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THE ROYAL BUTCHER OF BURMAH

The slight references made in recent cable despatches to the massacres at Mandalay give a very imperfect idea of the bloody work performed by a royal monster, called THEEBAW, on his accession to the throne, the English, French and Italian residents looking on and apparently feeling unable to check the monster, for whose acts no plausible reasons are assigned. There was no pretence of a conspiracy and the old superstitions as to necessity of human sacrifices on such an occasion was supposed to have died out. A Rangoon paper, of late date, gives the following particulars of the massacre: The horrible work began on the 15th February. Mounk Oke and his brother Mounk Tettoe, uncle of the Nyoung Yan, uncle of the Nyoung Oke, Princes, were the first to suffer. Mounk Oke, formerly Governor of Rangoon, is said to have had rolls of paper stuffed with gunpowder into his nostrils and set fire to. The Mekarah Prince begged that his eyes might be put out and his life might be spared. But when his death warrant was read out he is said to have fallen back and died instantaneously, saving the executioner the trouble of strangling him. The next was the Thonzai Prince, who once ran away to Rangoon. He was the eldest surviving son of the late King. On seeing that his brother the Mekarah shuddered on seeing the instruments of death, he is said to have cried out and said, "Cheer up, brother for though we die, the English are at the door, and our death will be avenged." After receiving 30 stripes with a rattan, and with dreadful imprecations and a heap of curses on his father he was sent to his last account. The Mekarah's mother and sisters, in fact all that pertained to him were next put to death. The Chabin Prince who had been insane for years, on being led to his execution, is said to have asked if he was to be killed for having eaten an egg. He then asked for a citron to clear his throat; he was killed after eating it. The Mine Tone, Moh Hline and Woonthoh, Princes, are said to have died natural deaths in prison. Many queens, princesses and little children also suffered. The total number is put down at 86. Some of the children, it is said, were wrapped up in sheets and blankets and dashed against the walls of the jails. The old Toung-Daweh-Boh, who has been lately appointed to the post of Tine-dah Atwin Woon, and the present Myouk-Daweh-Boh, son of the late official of that rank, are said to have induced the young King to such horrible acts. The former is the father-in-law of the latter; the latter is a known dacoit, who, having committed murder, had been imprisoned for a long time by the late king.

The murders were continued for three nights. The number of persons intended to be slain was 150. The persons murdered are thus classified: Of the royal family alone—wives, sons and daughters of the late king, — no less than 45 persons have met their fate. The rest is made up thus:—Two uncles and an aunt of the refugee prince, Nyoungyan; two brothers-in-law of the late king; a prince out of the royal blood and a number of adherents and faithful servants of the victims.

The massacre was presided over by the two governors of the city, was accompanied by indignities worthy of savages. The poor princes were insulted, and the queens and princesses were jeered at, their modesty was outraged, their clothes were torn from their persons, and some of them, still breathing, were all ruthlessly thrown pell-mell in a pit.

The Burmese are horror-stricken and appalled, but conceal their feelings for fear of consequences. They fear the retribution of the Deity in the shape of cholera, plague or pestilence of some kind. There is also a rush of emigrants to British Burmah, and no doubt a hope that the English Premier, after disposing of the Afghans and Zulus, may find a "scientific frontier" desirable in reference to the Burmese Empire of the bloody Theebaw. The Viceroy of India, as well as the Empress Queen and all the chief Monarchs of the world, and all aspirants to thrones, such as Napoleon IV, who is now in pursuit of the Zulus, should make common cause against this wretched savage who disgraces loyalty and even humanity in Burmah.—Tel.

ENGLAND AND INDIA

On Wednesday evening (April 16th) Mr. Bright addressed his constituents. It was the first time that he had spoken in public since the death of Mrs. Bright, last summer. He was in excellent health, and his voice was stronger than it has been for many years. He spoke for an hour to about four thousand people, and held them from first to last. The precipitated haste of the Atlantic cable—so cruel to your correspondents in this part of the world—told New York and Chicago on the following morning what Mr. Bright had been speaking about; but perhaps some of the more thoughtful readers of the WESLEYAN may care to consider at their leisure the grave questions which the distinguished orator elected to discuss.

We Englishmen are just now entangled in many troubles. Under Mr. Gladstone's ministry it was the complaint of the Conservatives that every domestic interest was being incessantly harassed by a restless foreign policy. We look at our newspapers at breakfast time with an uneasy apprehension that we shall see the announcement of some new quarrel between ourselves and one or other of the innumerable races with which our wide empire brings us into contact. But our great and permanent anxiety is about India. It was anxiety about India that made the Government suspicious of the movements of Russia in the east of Europe. We are desperately afraid that if she found her way at any time to Constantinople she might interfere at any time with the communications between London and Bombay, Madras and Calcutta. It is anxiety about India that makes us suspicious of the movements of Russian territory in Central Asia; as the great northern power approaches nearer and nearer to our frontiers, we become more and more nervous lest the intervening belt of independent powers should altogether disappear, and Russian sentries come within hail of our own red-coats. Throughout the political struggles of the last three years, the Government has always been declaring that its policy was governed by a supreme regard for "British interests," and by this was meant the interest which England has in the preservation of India. Sentimental statesmen and fanatical preachers might have their brains turned by a romantic sympathy with the Slavonic population of Eastern Europe, and might wish to see a chain of Slavonic states stretching from Hungary to the Black Sea, and might wish to see all trace of the Turk vanish from Thessaly and Epirus, that Greece might have a fair chance of development; but practical statesmen must care for the "interests" of the Empire. The appeal was not to the heroic side of the English nature, but to its baser and more selfish interests. It would be too ludicrous to imagine that the "Jingoes" who, a few months ago, glorified Lord Beaconsfield as the greatest of English statesmen, cared anything for the good duties which some of us think that England is called to discharge in the East; what they cared for was the supposed advantage derived by England itself from the vast peninsula lying between the Himalayas and Cape Comorin. "We must keep our own; and if to keep it we must maintain the authority of the Sultan in Constantinople and over the Balkan provinces, we will fight the Russians with a light heart."

This was the meaning of our Jingo enthusiasm. Mr. Bright asked on Wednesday night whether, in the light of "British interests," India was worth all we have to pay for her. To keep India we maintain an incessant jealousy of Russia. It was for this we fought her twenty-five years ago. We hold Gibraltar, at the cost of the permanent hatred of Spain, in order that we may have the key to the Mediterranean—access to the Mediterranean being essential to an open road to the East. We hold Malta for the same purpose. For the same purpose we have taken Cyprus and are to make it "a place of arms." This, too, was the reason that induced us to invest four millions sterling (20,000,000 dollars) in Suez Canal Stocks. It is this that makes us trouble ourselves about the affairs of Egypt. It is for this we hold Aden and Perim. It was for this that we undertook the protectorate of Asia Minor. To keep India we have in India itself an army of 120,000 Sepoys and an army of 60,000 Europeans,

whose principal object, according to some people, is to watch the 120,000 Sepoys and to prevent them breaking into revolt.

And what does England receive in return for all this enormous expenditure? The cost of the Indian army, native and British, comes from Indian revenue; and the cost of government comes from the same source. About "thirty young gentlemen" go out to India every year and obtain excellent appointments; they remain there till they are fifty years old and then come home on excellent pensions. But that is all. Not a penny is drawn from India into the imperial exchequer. All the cost of maintaining Gibraltar, Malta, Aden, Perim, has to be found by the British tax-payer. The British tax-payer bore the burden of the Crimean war, and he has had to pay, or will have to pay, the cost of moving fleets and making other warlike preparations during the recent European troubles. Whether the cost—the whole cost—of fighting Afghanistan in order to secure a "scientific frontier" will come from India is still doubtful. It is clear that if we have any "interests" in India we have to pay for it handsomely.

On the other side of the account we have to place our Indian trade, a great part of which we might lose if India ceased to be part of empire; but our exports to India are less than one-tenth of the whole exports, and the actual "profit" on our Indian trade falls far short of the expense incurred by the British tax payer keeping the country on our own hands.

This, no doubt, is a very unheroic piece of argument; but the worth of an argument is to be measured by the work it is intended to do. The incessant cry of the friends of the present government has been about the "interests" of England; the supreme merit of the Government, according to its apologists, consists in the energy and sagacity with which it has defended these "interests." We pick a quarrel with the Ameer of Afghanistan and determined to take a slice of his territory to promote our "interests." We stood by the Turk to protect our "interests." Very well, answers Mr. Bright, let us see what these "interests" are. How much do you get from the empire for the sake of which you incur this vast expense and commit these atrocious crimes?

There is another and very different aspect under which our position in India may be considered. For myself I have no doubt that however great may be the wrongs of which we have been guilty in that part of the world, from the time of Lord Clive to the present reign of Lord Lytton, our supremacy has been on the whole, an immense benefit to the people. And yet there are the elements of a terrible indictment against us. Our capacity may be questioned, even if our good intentions are admitted. India is appallingly poor. The vast mass of her people have just enough to keep them alive—nothing more. A dry season comes and they perish by tens and hundreds of thousands. We have done very little to maintain the great public works which might have lessened the terrible calamities incident to drought; our excuse is that the country will not yield the revenues necessary for these works. But, then, the question returns whether the condition of the people would be so prostrate if we had governed wisely. That they are taxed to the last point of endurance to keep the mere machinery of government going and to maintain the army is no doubt true; but who is responsible for their poverty? We assert that our rights to be there is supported by the benefits we confer upon the people; and yet we are obliged to acknowledge that the people are in a condition of poverty which to a European is positively galling. Tried by the most obvious test our government of India does not seem a brilliant success.

In other ways, indeed, we have rendered India immense services, services good enough in my judgement to vindicate our right to be there. But the English people hardly understand that if the question is to be determined by the "interest" that we ourselves have in keeping it, there is very little to be said in favor of retaining it; and if the question is to be determined by the measure of the benefits we confer upon the subject population, they do not understand how enormous are the difficulties by which our best and most honest statesmanship is baffled.

One great advantage would come from Mr. Bright's speech if it found its way to the innermost mind of the country; it is a demonstration that on selfish grounds—on those grounds of national profit and loss which can be presented in a balance sheet—our Indian Empire is a loss rather than a gain. If we are to keep it for the sake of Indian people, and for their sake alone, then the country would see the monstrous inconsistency of the policy which has culminated in the crimes of Lord Beaconsfield's Government. To prevent the people of Eastern Romeia from throwing off the yoke of the "unspeakable Turk" for the sake of conferring good government on India, and to rob the Ameer of his territory in the interests of public justice—this would seem too preposterous. If we cannot do good in India without inflicting enormous wrongs elsewhere, our course is very plain.

Mr. Bright's complete silence on the higher reasons for maintaining our supremacy in the East has been described as a proof that too him statesmanship is nothing but "huckstering" on a large scale. Perhaps it may bear a different interpretation. An immeasurable contempt of Lord Beaconsfield and of the politicians who support Lord Beaconsfield's policy has always been one of Mr. Bright's conspicuous characteristics. His power of scorn is on the same scale as his other powers. If it occurred to him for a moment that the people who are glorifying the Premier for his defence of British "interests" had the faintest conception of any other "interests" than those of the grossest and most material kind, the suggestion would be immediately dismissed. Arguing with people of another sort he would have something else to say; but in replying to the sort of men who have been the strength of the present Government he thinks it enough to remind his audience that India finds good situations for about "thirty young gentlemen" every year and receives about nine and a half per cent of our exports. Birmingham, Eng. R. W. DALE.

DR. POTTS AT THE FUNERAL OF JAMES GOODERHAM, WHO DIED FROM THE LATE RAILWAY ACCIDENT.

Rev. Mr. Potts addressed the audience. He said that at the earnest solicitation of Rev. Mr. Jeffrey, who had been deceased's pastor, he had consented to address those assembled on this mournful occasion. The last occasion of this kind which had taken place in the Metropolitan Church, was to do honor to the memory of one of the most eminent ministers in Canada, Rev. Dr. Green. To-day this assemblage had collected, and these services were being held in honor of the memory of one of the most prominent laymen in the Methodist Church of Canada. On the first occasion mentioned they had to thank God for sparing the departed to a good old age, and for having prepared him for a death which was not unexpected by himself. To-day he felt that one in the prime of life and enjoying health had been called away suddenly from earth to heaven. Referring to the circumstances which gave rise to the accident which caused Mr. Gooderham's death the speaker told of how a number of guests had been invited to join an excursion party to inspect that portion of the Credit Valley line just completed near Streetsville, and among their number Mr. James Gooderham. The party had left the Union Station for Streetsville last Saturday, and arrived there in safety. All had gone for pleasure, and one of the most prominent among the number was he whose body now lay in the coffin there. After having made the inspection the excursionists returned to the switch and boarded the car when the accident occurred which brought grief to many and death to one. Then after the accident the party were brought home, but signs of death were impressed on Mr. Gooderham's face. We were called to his room, and we felt great consolation in knowing his spiritual condition. It was not intelligence nor courage that kept him in the hour of trial, but we saw that Christ was there, and we felt that God was inspiring and sustaining the sufferer.

He never rallied, but gradually sank, and never was his intellect clearer than during the last hours of his life. Then he breathed his spirit back to God. Shall we ever forget his prayers for his dear wife, for his father, for his sisters, his relatives, his friends, and for all men? A short time before his death I said to him, "You are in the arms of Jesus," and he replied, "Underneath me are the everlasting arms." Dr. Aikin said to him, "You will soon be home," upon which he asked, "Then I am going to die?" adding, "I am on the rock." After bidding his friends good bye, he passed away from the citizenship of this city to the citizenship of heaven. The reverent gentleman then gave a brief history of Mr. Gooderham's life. He was born December 29th, 1826, in Norfolk, England, and at the age of eight years came to this country. In 1849 he found his way to an institution known in the Methodist Church as a classroom. For 27 years he was a servant in God's house. Two years after his connection with the class, he went to a gentleman and told how miserable he was, and that his sins were a burden, and then followed his conversion. If you extract all that was good in the character of James Gooderham there is nothing left, and without that character the doors of this church would not have been opened on this occasion. After his conversion, his ability and zeal in Christian work were felt as a great power for good. He thought he was called for the ministry and he went to study at Victoria College, and afterwards preached on the Whitby circuit. Through his instrumentality in that field of labor between 200 and 300 persons had been led to express their faith in Christ. He was afterwards removed to the Markham circuit, but on account of failing health was obliged to cease his labours. Then he turned his attention to business, but was always better known as James Gooderham the local preacher, than as James Gooderham the merchant. With reference to the popularity of him who had passed away it was needless to say much. Where he was best known there he was best beloved. There were two lessons to be learned from the death of James Gooderham. First, the perils to which man is exposed and the uncertainty of life, and second, the grandeur of a Christian life. It little mattered that James Gooderham was a rich man, but it was a great thing that he was a Christian. To-day his relatives and friends know the loss of a friend; the Sherbourne Street Methodist Church, of which he was a member, knew the loss of a friend, and so did the whole Methodist Church in Canada.

During the delivery of the address many in the audience were moved to tears. At its conclusion, the hymn beginning "Give me the wings of faith to rise" was sung, after which the Rev. Mr. Sampson, of Trinity Church, King Street East, pronounced the benediction. The organ then pealed out the "Dead March in Saul" while the coffin was being removed to the hearse.

SLEEPING IN CHURCH—The practice of entering to a bed, or some other contrivance, the duty of awakening sleeping members of a congregation seems to have prevailed in America more than two centuries ago. In 1646 the Rev. Dr. Samuel Whiting was minister of Lynn, Massachusetts. One Obadiah Turner kept a journal at that time, the following extract of which is published in the *Springfield Republican*:—"1646, June ye 3rd. Allen Bridges bath bin chuse to wake sleepers in meeting, and being much proud of his place, must needs have a fox tail fixed to ye end of a long staff wherewith he may brush the faces of them yt will have naps in time of discourse; likewise a sharp thorne wherewith he may prick such as be most sounde. On ye last Lord's day, as he strutted about ye meeting house, he did spy Mr. Tomkins sleeping with much comfort, his head kept steadie by being in ye corner, and his hand grasping ye rail. And see spying Allen did quicklie thrust his staff behind Daae Ballard, to give him a grievous prick upon ye hand. Whereupon Mr. Tomkins did spring up much above ye floor, and with terrible force strike his hand against ye wall, and also, to ye great wonder of all, prophane exclaim in a loud voice, "Cuss the woodchuck had seized and bit his hand." But on coming to know where he was, and ye great scandal he had committed, he seemed much abashed, but did not speak. And I think he will not soone againe goe to sleep in meeting. Ye women may sometimes sleep and none know it by reason of their enormous bonnets. Mr. Whiting doth pleasurefull as ye ye from the pulpit he doth seem to be preaching to tracts of straw with men joyned here and there among them.