

El Dorado; the Indians killed them; war ensued.

It may, however, be said that troops were sent to compel the savage Sitting Bull to go on a reservation. But Sitting Bull had no reservation. He is a chief of the Uncapapas, who has always refused to treat with the Government. Two years ago Secretary Cowan visited the Upper Missouri, and sent messengers to Sitting Bull, saying that he was waiting to take him to Washington to see his Great Father. He sent back word that:—"He had no wish to see his great father; that if his great father wished to see him, he could come to his country, and visit him or fight him." Sitting Bull simply believed the logic of the United States; that he was an independent sovereign, and was doing a patriotic duty in defending his country. "Our brave troops," says the Bishop, "have been murdered—not by Custer's rashness, not by bad orders, not by savage Indians, but by a nation which, after a hundred years of trial, persists in a policy which sows blunders and crimes, and reaps massacre and war. The evil will not be cured by changing the Indian Bureau to the War Department. A bad bank-note is not made good by changing pockets." He then proceeds to notice the different treatment of the Indians by Canada, and the corresponding different results, and says that under it 1,400 of the worst of the Sioux, engaged in the massacre of 1862, are living peaceably, loyal and obedient to the Government. He remarks that it is never too late to do right, that God has placed them in trust of these poor heathen, and that they are men—men for whom Christ died.

He contends that there are no missions on earth which have brought a richer reward than Indian missions. That from the land of the Santee, the Yankton, and the Ojibway, songs of praise go up to Heaven, where once was heard the war-song of the savage; and he adds that if men talk of failure, the only failure is when a Christian nation fails to do God's work.

Among all the subjects that can engage our attention, we scarcely know of any more important, whether socially, politically, or religiously, than the treatment of the Aborigines of this continent.

VITALITY OF MOHAMMEDANISM.

Not long ago, we published a statement from Hindostan, to the effect that a great Moslem revival was going on in some parts of that country, and that one revivalist claimed to have made over eighty thousand converts to the religion of the false prophet. In the face of statements to this effect, made on undeniable authority, we were informed that Mohammedanism was very rapidly on the decline, and that no very great apprehensions need be entertained about its encroachments, at least. Two recent announcements however, fail to bear out this view of the matter. We are told that if the Sultan of Turkey will only unfurl the green flag, large numbers from the mountains and

deserts of Arabia, are prepared to rally round it, and assist the Turkish government in crushing out the Christianity that may still remain in European Turkey. The other fact which has come prominently before us, is that the Mohammedan University at Cairo is in full operation, and that one of its objects is the training of teachers of that religion. These teachers are sent to various parts of the world as occasion may seem to point out to be desirable. Ministers of that system were sent some years ago to the Malays, at the Cape of Good Hope, in order to check the efforts of the Christian missionaries. And since it has become noised abroad, that the traveller Stanley has sent an intimation to England, of King Mtesa's desire to have a Christian missionary at Lake Nyanza, the Mohammedan University, at Cairo, has taken steps to anticipate the church by sending on to him some of their teachers. Everywhere indeed, is there a Mohammedan revival. The pilgrimages to Mecca and Medina are said to be larger this year than ever; and one of the attractions this year was a preacher who was also saint and prophet. As is usually the case with fanatics of this religion, as well as of one or two others, the converts and admirers were wrought into frenzy by his words, and threw themselves beneath the hoofs of his horse as he rode off. The description which Burton gives of what he saw himself, in his "Pilgrimage to El Medinah and Meccah," is very graphic; and with a very trifling alteration it will equally agree with what may sometimes be witnessed in the United States and Canada when an attempt is made to "get up" a revival on something like mechanical principles.

THE BISHOP OF LINCOLN AND THE METHODISTS.

The proposals issued by the Bishop of Lincoln to the Methodist body do not appear to have been altogether destitute of results; and those are not all so unsatisfactory as might have been supposed. In the first place, it has been remarked, the Bishop was doing his duty in endeavoring to bring back the wanderers to the fold, however unlikely his proposals were to be accepted; and some good is sure to be the consequence of doing one's duty. The immediate effect of the *Irenicum Wesleyanum* appeared to be that the whole "connexion" gathered itself up into a defiant attitude. But an under current, not observable to all the world, seems to have been running—the leaven was at work. Perhaps the suspicion was as widely entertained as the amount of indignation expended might lead one to suppose, that the Bishop was at least correct in refusing them the much coveted "laudatory epithet;" to claim the possession of which the force of the whole body was set in motion, and the highest law courts were actually invoked. It is not always possible, at first sight, to decide upon the motives at work, or the precise way in which they act. But according to the *Literary Churchman*, a periodical be-

lieved to be usually well informed, Bishop Wordsworth has no reason to be dissatisfied with the result of the course he has adopted; although the view of the matter taken by ourselves and others was that he might have found plenty of work to attend to among his own people and among the practical infidels around him, and with better chances of success. However, we are told, on the authority we mention, that at the present moment some sixteen ministers, of various sections of Methodism, are in treaty for reception into the ministry of the Church. It is said that at the "conference" of 1874, two preachers were told off for special service in country places. One of them was the author of the extraordinary saying, that "Methodists were to see to it that the services of the Church did not become *acceptable or efficient*;" but within a year afterwards he had to make his exit from their ministerial ranks, and the other has *applied to the Bishop of Lincoln for ordination*. On the whole, then, it is considered that it would have been more politic on their part to have given less prominence to Dr. Wordsworth's call on the Wesleyans to act as their name would require them; as it is evidently a call that is listened to. A Lincoln publisher, it appears, by publishing an "Appeal to all true Wesleyans," has absolutely demolished the plea of modern Methodism for disregarding the wishes of its founder, namely, that "the Church of England is not what she was in the days of John Wesley." The *Church Times* says:—"We should think not." It is very certain that the condition of the Church at present is much nearer to Wesley's ideal than it was in his own day; as any one may see by comparing his writings with any journal of Church work, whether in Great Britain, the colonies, or the United States.

JUSJURANDUM.

A characteristic, one is at times inclined to say of the present age, is its essential untruthfulness. Modern life, whether we look at its commercial, its political, its fashionable, or even at its religious side, is—taking the qualifying adverb in a bad sense—*splendide mendax*. There is adulteration in what we eat and drink, there is fraud in our contracts, and unreality in our social relations to our fellow-men. Where the lie is so very generally acted, the lie is, of course, very glibly uttered; and truth, though still occupying its accustomed place in the time-honoured schedule of abstract virtues, is subordinated to *les convenances* by the fashionable, to appearances by the religio-respectable, and to self-interest by every class. The law, which necessarily does not undertake to enforce abstract morality, leaves the general question of untruthfulness to be dealt with by society. There was a time, when in society, a man or woman who told a lie was made to suffer for it, and at English public schools to this day "That's a lie" is the most unpardonable insult which a boy can offer to a boy, and one which is

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