry in France have, we know, been recently put forth against the Germans. It is exceedingly likely that some of these charges are well-founded. It seems a most improbable thing that more than half a million armed men, precipitated as enemies upon France, should number in their ranks no men of brutal instincts. We are prepared to believe that some unnecessary harshness has been shown by the victors to the vanquished, and some crimes against humanity been committed by them. But some of the charges made against the German soldiers in France, we have seen disproved. Others no doubt are exaggerations of real facts unavoidable by the sad necessities of the war.

One of the most agreeable circumstances connected with the war is the manifestation of sympathy for the sick and wounded of both belligerents made by so many benevolent persons in England and America. In England especially, that sympathy has taken a very practical form. An English Society for aid to the sick and wounded in the war has been formed, is in full operation, and is rendering very great service to the sufferers on both sides. From the statements referring to this matter contained in the British journals we should suppose that already British contributions in favor of the objects aimed at by this Society reach the noble sum of at least twelve hundred thousand dollars; and the good work goes on. Truly, O Galileo, the world does move.

HOME MISSIONS.

At this period of the year the Home Missionary movement is engrossing the attention of many readers of the Wesleyan. Some are called upon to advocate the claims of the newly formed society, while others form a portion of the audiences addressed. We have, therefore, scarcely any need, even to suggest a single reason why the Wesleyan should not devote some of its acknowledged leaders in this great and increasingly important work.

Methodism, in these provinces, has during the past fifteen years rapidly extended its field of labour, and increased its agencies, and this out of all proportion to the increase of the means placed at the disposal of its Extension Society. The extension of field has come the inevitable opening of new doors, new demands are being constantly made upon the time and talents of our ministers, and to such an extent in some districts, that with the present number of effective men it has become impossible to utilize the inviting opportunities around us. Still further in many parts of the conference, there are large populations wholly under the influence of the agents of the man of sin. Within sound of the writer's voice as for the past three years he toiled in the Master's vineyard, might be found hundreds living in the grossest ignorance of the plan of salvation, grovelling in the darkest of all superstitions, and dying without God and without hope.

The same circumstances exist throughout the counties of Westmorland and Kent in the province of New Brunswick, while in the island of Newfoundland, the priest ridden Irish constitute nearly half the entire population. These things the church has allowed to remain without a single effort to effect a change. The principles upon which the Father in Heaven acts with reference to the church in blessing or withholding the marks of his approval we imagine to be simply this. The measure of zeal and consecration in the church is the measure of Divine blessing. This has been proved true with individual souls, and what is true of the part is true also of the whole. Do we not then find here a portion at least of the answer to the question put to our hearts and consciences from time to time with such painful force—How is it that no larger gatherings of souls take place on our various circuits? How is it that spiritual life is so low an ebb? Some contributors to these columns last year sought to answer such questions as these after their own fashion, but taking a wider view than most, we then indicated some of the existing reasons, and again repeat our unchanged conviction that the spirit of worldliness as opposed to the spirit of an earnest and entire self consecration is the chief cause of our want of a greater and more abiding success. And here the church is not to imagine that the consecration of the heart is the end of duty, but that it is the heart the renewed powers are added in persistent work for Christ by the personal endeavours of each sanctified member of the mystic body, then the work is completed. By no means,—out of the abundance with which we have been prospered must come the gifts for the treasury of the Lord. The widows' mite, the rich man's largesse must come to carry on the ever widening work.

The success of the Home Missionary enterprise is not only dependent upon the liberality of the people as shown by their special donations for its advancement, but is more largely dependent upon the action of those circuits which, although fully able to bear a large burden of the support of the work of God in their own midst, have without a twinge of conscience in their official boards, taken from year to year the funds placed at the disposal of the Conference by the missionary committee in London, for stations and the extension of purely missionary work. Were such circuits to assume this present year their just responsibilities the amount at the disposal of the Conference from such a source would very far exceed what the most sanguine can hope to result from the donations in connection with the Home Missionary meetings. Our experience though limited would enable us to point out some such circuits, and perhaps to name them might arouse their energies, but we forbear. Some may excuse themselves upon the ground that others equally able, are also delinquents. Let such remember that sin is no excuse for sin. Guilt in others is no palliation of guilt in ourselves. To our own master we shall each stand or fall.

J. G. A.

For the Provincial Wesleyan.
EDWARD EVERETT.

A REMINISCENCE.

I well remember the pleasant buzz of excitement which pervaded our College community at Middletown, when it was announced that, at a proximate date, Edward Everett was to deliver in the old Methodist Church his celebrated lecture on the character of Washington. Mr. Everett had roused himself from the serene repose of age to aid an association of American ladies in a patriotic effort to transfer the Washington estate at Mount Vernon from the hands of a private owner to a national trusteeship, with a view to its proper preservation and embellishment. For this purpose the lecture above referred to was written, and was then about to be delivered for the ninety-second time.

The circumstance as I have remarked, caused a not unwelcome wave to pass over the rather monotonous level of College life. Very reasonably, surely all will admit, might a youth's eye sparkle at the prospect of hearing one who could fairly claim a place among the great orators of the age. The campus, the reading-room, the students' chambers, resounded with warm discussion as to the likelihoods of the occasion. Of course Mr. Everett's style of composition was too familiar even to colleagues of limited reading to require to be brought into debate. Every one of us had sundry scraps of his eloquence stored away in his memory, the *crancie reperta* with which, as Juvenal remarks, caecopious declaimers addict weekly murder upon their unfortunate preceptors. But as to the style of delivery there was hazy hazard many a wondrously sure conjecture. Some were sure he would emit a leonine roar like that, which "falmin' o'er Greece, To Macedon and Artaxerxes' throne."

Others contended that it would be with graceful and insinuating art that the orator would glide into our sympathies—the leader rather than the thunder!

Still others, reasoning from the well-known stateliness and sonorous quality of his sentences, expected a repetition of the solemn majestic utterance with which the traditional orator of the Georgian Era peeled forth his ponderous series of antitheses, apostrophe and climax. The question was soon solved. Mr. Everett was neither a Demosthenes, nor a Chrysostom, nor a Chatham. Yet undoubtedly he was one of the most impressive public speakers of the day, and in his own sphere of elegant academic oratory, quite unrivalled. I have a

distinct recollection of the impressions produced on my mind as I sat listening, tightly squeezed in one of those old-fashioned, high-backed pews, beside my classmate, the present Attorney General of New Brunswick. The voice was indisputably the finest to which I have ever listened in public utterance. You are attracted by some voices through speciality of tone, natural or assumed. *Brooks* is a man of one voice. But Mr. Everett's voice captivated you by its natural fullness and music. It bespoke a gentleman of cosmopolitan sentiments and sympathies. I wonder much Boston did not discern him, so utterly did he disregard her distinguishing timber. He seemed to have set before himself as a vocal model, the description of one great orator's of the pen of another: "Sonnet or cadence; littere neque expressa, neque oppressa neque obscurum acutum, putidum, Vox neque languens, neque canora."

I confess I was unprepared for the energy of utterance and gestulation, with which the more moving portions of the oration were pronounced.

Dwelling on some of the more conspicuous perils or achievements of his hero's life, the orator would draw up his noble form to its fullest height; his breast would heave, his white locks quiver with excitement; his voice would swell with resonant majesty, till the audience would be transported with contagious enthusiasm. Still it must be admitted that even so dull an eye as mine could detect, running through all, a desire not to transcend the limits of propriety, the line of oratoric propriety. There was neither shrieking nor shouting. There were no wildernesses of grimace or gestulation. There were no puns in the words, no quaint conceits in the thoughts. The whole performance was severely chaste and regular.

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MONTREAL CORRESPONDENCE.

DEAR MR. EDITOR.—I write this in Montreal, which has become a place of more importance than many in the maritime provinces of British America, perhaps aware of it. I have known the city for thirty-five years. In that time about one half of the houses have been rebuilt in a superior style, and the city has been enlarged to more than double its size in 1835, and still it grows.

A new history of "Montreal past and present" by Mr. Sackville has just been published. The author is the excellent Secretary of the Y. M. C. A. here. He says that the population which thirty-five years ago was less than 50,000 may now be taken by a moderate estimate at 170,000. A new census will be made by Government in 1871.

Montreal formerly inhabited almost exclusively by Roman Catholics who spoke the French language is still largely Romanist in religion, and French in tongue. But Protestants who speak English have increased in a much greater ratio, than the descendants of the French colonists. The Roman Catholics have many large, costly, substantial edifices both ecclesiastical and educational. It would, however, be a mistake to suppose that the influence of their clergy over their co-religionists in the province—Indians included, was declining.

One illustration of this is found in a late printed letter from the Iroquois and Algonquians of the Lake of the two mountains to the Priests of Rome, wherein the Indians say that a great light has shined before their eyes, and the darkness which you made around us has been dissipated by the Great Master of Life. "Adieu then false Church of Rome. We leave you, to follow the spirit of light, and charity, and life."

This letter was signed by the chiefs of the two nations and 246 persons. The Rev. Mr. Chiniqny has been usefully connected with this religious movement. About the same time his school house, college, and chapel were destroyed by fire. This great disaster Mr. Chiniqny imputes to an incendiary. To the devoted evangelist this is a great blow. May the Highest be his light and his strength. Your reference to Mrs. Farnham's death in the Provincial Wesleyan of the 28th ult. was tender and touching. In Toronto the whole community was thrilled with surprise and sorrow at the event. The tidings were scarcely less startling and painful to the people of Montreal. The Central Wesleyan Church here was draped in mourning on the Sabbath following. In the services the impressive allusion was made to the sad occurrence which had awakened the sorrowing sympathies of so many hearts. Fervent prayers were offered for the stricken husband, and his bereaved family. May the God of all grace sustain and comfort them. And for whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth.

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Sackville, Oct. 14th.

MONTREAL CORRESPONDENCE.

DEAR MR. EDITOR.—I write this in Montreal, which has become a place of more importance than many in the maritime provinces of British America, perhaps aware of it. I have known the city for thirty-five years. In that time about one half of the houses have been rebuilt in a superior style, and the city has been enlarged to more than double its size in 1835, and still it grows.

A new history of "Montreal past and present" by Mr. Sackville has just been published. The author is the excellent Secretary of the Y. M. C. A. here. He says that the population which thirty-five years ago was less than 50,000 may now be taken by a moderate estimate at 170,000. A new census will be made by Government in 1871.

Montreal formerly inhabited almost exclusively by Roman Catholics who spoke the French language is still largely Romanist in religion, and French in tongue. But Protestants who speak English have increased in a much greater ratio, than the descendants of the French colonists. The Roman Catholics have many large, costly, substantial edifices both ecclesiastical and educational. It would, however, be a mistake to suppose that the influence of their clergy over their co-religionists in the province—Indians included, was declining.

One illustration of this is found in a late printed letter from the Iroquois and Algonquians of the Lake of the two mountains to the Priests of Rome, wherein the Indians say that a great light has shined before their eyes, and the darkness which you made around us has been dissipated by the Great Master of Life. "Adieu then false Church of Rome. We leave you, to follow the spirit of light, and charity, and life."

This letter was signed by the chiefs of the two nations and 246 persons. The Rev. Mr. Chiniqny has been usefully connected with this religious movement. About the same time his school house, college, and chapel were destroyed by fire. This great disaster Mr. Chiniqny imputes to an incendiary. To the devoted evangelist this is a great blow. May the Highest be his light and his strength. Your reference to Mrs. Farnham's death in the Provincial Wesleyan of the 28th ult. was tender and touching. In Toronto the whole community was thrilled with surprise and sorrow at the event. The tidings were scarcely less startling and painful to the people of Montreal. The Central Wesleyan Church here was draped in mourning on the Sabbath following. In the services the impressive allusion was made to the sad occurrence which had awakened the sorrowing sympathies of so many hearts. Fervent prayers were offered for the stricken husband, and his bereaved family. May the God of all grace sustain and comfort them. And for whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth.

The citizens of Montreal have honoured two military chiefs, General Lindsay, and the leader of the expedition of troops to Red River. To the former who has lately had the Command-in-Chief in Canada, an address was presented expressive of the people's respect for his military services and his admiration of his official conduct. To Colonel Wolsley in addition to an address in which the Major and citizens welcomed him back from his mission which he so successfully performed in connection with the military expedition to Manitoba, they gave a public dinner.

The route of Colonel Wolsley and the troops under him for 600 miles lay through a wilderness of forests, lakes, and rivers

where no supplies of any description were available. All the difficulties thence arising were overcome. The expedition throughout was conducted with so much skill and judgment that not a single man was lost, nor did any serious casualty occur.

It is with pleasure that I adduce the Colonel's testimony to the value of entire abstinence from spirituous liquors. He said at the dinner.

"My temperance friends will learn with pleasure that this was one of the few military expeditions ever undertaken in which spirits formed no part of the daily ration. There was a large allowance of tea instead of rum, and the result was a complete success. There was a total absence of sickness and crime." In this is many other cases "an ounce of example is worth a pound of argument."

Both these honored and useful officers after residing many years in Canada have been recalled to England whither they proceeded by the Allan line of Steamships from Quebec.

A meeting of the Montreal Y. M. C. A. of more than ordinary interest was held on the 27th ult. This association has yet no suitable building in which to hold its conventions or transact its ordinary business. At the meeting on the 27th of Sept. in which Mr. K. A. Burnell, spoke at some length, the subject of construction was "Should the Montreal Y. M. C. A. have a building of its own? If so what can I do to aid in the work? During the evening much life was given to the proceedings by the reading of sympathizing telegraphic messages, which had just been received from Toronto, Washington, San Francisco, Chicago, Philadelphia, and Halifax.

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