

and hate that riot and bloodshed is the result; riots which cost the country thousands, sometimes millions of dollars to suppress, cause valuables to be lost, and the stagnation of business with consequent loss to individuals. Witness the Gavazzi riots in Montreal, when some estimable citizens lost their lives, while others were maimed for life. All the police and the troops in the city were required to quell the tumult. Witness the Chiniquy riots of the last few years, and the annual outbreaks in Montreal and other cities on the 12th of July. At such times it has required all the power at the disposal of the Government to prevent these "guardians of morality" from cutting each other's throats. Churches and ministers are so far from being either necessary or beneficial that they are a bane to any community inflicted with them. Some of our kid-gloved clergymen wince at being called paupers, but a poor man is not necessarily a pauper while a rich man may be one. Very few poor paupers receive as much from the city of Toronto as ministers do by the remission of their taxes. Infidels ask no special privileges. We ask simple justice; and to be compelled to aid in what we believe to be the worst system that ever cursed the human race is a monstrous injustice.

Friends, remember the Liberal Convention to be held in Albert Hall, in the city of Toronto, on the 22nd and 23rd inst. Mr. and Mrs. Underwood will be in attendance, and the former will lecture on the evenings of the Convention and on the evening of the Sunday previous. Let every Liberal in Canada endeavor to be present.

Mr. B. F. Underwood lectures in LaSalle, Ill., Jan. 11, 12, 13; Streator, Ill., 14, 15, 16; Toronto, 20, 22, 23; Meaford, Ont., 24, 25, 26; Owen Sound, Ont., 27, 28, 29; Lindsay, Ont., Feb. 1, 2, 4; and Belleville, 6, 7, 8.

The *Embro Planet* copies from the *Christian Age* a conversation said to have occurred between Napoleon and Gen. Bertrand on the island of St. Helena, in which the former is made to acknowledge the divinity of Christ and express a belief in the Christian religion. Whether such conversation ever took place or not, we do not need to enquire; as there is evidence that that greatest of human monsters *did* believe in Christianity. A religion founded on the blood of a deity, nourished, propagated and sustained by bloodshed was just such a religion as would recommend itself to his mind. Nearly all the great butchers of the human race, from Constantine to the present Czar of Russia, have been believers in Christianity. No doubt, in his forced retirement at St. Helena, Napoleon had ample leisure to study the Bible and trace a parallel between himself and Joshua, and to justify his course by reflecting that the latter had been commanded by God to engage in unjustifiable, needless and cruel wars against, and the butchery of, unoffending and peaceful nations.

Regarding Napoleon, the great Herbert Spencer, in his "Study of Sociology" says:—"Out of the sanguinary chaos of the Revolution, there presently arose a soldier whose immense ability, joined with his absolute unscrupulousness, made him now general, now consul, now autocrat. He was untruthful in an extreme degree: lying in his despatches day by day, never writing a page without bad faith, nay, even giving to others lessons in telling falsehoods. He professed friendship while plotting to betray; and quite early in his career made the wolf-and-lamb fable his guide. He got antagonists into his power by promises of clemency, and then executed them. To strike terror, he descended to barbarities like those of the bloodthirsty conquerors of old, of whom his career reminds us: as

in Egypt, when, to avenge fifty of his soldiers, he beheaded 2,000 fellahs, throwing their headless corpses into the Nile; or, as at Jaffa, when 2,500 of the garrison who finally surrendered, were, at his order, deliberately massacred. Even his own officers, not over-scrupulous, as we may suppose, were shocked by his brutality—sometimes refusing to execute his sanguinary decrees.

"Indeed, the instincts of the savage were scarcely qualified at all in him by what we call moral sentiments; as we see in his proposal to burn 'two or three of the large communes' in La Vendee; as we see in his wish to introduce bull-fights into France, and to revive the combats of the Roman arena; as we see in the cold-blooded sacrifice of his own soldiers, when he ordered a useless outpost attack merely that his mistress might witness an engagement! * * * It was natural, too, that in addition to countless treacheries and breaches of faith in his dealings with foreign powers, such a man should play traitor to his own nation, by stamping out its newly-gained free institutions and substituting his own military despotism."

Christianity is welcome to such an advocate.

We are indebted to our friend Mr. W. H. Johnston for several late Scotch papers, from one of which—the *Paisley Herald*—we take the following relative to the Foreign Missionary Societies of Great Britain. The *Herald* says:—

"How ludicrously barren of results have been the labors of the missionaries among the heathen we have shown in the *ipsissima verba* of their own Reports. According to them the annual cost of converts is as follows:—a Jew, £450 4s.; a Turkish Moslem, £244 15s.; a Persian ditto, £68 15s.; a Buddhist in China and Japan £60; an Irish Roman Catholic, £50; an Armenian, £35; and a negro of Central Africa the same price. How gladly would a mission attended by such happy financial results be welcomed by the heathen tribes in the interior of England, or in the dirty and noisome slums of our own great cities! But if the quantity of the foreign article produced is disappointing, perhaps the quality at least may be superior. Let us hear what travellers and impartial observers have said on this point."

"Dr. Anthony Grant, writing in 1843, says: 'The attempts to evangelize China have signally failed' ("Brampton Lectures.") Mr. Wingrove Cooke says, in 1858: 'Whoever asserts that the missionaries are making sincere Chinese Christians must be either governed by a delusion or be guilty of a fraud.'

Sir James Brooke, addressing a meeting of the Society for the Propagation of the Gospel, in 1858, said: "You have made no progress at all either with the Hindoo or the Mahometan; you are just where you were the very first day that you went to India."

"Every gate seems to have been shut," says the Rev. W. Clarkson, a missionary himself, "every channel dammed up by which Gospel streams might force their way" ("India and the Gospel," p. 221); while of the nominal converts in India Mr. B. A. Irving writes: "Their lax morality shocks the feelings of even their heathen countrymen" ("Theory and Practice of Caste," p. 146.)

Of those in Ceylon the Rev. W. Harvard, a Wesleyan missionary, writes: "The greater part of the Singhalese whom I designate nominal Christians of the Reformed Religion are little more than Christians by baptism" ("Narrative of the Mission to Ceylon," p. 61.) "By far the greater part," observes the Rev. James Selkirk, a missionary, "live as if they had no souls" ("Recollections of Ceylon," p. 217.)

After citing the above and a great number of other authorities to the same effect the *Herald* says:—

"After this we will say no more. no testimony could be more crushing than the extracts we have given from the writings of disinterested men and calm observers. The foreign missionary enterprise of England is a scandal. The homely old maxim that charity begins at home is either forgotten or discredited among us. There is plenty of scope for charity among our own poor, in the unclean and overcrowded dwellings which abound in all our large cities, and in the cottages of the farm laborers throughout the country; in educating the poor in useful knowledge; in combating the demon of drink, which claims its hecatombs of victims every year; and in warring with the equally fatal forms of many-sided immorality which are eating into the very vitals of society, and overthrowing all respect for decency, law and order. Here is a work at our own doors, which the expenditure of two millions annually would help considerably to carry out. Let our poor have improved dwellings, free libraries and museums open always, harmless amusements and games."