

British American Presbyterian.

Vcl. 2

TORONTO, CANADA, FRIDAY, AUGUST 22, 1873

No. 81

Contributors and Correspondents.

NEW BRUNSWICK.

EXCHANGING CHARACTER OF ROMANISM—AN R. C. PRIEST IMPRISONED—UNION IN THE LOWER PROVINCES—PERSONAL.

Two incidents have taken place of late that show what Romanism is, notwithstanding all the professions that are made by Romanists from time to time. These are the Antigonish outrage, with which your readers are tolerably well acquainted, thanks to the pens of Rev. Messrs. Chiquay and Gillies, and the arrest and imprisonment of a priest in this city because of his refusal to pay the school tax. Many of the Romanists, especially in the town of Portland, allowed an execution to be levied and their goods to be sold for the tax; and each successive issue of the *Freeman* is loud in its denunciation of the intolerant spirit of the local government because of the enforcement of the law. Not a word, however, was said of the intolerance of those that all but murdered Messrs. Chiquay and Goodfellow. It appears that the constable could not see any property belonging to Father Michaud which he might seize, and hence he arrested the ecclesiastic and marched him to prison. The priest got an opportunity of becoming a martyr, and he seemed determined to make the most of it. From the cell he sent forth a frantic appeal, one which all but the mole-eyed followers of the ghostly fathers were irreverent enough to laugh at as they read it. The editor of the *Freeman* or one of his penny-a-liners visited the martyr and noted down the scenic effect of the cell and its furniture. The public were told what it was; of course nobody had been able before that, even in imagination, to picture to himself what the inside of a debtor's cell was. The following, so far as I remember, was the inventory taken:—A deal table with a pitcher of water on it, a deal chair, and one or more settees or stretchers. The local *Humorist* corrected the description by reminding the priest and editor that a Bible was on the table as well as a pitcher of water, and that if they had opened that Bible at a certain place they would have found an account of Christ and Peter paying their taxes even when they might have claimed exemption. But, which will be cause of regret to the day of his death, the priest was not permitted to sleep on one of those stretchers for even one night. Some officious intermeddler sent anonymously the sum of \$6, and the priest had to walk out again and had to sleep in his own house. No doubt the whole details will be repeated in the House of Commons when the opportunity offers. Those of the members that read the *BRITISH AMERICAN PRESBYTERIAN* will not hear the astounding instance of New Brunswick intolerance for the first time there; I have forestalled Messrs. Costigan and Anglin in that.

The *Presbyterian*, of Montreal, in noticing that our Synods down here were unanimous on the Union question, remarked that such unanimity was more than it expected. I don't know why there was any expectation of division of sentiment on the part of either Synod or both. It was understood long ago that the difficulties that stood in the way were all of the Western Provinces, in fact, were all in Ontario. The Collego question, and that of the Headship of Christ, were regarded by most of us down here as the chief obstacles, and more than once it was intimated that as soon as these could be adjusted we were prepared to go on. It is true that at the last moment some individual members said or hinted at something that was in the background, and a deputy from the Lower Provinces was reported as saying something in the Assembly at Toronto that was not encouraging. But all that was mere individual opinion. Moreover, the statement made in the Assembly, or what was understood to have been made, for the speaker denied that he said what some of the papers reported, was indignantly repudiated on the floor of the Synod to which he belongs. There was therefore no reason to expect that any great opposition would be offered to Union in either Synod, at least offered to the Union as such. As was pointed out some weeks ago in the *Advocate* of this city, there was an impression on the part of some that in the larger Synod down here there would likely be an objection raised to that article which is understood to cover the organ, and moreover it was well known that quite a number prefer the smaller Union to the larger. Had either point been raised, it would not have been opposition to the Union as such; but neither was raised, nor do I think that either would have received any great support if it had. Of the *Presbyterians*, that of St. John has already passed on the basis

and terms, it is the only one that has taken the question up yet, so far as I know. The unanimity was most cordial. Sessions and congregations were ordered to have the returns lodged with the Clerk on or before the first of December.

As usual, some of the Ontario ministers have found their way to the seaboard this summer, to breathe the sea air and have a bath in the brine. Dr. Waters, of St. Mary's, is at present in St. John, the first visit, I believe, he has given to the Lower Provinces. We shall be glad to see more of the brethren from the West, and we shall be still more so if a few of the same stamp come down altogether, to keep in countenance Messrs. Smith, of Halifax, and Goodfellow, of Antigonish. We need some to fill up a few of the many vacancies that we have at the present moment. I don't think you need expect to get Mr. Gillies back again; we expect to keep him when we have got him.

H.

St. John, 18th August, 1873.

NOTES FROM THE NORTH-WEST.

Editor *BRITISH AMERICAN PRESBYTERIAN*.

DEAR SIR,—Leaving my colleague, Mr. Ure, to supply Winnipeg pulpit last Sabbath, your correspondent drove on Friday last to Little Britain, one of our most promising stations, and at present under the care of the Rev. A. S. Frazer, formerly of Port Elgin. On Friday evening, we lectured on behalf of the building fund of the new church. On Sabbath morning preached and dispensed the Sacrament at Park's Creek, and in the afternoon preached again at Little Britain. In addition to these two principal stations, Mr. Frazer has under his care Mapleton—further down the river, and in a settlement almost wholly made up of Indians, pure and half-breed. It does not appear to us, that the interests of our cause at large in Manitoba are advanced by opening stations, wherever two or three Presbyterian families are to be found. It is better to concentrate in prominent points, until we have secured strong self-supporting congregations.

As I have already mentioned, a new church is being erected for the congregation in Little Britain, the corner-stone of which was laid a short time ago by Lieutenant-Governor Morris. It is thought by many that Little Britain is destined to become a place of considerable importance, as a main point on the Pacific Railway. Be this as it may, it is well worthy the generous benefactions of our church; a very substantial manse has been built, which, when finished as it ought to be, will favourably compare with many manses in Ontario. Park's Creek is a comparatively new station, eight miles distant from Little Britain, and about an equal distance from Kildonan. Public worship is for the present conducted in a school house, although until lately our right to its use has been disputed by our friends of the Church of England. I sincerely trust that a fund may be created in Ontario to aid our weak congregations in Manitoba in erecting for themselves houses of worship, thus making them entirely independent of the courtesy of other denominations.

It was the first occasion in Park's Creek, last Sabbath, for the dispensation of the Sacrament according to Presbyterian form; many not belonging to our faith were present, led doubtless by curiosity and the novelty of the service. I was assisted by Mr. Frazer, our minister, and the Hon. Donald Gunn, from the church in Little Britain. Eleven persons were received into Communion with the church. The entire service was of the most solemn and interesting character; and it is to be hoped good impressions were made, that shall bear fruit in coming days.

The scenery from Winnipeg to Little Britain, partly by the river side, and partly by the road and forest, is of the most pleasing and variegated character. Along the Red River, from Moorhead to Winnipeg, not a stone or fossil of any description is to be seen; nothing but deep dark clay, the banks overhung by willows and trees of different varieties. But on the river side, towards Little Britain and on to St. Peter's Parish, eight miles beyond, the river side abounds with sand, gravel, stones, and fossils of every variety. The houses are small, and for the most part built of logs with straw thatched roofs, resembling little cottages that are found in the Highlands of Scotland. Indeed the scenery from Little Britain onwards very much reminds one of Scottish scenery, but for the absence of the bold bleak mountains, which are sadly missed in the North-West Prairies.

On our way from Little Britain, we visited Lower Fort Garry and the Provincial Penitentiary, where prisoners are remanded

for trial, and where they are returned as convicts to serve out their term of punishment, varying from two to ten years, according to the offence. Then we drove to St. Peter's, a very beautiful and substantial structure, erected by the Church of England, and from that visited an Indian encampment in the woods, where several hundreds of men, women, and children, were waiting for the Treaty—in other words, for the Commissioner to come and pay them their annual allowance—\$8 a head. Once a year, these Saskatchewan Indians come down from their haunts and savage life, to the boundaries of civilization, and so soon as they have converted their little means into articles of merchandise or spent it in worse ways, return to their homes, if homes they could be called. At the time of our visit great sickness prevailed among the children, and numbers were dying from day to day.

St. Peter's Parish is wholly composed of full blooded or half-breed Indians. Much has been done for their religious welfare by the ministers of the Church of England, who have for many years preached in different localities of the Red River Settlement. Several of the clergymen are native Indians, most accomplished men, and faithful labourers in their congregations. But in spite of all that is done, the red man deteriorates, copying all the vices, but refusing to practice many of the virtues, of his white brethren, with whom he is brought into contact.

On the opposite side of the river from Winnipeg stands St. Boniface Cathedral, the Palace of Archbishop Tache—the convent, college, and other buildings belonging to the Roman Catholic Diocese. With their usual good taste, the French Catholics have chosen a most commanding site for their stronghold, and erected most substantial buildings. There is also service in English across the river for Roman Catholics who do not understand French. St. Boniface Cathedral has the honour of having President Biel as a member and worshipper. This is the nearest approach he makes during the hot days to the Town of Winnipeg. Being a man of peaceful demeanour, he is strongly opposed to the introduction of so many red coats to Fort Garry. He seems never to have recovered the shock he received on that memorable occasion, when Col Wolseley's soldiers appeared at Point Douglas, and when he left his breakfast untasted upon the table. There are different ways of course of looking at this matter. Probably it was out of pity for the somewhat exhausted condition of Her Majesty's troops, who had not enjoyed the comforts of civilized life for months, that he thus precipitately surrendered the tempting luxuries of the table! Be this as it may, he has never deigned to revisit his old quarters in Fort Garry, and there seems little indications that the present Governor will cross the river to shake hands with him, or invite him to a Cabinet Council.

Wagon and buggy makers are sadly wanted in Manitoba, if we may judge by the specimens of teams, and carts, and carriages that are seen in town and country. The Red River carts are an institution by themselves. One needs to see them to appreciate their excellencies; they are built entirely of wood, and when they get a little old and worse of the wear, give forth the most lugubrious wheezing sound imaginable. A string of Red River carts going along the road, heavily laden, reminds one of the squaking of a dozen old pianos, sadly out of tune and only fit for firewood; and then the pace of the single oxen that draw them, is certainly not in keeping with the otherwise advanced state of civilization in Manitoba. This will however come all right, when a few more of our expert Ontario mechanics emigrate to this new land, and introduce the better and simpler modes of conveyance and communication, that are now so common in more thickly peopled districts of Canada.

On Wednesday, accompanied by Professor Bryce, we visited Silver Hill and Headingly, stations some nine miles apart, and under the care of the Rev. Mr. Donaldson. Silver Hill, on account of recent changes, has but a very small Presbyterian population, and it is very questionable if in present circumstances it is wise to continue the present arrangement, when other districts rapidly filling up with Presbyterian emigrants demand our immediate attention. Headingly is also weak, and not likely to become much stronger. It is not a district of country which attracts new settlers, and cannot in the nature of things ever become self-supporting. Mr. Donaldson has, however, done good work in the locality and his services are highly appreciated.

On our way back to Winnipeg, we met several caravans of Red River carts, on

their way to Edmonton and the far west, for the winter. At this season of the year, the fur traders start out to trade with the Indians, taking with them all sorts of provisions and dry goods, which they exchange for skins. "How long will you be gone?" was asked of one of these traders. "Only until next summer" was his reply! And thus, away from civilization and all that makes civilized life pleasant, these men, from year to year, spend their life in the far west. The self-denial and hardships necessarily encountered in their journeys, in order to secure riches, should put to shame the reluctance of Christians, in their personal efforts and sacrifices, to advance Christ's Kingdom in the world. There is indeed a wide field in this far west for the Evangelical Churches of Canada, bestir themselves and realize their obligations, to achieve mighty victories, by the preaching of the Gospel.

We met, last week, our friend Dr. Lachlin Taylor, on the eve of starting for the Rocky Mountains. He is in capital health and as full of zeal and vigour as ever. Like ourselves, he has evidently suffered from the musquitos, which are no respecters of persons in the North-West. Dr. O'Meara, of Port Hope, has also arrived, in connection with the translation of the New Testament into the Indian language. Next week we hope to hail our brethren of the Presbyterian faith, the Rev. Mr. McDonnell, of Toronto, and the Rev. Mr. Carmichael, of King.

In a former letter we referred to the ravages of the grass-hoppers in certain parts. It would not be just to our readers, did we not considerably qualify our remarks, regarding the failure of the harvest. It is only in certain districts where they have been so very destructive, and even there, where the farmers have had faith enough to sow abundantly, the harvest will be very far from a failure. He cannot but think notwithstanding the very decided opinions of our good friends in Kildonan, that it was a grave mistake to sow nothing this year, however certain they might be of the grass-hoppers. On Wednesday we saw a farm (in the very midst of the grasshopper district) that promises a most abundant return for the labor expended. The potatoes, corn, and wheat, will favourably compare with the best parts of Ontario. The man who owns this farm told us, that just as quick as the grasshoppers destroyed, he sowed and planted anew, until finally they left entirely. He also encouraged and urged his neighbors to sow even more than in former years, and the result has verified his expectations. We commend our Presbyterian farmers in Manitoba to seek for an "increase of faith." As in spiritual matters there must be co-operation between the divine and the human agent, so in secular. Unless we use the means we cannot expect the blessing. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

I close these hurried notes, by saying that my colleague, (the Rev. Mr. Ure, left on Monday last for the Portage country, whither I hope to follow middle of next week, after filling engagements in Winnipeg, Springfield, and elsewhere in the vicinity.—Yours truly, W. C.

CALEDONIAN GAMES.

Editor *BRITISH AMERICAN PRESBYTERIAN*.

DEAR SIR,—In your issue of Aug. 1st "Utilitarian Gymnast" finds fault with the Rev. Dr. McCosh for introducing the Caledonian Games into Princeton. He says: "Previous to seeing this I had entertained the highest opinion of the piety and ability of the Reverend Doctor; but since then I confess that he has fallen at least ten degrees in my estimation. I did think that the Rev. Principal of Princeton College had understood christianity and true science better than to patronize games and sports for either Scotland or England."

Now, to talk of the ability of a man being lowered by patronizing athletic games is perfectly absurd. History tells us, among hundreds of other examples, that Sir Philip Sidney, "one of England's greatest sons, was skilled in horsemanship, fencing, and manly games"; and plenty of men who have made their mark in the world, through ability, have been the strongest advocates of them. With regard to their being antagonistic to piety, I cannot find a passage in the Bible where they are condemned. Nay, the Apostle Paul frequently alludes to them, in illustration of Christian trials, and duties; as, the Christian "runs not uncertainly; he fights not as one that beareth the air; he aims at 'not a corruptible, but an incorruptible crown.'" Also, he "keeps his body under, and brings it into subjection,"—referring to the rigid course of training required of the Greek athletes. Paul, seeing such a wide-spread custom prevailing—in

stead of taking illustrations from them, their by a measure sanctioning them—would doubtless, if he thought them opposed to piety, have condemned them.

The Reverend Principal rather shows his appreciation of "true science," by encouraging gymnastics. Dr. Youmans, in his valuable work on Hygiene, says: "There are few persons whose habitual activities are so complete that they do not require to be supplemented by various artificial exertions, while need is still more imperative with those of sedentary habits and the classes of leisure," and those artificial exertions which give the most exercise to the "unused portions of the system," are the best: such are gymnastics; for in their practice no muscle is idle. Again, a man of ability, (an advocate of games) in speaking of physical training, says: "Exercises which strengthen, not one class of muscles, or the muscles of certain members only, but which develop the whole physical system, cannot fail to be beneficial." The same writer goes on to say, that "The celebrated Pestalozzi and Dr. Follenberg incorporated it as an essential part of their systems of education and even as necessary to their success, and experienced American writers and physiologists attribute the want of physical development in a disproportionately large number of educated Americans, to the absence of proper provisions and encouragements in respect to appropriate physical exercises in the schools, academies, and colleges of the United States," and it can be shown from good authorities, that athletic games are the most appropriate exercises.

"Utilitarian Gymnast" suggests that Elisha "held the plough," and his students "plyed the axe." Every one knows that this would be utterly impracticable in our large cities, besides neither giving sufficient nor proper exercise to our students.

Though we never read of our Lord Jesus Christ "introducing games from Scotland, England, or anywhere else," yet, we introduce a great many things which no person questions the advisability of, and which we never read of our Saviour doing. Moreover, if our students had the physical toil that the students or disciples of Christ had, they would not need them. Nor was the science of gymnastics so highly developed then as now.

"All games and sports are essentially Pagan. They were commenced by Pagans; they were carried on by Pagans; and are practised to this day by Pagans." Please read this sentence again, substituting the art of writing for games and sports, and the value of this argument can easily be seen.

He next denies a fact that physiologists and learned men are unanimous on, viz: the "practice of games and sports trains and develops the body." Allow me to quote a few lines from a learned author on this subject: "Gymnastics, regularly taught as a recreation, and to which so much importance is attached in the British schools, and in the schools of Germany and France, are advantageous in various respects—promote not only physical health and vigor, but social cheerfulness; active, easy, and graceful movements. They strengthen and give the pupil a perfect command over all the members of his body." Let him look at the Grecian sculptures, which are admired to this day, as models of strength, agility, and true manly beauty. But I refrain from trespassing longer on your valuable space, to prove a self-evident fact.

"Games and sports are always practiced as an end not as a means; and therefore I maintain that more bodies have been injured than benefited by them." In the first place I deny this assertion, but have not room here to show why; in the second, I cannot conceive how his conclusion here is legitimate. Further, see Dr. Youman's opinion on exercise practised merely as a means: "When taken merely from a sense of duty, or because the health requires it, exercise becomes a drag and a bore without vigor and of little benefit. When, however, it can be made the means of enjoyment, by associating it with something agreeable and exhilarating, it becomes at once spontaneous, vigorous, and hearty, and its value to the health, both of body and mind, is increased to a great degree." Nor need I here repeat the common adage, "All work and no play, makes Jack a dull boy." After the day's toil is over, the student needs physical play, the workman, mental. Let us then cultivate all our faculties, as true science best shows how which were implanted by God and made capable of being developed under proper treatment into "strength and vigor, &c., social cheerfulness" and other Christian and manly virtues, as talents for which we shall have to render an account.

My friend at length admits, that under certain conditions, games and sports are "not only justifiable, but commendable." Now, has any man a right to judge whether the Reverend Doctor or his divinity students do, or do not, fulfil these conditions? I do not say that the writer openly asserts that they do not, but what is worse, he implies it.

Let me add, in conclusion, that I was induced to write the above from a belief that a great deal of harm is done by apparently innocent chit-chat about a minister. The opinion about him is lowered and consequently his power for good weakened, by some idle words of ridicule, of scorn, of lack of ability or piety. Nobody can estimate the amount of mischief done by this fault-finding spirit. It can do no good and certainly does harm. We should remember that no mere man is perfect, and should overlook the little foibles and peculiarities of one another with brotherly love, but "If thy brother trespass against thee, go and tell him his fault between thee and him alone, &c." See Barnes' notes, Matt. XVIII. 15.

Please insert the above in your columns and oblige,

Yours truly,

J. W. B.