

bers, who are also appointed by the English Government, and a House of Assembly, of thirty-three members, elected every four years by open vote of the people, vote by ballot not yet having been introduced.

The House at present is dissolved, the new elections are to take place in October, and for several reasons will be the most exciting for many years. Before the dissolution, three members of the Whiteway Government resigned, one of these the Attorney-General, Mr. Winter, who is now leading the Opposition, expects to be returned as Premier. Hon. Mr. Winter is an Orangeman, and is counting on the Orange vote. Sir William Whiteway, ex-Premier, seems popular with all parties and will probably receive a fair support from both. There are about 125,000 Protestant and about 75,000 Roman Catholic votes. The latter will be controlled largely by Bishop Power. Sir William Whiteway concludes a vigorous address as follows:

With united strength let us exert ourselves to make Newfoundland that which her resources qualify her to be—a happy home for the present generation and a rich inheritance for posterity. Our watchwords in the coming political conflict, on which so much depends, should be: "Justice to all, a watchful guardianship of our Protestant rights and liberties, and purity in the administration of justice."

The financial affairs of the colony are managed with the strictest economy, the present debt being only seven dollars per head, which in eight years has only increased thirty-six cents. Methinks Canadian legislators might learn a lesson here, and no matter to what extent they increase the happiness of the people or the prosperity of the country, they should keep taxation low.

There are several fine buildings in St. John's, and within the last two years building operations seem to have been going on rapidly. The English cathedral is one of the finest ecclesiastical edifices in British North America. It is 120 feet long, by fifty-six wide, and was opened in 1850. Since that time extensive improvements have been made, and up till now it has cost about \$300,000. To complete the spire there is still about \$50,000 wanted. The new part of the building was consecrated about two weeks ago. The leading merchants closed their stores in the forenoon of the opening day in order to give their employees an opportunity of attending the services. Notwithstanding the enormous expense of the building it will only seat about 1,500 persons. The seats at the main entrance, as well as those running along the outside walls, will be free; but the worshippers will be unable to see and probably will not hear the preacher.

The Methodists, Baptists, Congregationalists and Roman Catholics have all comfortable churches, that belonging to the latter being a specially fine edifice, occupying a commanding site. The adherents of the Roman Catholic faith are largely in the majority in the city.

PRESBYTERIANISM.

In a former letter I gave particulars of the origin and progress of our cause in this place; but may here state that a congregation was organized in 1842, and in 1848 a Free Church was formed. Both buildings were destroyed by fire. Uniting in 1877, they now form a strong and vigorous congregation. The present pastor is the Rev. L. G. Macneill, who is in the prime of life. He is an able preacher, his sermons on all occasions giving evidence of careful preparation and are delivered with much force and eloquence. Under his pastorate the church continues to prosper.

HARBOUR GRACE

is the second largest place in Newfoundland and has a population of 7,000, divided about as follows: English Church, 2,700; Roman Catholics, 2,700; Methodists, 700 and Presbyterians, 200. The town is pleasantly situated on the Bay and is distant from St. John's eighty-four miles and is reached by railway which was opened in 1882, being the first in the colony. The line skirts the sea and in some places passes through some beautiful scenery. Although for the most part the track runs through a wild and barren district of country, still it cannot be truthfully said of any part of the line what the Pictou man said of Windsor Junction where he was detained for a short time, "that he was never out of sight of land before." Harbour Grace has been prominent of late owing to the serious riots which took place two years ago, when four persons were killed, three Protestants and one Catholic, the latter being shot by one of his own party. The Orangemen were not giving offence in any way when they were most brutally attacked with the result stated. Party feeling, as might be ex-

pected, still runs high; but as the clergy on both sides inculcate the things which make for peace, there are no indications that another outbreak is at all likely to take place. Protestant feeling has become thoroughly cemented and upon every question that pertains to the general cause, Protestants of all denominations are a unit.

The Presbyterian cause is well maintained here by a loyal band of true blues, who think no sacrifice too great to make in its behalf and although not numerous they are united, enthusiastic and hopeful. They have a nice comfortable church, a good manse for the minister, whom they esteem very highly and who is doing an excellent work. The congregation was organized in 1855 and includes in its membership two of the largest merchants in the colony: Mr. R. S. Munn, an elder, and Mr. John Paterson, a manager. Both came from Scotland and are typical representatives of the genuine Scotchman. The minister of the congregation is the Rev. Richmond Logan, a native of Nova Scotia, and a young man of much promise. He is a good organizer and an excellent preacher. There is a good Sabbath school in connection with the church, comprising a number of scholars who are not of the congregation. At present there are two young men about to enter on their studies with a view to the ministry of our Church. During my stay the annual Sabbath school picnic was held, or, as it is called there the "Children's Treat," although there were a good many present who could not fairly be called children. The grounds were very suitable, the day was everything that could be desired and the scholars and teachers mustered in strong force. A number of the other denominations contributed to swell the ranks. There were present also besides the pastor three English Church clergymen whose efforts to amuse and entertain were much appreciated by all present. It was an occasion on which the well-known hymn could be sung heartily:

Blest be the tie that binds.

To Harbour Grace belongs the credit of having one of the best papers in the colony, the *Standard*, which is edited by Mr. Munn, who takes a lively interest in church matters.

There is only one Presbytery in Newfoundland, but it is very harmonious. The ruling of the Moderator is always received with respect. K.

A PEEP INTO POINTE-AUX-TREMBLES SCHOOLS

The following interesting paper was read before the Presbyterian Woman's Missionary Society of Montreal by Miss Cameron, daughter of the late Rev. M. Cameron, of Chatsworth, Ont., one of the teachers in Pointe-aux-Trembles Girls' School.

MRS. PRESIDENT AND LADIES,—Several months have passed since I, for the first time, came to your quiet meeting as a worker greatly in need of strengthening. Then I found much which helped me, and I think none of you realizes how much even the memory of an hour spent with you can aid and encourage other workers. All through the long months which followed that visit the thought of this noble band working and praying for us has been an inestimable help. When wearied, discouraged and burdened with the sense of insufficiency, the thought of the rich supplies which must be given through your asking has again given courage and faith.

This memory, together with the very practical help you gave us at the beginning of the winter, for which again we would thank you, makes me more than willing to do any little I can to give you a peep behind the scenes in Pointe-aux-Trembles Mission School.

I will try to give you some little idea of our daily work, leaving figures and numbers largely to the circulars which are distributed every year.

Most of you already know that the school consists of two buildings, one of stone and one of brick, the brick building being the residence for the boys, the principal and his family and his assistant (Mr. Watier) staying in the same building; and the stone house, our little nest, that is for the girls and lady teachers, Miss Cairns (lady principal) and her assistants, Miss Bouchard, French teacher, Miss Seaborne, music teacher and myself, English teacher. Besides these, our staff, we have a housekeeper, Miss Piche, and a cook, the girls doing all the housework.

During the past winter we had in all 120 pupils, seventy-six boys and forty-four girls. This is the largest number which has ever been admitted, as 100

is as many as the school can accommodate consistently with health. I cannot give an exact statement as to the percentage of Roman Catholics admitted, as it is very difficult to get the truth regarding such matters from the pupils themselves; but you will learn from the circulars that about fifty were from Roman Catholic houses, sixty-nine from the homes of converts from Roman Catholicism and three from other Protestant families.

Knowing now the buildings, the pupils and the staff, will you kindly imagine yourselves most welcome guests in the stone house and watch the working of one day?

At six in the morning you are roused by a stirring bell, and then the business of the day seems to have begun. At half-past six another bell rings and in a few minutes all is quiet, the girls are in at study. At seven the breakfast bell rings and we all meet in the dining-room for breakfast. This over, it takes but a minute or two for the girls to go to their dormitories, make their beds, and then off to their different works, some sweeping, others washing dishes, etc.

By a quarter to nine all are ready to go over to prayers in the "chapel" in the brick building, where all our services are held. After prayers, comes the Bible lesson for an hour, which always occupies the first place. At ten, boys and girls take their places in their classes, and work goes on until twelve, when they have an hour and a-half intermission.

Work begins again at half-past one and goes steadily on until four when they have another hour's intermission and again for an hour the girls have a "study hour," all studying together in the class-room till the tea bell rings at six. After tea we have worship together which is always most interesting.

As, evening after evening, one of the sweet Bible stories is read one can imagine what a world is opened up to the young hearts who hear them for the first time. Then comes an hour and a-half of study, and by half-past eight a busy day has ended, as far as the girls at Pointe-aux-Trembles are concerned, and most of them are asleep by nine.

The subjects taught are French and English in all their branches, Latin, Greek, mathematics, writing, singing, and, for the girls, sewing. Thoroughness rather than speed is the aim of the work throughout, and although much attention is given to secular branches, heartwork is never sacrificed. That is the main thing and time is not thought lost if, in the middle of a mathematical lesson, some point in principle or belief is settled.

You may form some idea both of the necessities of our pupils and of the progress made by them, from the fact that of the 120, sixty-four were in the first class, many of them knowing neither how to read nor to write, but by the end of the term being able to read nicely in the New Testament. In our senior, or fourth, class there were only five this year, while last year's class have attended the Presbyterian College this term in the persons of Louis Bouchard and Charles Vessot, of whom we have heard most satisfactory accounts. The tone of the school has been good throughout, the seriousness and consecration of the girls being remarkable; twenty of them professing faith in Christ in the face of strong opposition from their relations. In all, thirty-two of the 120 pupils professed to have found Christ during the past winter; and were received into full communion in the Church; and in March sat down with twenty-eight others at the Lord's table.

A few individual cases may not prove uninteresting.

My Sabbath school class consisted of seven or eight young girls ranging from fifteen to sixteen. One only was a professing Christian when our term began. As the first communion season approached, a seriousness crept over them and finally three came forward, the others still holding back. The four then began working quietly amongst the others and, at last, scarcely knowing how or why, many an evening would find the seven kneeling (rather than wait to bring chairs) round my table, asking questions or listening eagerly to any thing I could say to help them. At one of these little "rests" we were talking of faith and especially of that verse: "Whatsoever ye shall ask in prayer believing, ye shall receive"; and I asked them if there were any one thing which any of them desired specially. One turned to me with tears in her eyes; "I do want to be a Christian," was all she could say. Another said: "Oh, Miss Cameron, if Flora were only a Christian! Let us ask for her." Now this Flora