Then, upon the other hand, the evangelical portion of the English Church was never so large and influential for good as now.

Your report observes also: "As regards his own denomination, the Wesleyans, the only danger was that they might be choked with their self-dignity, yet he was satisfied that he belonged to them." I did say something very much like this, but I said so many other things explaining and qualifying it, that the general impression was much more favorable to Methodism than would naturally be inferred from the brief report. I believe that the British Wesleyans as a body, are worthy of a prominent place among the noblest of God's people; that though for a time, perhaps, they were rather too much taken up with the work of consolidation, jocosely referred to under the figure of an attack of the "disease of respectability, of which the crisis was happily past," the empire owes them for priceless services a debt rarely acknowledged by the most candid, and never to be cancelled, and that the world will have furnished to it continuous cause to bless Methodism so long as that world shall be permitted to exist. I am not only satisfied to belong to it—I rejoice in my connection therewith, and wish I could serve it a thousand times better.

Provincial Wesleyan.

WEDNESDAY, MARCH 16, 1864.

"The Presbyterian Witness"

Of last week makes reference to a letter from Rev. Dr. Cramp in the *Christian Messenger*, and also to the leading article in the last issue of *the Provincial Wesleyan*, on Dalhousie College, and represents us as being controlled by "SECTARIAN JEALOUSY," that our views upon the subject are "THE NARROW-MINDED CROCHETS OF SUPERANNUATED MEN, WHO ARE A GREAT BORE WHEN THEY FORGET THEIR PROPER PLACE AND APPROPRIATE WORK," and further says, "THAT THE DAY IS PAST IN THIS COUNTRY WHEN ECCLESIASTICS, HOWEVER VENERABLE, CAN DICTATE TO PARLIAMENT."

We need not characterise this style of remark, nor shall we descend so low as to retort in similar language. Our readers can weigh these expressions, and will understand the spirit in which they are dictated. Offensive words may be employed to uphold an unjust cause; but truth and right will prevail without the use of weapons of such description. We hope never so far to forget ourselves as to have recourse to unbecoming expressions, yet we shall keep our powder dry, and our contemporary may, some of these days, find us to be to him a greater "bore" than he had anticipated.

Sectarian jealousy will not allow us tamely to submit to injustice. But if any other Church, whether Episcopalian, Roman Catholic, Baptist, or Methodist, had in a sly way grasped the possession of public rights, and monopolised a Provincial Institution, every body else in the Province, except the Presbyterians, knows full well by whom there would have been exhibited no small amount of *sectarian jealousy*.

The dictation of ecclesiastics. We had regarded the Editor of the *Witness* as a clergyman, but it appears that in this we were mistaken, he having made the advocacy of the Presbyterian monopoly his special vocation, while he deems it out of place for an ecclesiastic to discuss so naughty a subject. We come therefore to the conclusion that at least for the time being, or until Dalhousie gets its *quietus*, our worthy contemporary doffs the clerical costume. But for our part we are not at all desirous that our clerical standing shall be ignored, nor shall we give up our clerical right to speak out on every point affecting the educational interests of the country; nor do we need the help of the *Witness* to enable us to bear in mind our "proper place and appropriate work." According to his notions it is all right for Presbyterian ecclesiastics to scheme and plot as they list, but for clergymen of other churches to expose a piece of injustice is quite out of place.

The dictation of ecclesiastics. We ask, What part had ecclesiastics to do with Dalhousie in the Synods of 1862? We further ask, Where was the dictation of ecclesiastics to Parliament last winter, when lengthened consultations were held with members of the Legislature in the framing of the Dalhousie Bill for the special benefit of the Presbyterians? How nicely had certain ecclesiastics arranged to cancel the whole claim of £17,000 due the Province, and which was prevented only by the watchful care of the Legislative Council! The fact is, the whole trouble of this question has arisen out of Ecclesiastical *dictation*, first of the Synods, and then by the Synods' committee; and when ecclesiastics go astray, it may be necessary for ecclesiastics to set them right, even though we should have to do so through the aid of the Legislature. When this Dalhousie grievance has been redressed—as redressed it will be—it will then be seen that those *superannuated men, with narrow-minded crochets*, who exposed injustice, and stood up for the right, did only their duty.

The following extract from the Toronto *Christian Guardian* of March 2nd, shows that in Canada the University Question is embarrassed by the manœuvres of a Presbyterian monopoly, and that Nova Scotia is not the only Province where there is occasion for wakeful vigilance. The Canadians understand our position on this question, as they have an exemplification of something similar among themselves:—

"The Canada Presbyterian Synod protects the monopoly, while some other smaller sects unite with it in opposing an impartial scheme of affiliation. Their professed grounds are, that government ought not to recognize the denominations, nor deal with any of them as such in the matter of education. As far as the Presbyterians are concerned, their position in Canada is in contradiction to the principles of the Free Church of Scotland, and with the course of Presbyterian Ministers in Scotland in reference to education. There, all agree that secular and religious instruction should always go together, while the Free Church insists on the duty of the State to support the Church. They are therefore inconsistent with themselves.

"The case of Dalhousie College, in Nova Scotia, ought to be sufficient to yield us instruction on this point. It was a "national" and non-denominational institution, with buildings and endowment provided by the legislature. But it could not live: the people seemed to have no faith in such a system. After its partial failure the Presbyterians induced the Government to allow them to endow three chairs in that College, so that they have now the use of the "national" building and national funds, by means of their three chairs. They have the virtual control of Dalhousie College, and it is as good for them as a Presbyterian College built and supported and governed by Presbyterians. But they are likely to be taught a lesson they will not forget. The other denominations are now insisting that this sectarian monopoly shall end; and of course it must end, with the great body of the people against it. Here in Canada we have a College, enabled by an immense endowment to give free tuition to residents in Toronto, or those who *may happen to be* in Toronto; and our Presbyterian brethren have a Theological School, with sixty or seventy Divinity students, just alongside of the College. These Divinity students can get the secular part of their education from the College almost without money or price; the Synod sees that there is abundant opportunity by this means, to look after their denominational interests in the College; and not being willing to incur the expense of building and supporting a College for themselves, as other churches have done; finding, moreover, that they do not need one while they can take such good advantage of the monopoly; finding in a word, that the "national" in this instance, is as safe *for them*, and for *their* sons as the denominational, they have concluded to defend the monopoly. The sects in Nova Scotia do not object at all to Government aid to those institutions which are patronized by certain churches; they merely insist that all shall be treated alike. And this is all that we insist upon."

One Mode in which Wealthy Methodists may do good.

We commend the highly suggestive article upon "Collegiate Education," which we have copied from the N. Y. *Christian Advocate*, to the very serious consideration of all our readers. The fundamental principles are of universal applicability, and it will be easy for each to adapt the article to our own meridian.

Our Mount Allison Wesleyan College, which has so recently struggled into existence, promises to be the means of much good, not merely to the Wesleyan Methodist Church of Eastern British America, but also to all the colonies which are embraced within the bounds of that Conference. But it is yet only in its infancy, and it needs to be cherished very carefully and helped very liberally. Here is a most excellent opening for some of our "men of means," who acknowledge the truth of the New Testament doctrine in regard to the tenure upon which property is held by all Christians, to immediately make safe and profitable investments to the amount of fifty or even a hundred thousand dollars. Well indeed would it be if the liberality of the noble hearted Founder of all our Educational Institutions at Sackville, could be immediately supplimented by gifts from similarly minded stewards of God's bounty, to the extent of the largest amount above named. We are sure that it could be wisely employed by those who are endeavoring to carry on the important enterprise contemplated by the now sainted Allison. Professorships should be, at least partially, endowed; scholarships should be founded; a College Library is desirable; a much more extensive set of Astronomical, Philosophical and Chemical apparatus would be useful, &c. &c.

We understand that according to the present very moderate scale of allowances $12 500 would serve as a foundation or endowment Fund for a Professorship. This it will be seen is only one half the sum which is demanded for the endowment of a chair in Dickinson College. Are there not individuals in Eastern British America who can connect their names with that of Charles F. Allison in this high and philanthrophic enterprise of making provision for carrying on the work of higher education upon Christian principles, by endowing professorships by the donation or bequest of $12,500 each. And are there not many others who can favor the work by founding scholarships by similar donations or bequests of from $500 to $1000 each. We can scarcely conceive of any other mode of disposing of money, which can promise such abiding good to both the Church and the world.

COLLEGIATE EDUCATION.

The following article was prepared by the direction of the two Baltimore and the Philadelphia Conferences. The resolution of the conferences was prompted by a conviction that our people need information on the subject of the Collegiate Education of our youth, which could be imparted best through such a medium. We speak to the members and immediate friends of the Methodist Church in the assurance that they are desirous to understand every true interest of the Church, and are ready to meet every responsibility when it is fairly understood.

Brethren and Friends: Let us look candidly at certain facts which define the position and prospects of the Church we love.

The Methodist Church, with her Itinerant Ministry, and a system which enlists so broadly the co-operation of the laity, has been successful in an eminent degree in securing the conversion of sinners. Such an ingathering of souls as has been witnessed for the last century, under the labors of the Wesleys and their successors, has not a parallel since the days of the Apostles. This work, like all great movements that have popular efficiency and power, takes hold on the masses of the unlettered and the poor even more than the wealthy and profligate. And wherever religion touches the heart it elevates it. It makes the drunkard a sober man; the lazy, industrious; the honest laborer, economical; the profligate, frugal and benevolent; it enlarges the heart with Christian philanthropy as wealth and prosperity increase. We are thus bringing up, with the successive generations, families before unknown to a new spiritual life, and new social position and influence. How shall we retain them, so that the Church shall continue to bless them and make them a blessing to the country? *Only by the more general education of our youth.*

If we neglect this, the few who avail themselves of the advantages of superior culture will, many of them, be led by social affinities into other communions, if they retain their Christian character; or even, more likely, into worldly associations, where the vices from which they have been redeemed will carry them down in another generation "to the pit from which they were digged," and the Church must renew the labor she had already performed by going out again to seek and to save the lost sheep of the house of Israel.

In a country like ours, where there is no entail of estates, three or four generations suffice to carry a family through the circle thus indicated, upward through the ascending grade to the highest social position; and where the proper opportunities of improvement are neglected, down the swift declivity to the level from which they sprung. *This process is repeating itself perpetually.* We suffer by it more than the other Churches. We sow with a liberal hand; we reap the bountiful harvest; we are prodigal of labor in the field, but we have not garnered our treasure with the care of a prudent husbandman.

In this we do not follow well the example of our immediate founder. Wesley, more than most of the great reformers, knew how to secure the product of his labors. Whitefield was more eloquent than he. His words thrilled like electricity through the masses that hung on his lips. He went like a flaming meteor through the lands, startling the dead conscience of humanity; but his influence, which seemed for the passing hour humanly omnipotent, was in a great measure dissipated. Its best result was in such a degree of new life as he served to infuse into old forms. Wesley husbanded the fruit of his toil. He gathered the converts into classes; he created an organized body as a permanent receptacle of the new breath of life that was breathed into them, and then directed the energies of his mighty mind to elevate their character by giving them intellectual as well as moral culture. In the first half of this great work we have imitated him well; let us not fail in the other half.

But this may sound as if we looked to sectarian ends. Not at all. We are indeed jealous of the honor of Methodism; but we look beyond that to the *interests of the world.*

In this country we are clearly approaching a crisis. In *numbers* we exceed all other denominations. In enterprise we are not lacking. We must bring out from these numbers our due proportion of the ruling minds *well and duly prepared*, or we fail in the one half of our great mission; we stumble at the threshold of our high responsibility, and prove recreant to our trust. How shall we do this? *Only by a more general and thorough education of our youth.*

Let us disabuse our minds of the popular fallacy so widely imposed on us by the cant phrase of "self-made men," as if ignorance were also wisdom as well as bliss. Nothing is more certain than that the men who from twenty-five to forty years hence will rule the destinies of this country, from the pulpit, at the bar, on the bench, in the Senate chamber, in the executive chair of state, in all the posts of chief responsibility; the men who from their high position will hold the power to bless or curse the world, are the young men who are to-day in our colleges.

An empty proposition, this? Look at facts. Dr. Sprague has recently written a series of biographies of the most eminent Christian ministers of this country of all denominations—the men who have ruled the pulpit and given form to the doctrine and Christian life inherited by the Churches of this generation. Of about six hundred names found worthy to take rank in his volumes, over five hundred and fifty had a regular collegiate education. The others had, most of them if not all, a good academical course, or had been partly through college, but had stopped short of their degree.

To look at another side of the subject. There are estimated to be about sixty thousand (60,000) lawyers in our country, of whom about *one fifth* are college graduates. It is also found that of the men from this profession who have been put into the higher civil magistracies—posts of eminent responsibility—*four* are taken from the small number of the educated to *one* from the other class, giving a ratio of *twenty to one* in favor of the educated man. Why this difference? Why do political honors and preferment seek out the few? Is it that the uneducated are also unambitious? Alas! and a pity 'twere not so!

These facts, let it be remembered, are the record of those generations which came up almost out of the wilderness when the facilities of education were few, and when the strife of the intellectual conflict was not so intense, nor the trial of strength so severe as now.

Let us not seem to be unjust to those noble men who have done such efficient service in the ministry of our Church. They gained a high degree of mental discipline and a fair measure of learning *by virtue of the system to which they were subjected.* That discipline, and the larger measure of learning now requisite, must be gained by the youth of this age in the schools, if at all. *We cannot reproduce the circumstances.* The order of society is not stationary.

What are we doing to educate our youth? Statistics show, that of the entire number of members of the Protestant Churches in this country, *over one fourth* are Methodists. We have then, the responsibility of the moral culture of one fourth of the population. Taking the territory covered by the Methodist, Episcopal Church, excluding the Church South, our ratio is somewhat higher.

Turn now to the colleges, and we find the relative number of students in our colleges far below that ratio. In the regions east of the mountains and the lakes it is about *one to sixteen!* But this includes New England, where we are numerically weak. It is in the west our numbers predominate. In *this* region we are about at our average. Look, then, to our own college at Carlisle. The number of students there, compared with the entire number in the Protestant colleges within our patronizing territory, is about *one to eight.* This is less than half the measure of our responsibility, our duty, to the country, to the Church, and especially to our youth. We submit whether, at this rate, we can continue to maintain the position before the community which our numbers entitle us to, or even to maintain our numerical ratio for another generation. Much less can we carry forward the great enterprises, both at home and abroad, which the Head of the Church has put into our hands.

How are colleges to be established and supported! Just as all the other *benevolent enterprises* of the Church are. The work of collegiate education is not a secular enterprise, which is expected to be self-sustaining. The Church must take the college into her bosom as an integral and essential part of her instrumentalities, and place it on the same basis of support that she does the Missionary and Bible cause.

This is not new doctrine; it is not peculiar to us. The Church in all ages has acted on this principle. We only forfeit our share of the inheritance if we neglect the common means.

What have we done to give a foundation of permanence and support to our own college?

First, *absolutely.* When we adopted Dickinson College we proposed to give it an endowment of $100,000 to start with. We realized something over $30,000. At a more recent date we have sought to increase the endowment by the sale of scholarships. It was hoped to reach at least $150,000. This scheme, though not so successful in its execution as it seemed to promise, put the college in a somewhat better financial condition than it was before, yet the utmost we can reckon now is about $70,000. We ought to have to-day *three times* that amount.

Second. What have we done *relatively?*

(1.) Relative to the other colleges of our own church? What has been accomplished by us has been by the sale of scholarships, in which the college gives a full equivalent; or by public solicitation of contributions, in which the willing mite of the poor widow has often shamed the reluctant dollar of the rich man. No large donations. No liberal bequests. *All* the other colleges of our Church have had donations: five, ten, fifteen, twenty thousand dollars at a time. The Wesleyan University has just received the munificence of the full endowment of a professorship (25,000) from one noble man, Capt. Gitts, of New Rochelle, N. Y. Its friends are also moving to secure an additional $100,000, and are confident of success at an early day.

(2) Relative to the other Churches, we are sadly deficient. Princeton College, already rich, has just added $100,000 to her endowment, and is frequently receiving special and liberal donations. Rutger's College has just completed subscriptions to the same amount. The friends of Hamilton College propose to raise £100,000 for it this year. One Church in Philadelphia offers to endow a professorship (probably $25,000) as a thank-offering for their pastor, who is an alumnus of the College. In other places, and for institutions, one man proffers $5,000, another $10,000, and such cases are multiplied. Where there is less wealth, a *congregation* raises $1,000, another $2,000. These are instances. What liberal man among us will endow a professorship? Where are the five who will unite in $5,000 each? What will single congregations do? Philadelphia alone ought to embalm the names of Durban and Scott in such endowments, and Baltimore those of Emory and Waugh.

Failing the proper endowment, we early adopted the policy of an annual collection to make up the deficiency. The conferences have resolved to make it this year, equal to an average of *five cents* a member. Surely the poorest Circuit can do that, and the better circuits and stations can make it three and five fold.

Brethren and friends, consider! weigh the interests involved in this matter, and act with liberality. Let us hope that not a single charge will be found deficient.

Ten per cent. of the collection is ordered to be set apart to a fund to aid indigent young men who are preparing for the ministry—a claim certainly which touches every sympathy of the Church. And here, too, the other Churches have given the noble example which we must follow, or not a few of our own young men will be led by stress of circumstances to accept *their* generous offers of an education. The true interests of the Church, the honor and service of the kingdom of Christ, and even self-protection, demand at our hands a large liberality in this direction.

Incidents in the Life of the Rev. Colony Clericus.

BY AN OBSERVER.

CHAPTER VIII.

There is no land without its superstitions. The less cultivation, the wilder grow these rank weeds of ignorance. Britain two hundred years ago was a seething cauldron which constantly exposed upon its surface the vilest effervescence. From Land's End to John O'Groats, the country was under a common spell of witchcraft; Kings sat in judgment upon helpless cripples, and for their deformity adjudged them the emissaries of Satan, and condemned them to death by fire and water. In Wales, in rural England, and Northern Scotland, men of wisdom superior to the ordinary masses, will to this day, sigh over a favorite cow or horse which bears ominous traces of the warlock's enchantments. Ireland is yet haunted by its *Banshee*; and it is doubtful if there be not in Young America a lingering dread of such beings as our forefathers oft professed to have seen upon the sea in an egg-shell, or in the air astride a broom-stick.

Newfoundland is strangely superstitious. Mr. Clericus discovered this on one occasion when the true circumstances were scarcely obvious, and could meet with but little explanation. A lovely child had suddenly died. When the marble-like arms were folded in despair over its silent bosom, and the idolizing mother abandoned her last hope of returning smiles from her cherub, the sad fact recurred to her memory that the rite of baptism had not been performed. To christian mothers in ordinary cases such a reflection would be sad enough; to this woman it was agony. Not by any means must this be regarded as characteristic of the entire people; the peculiarity is confined to a class, just as peculiarities are known to be associated with classes in every country.

The pastor endeavored to proffer consolation.

"Oh, my, my, Passon, but its cruel bad! To think the child must fly and fly in darkness for ever and ever! No rest for its sowl or body; in those'urn horrid places in another world!"

"My distressed sister," said Mr. C in sympathy, "what is all this nonsense? Why no rest for your child—why thus wander in gloom through eternity?"

"Oh, sure, Passon, it was never christened!" and she shrieked at the bare recital from her own voice.

To meet this crushing distress, the superstition or dogma, whichever it might be, had to be met. He found it to be a relic of Popery—actually engrafted upon the Puseyitic faith, and disseminated with extraordinary diligence. This matron had but recently abandoned the hold of what is there termed the Anglican Church. It was hours ere the idea so terrifying could be set aside, and then with an evident reluctance which left its traces upon the sorrowful home-circle.

The comfort which christianity offers in regard to the infantile portion of our race who pass the dark portals, is not extensively known beyond the immediate bounds of the Methodistic preaching. Instances have even occurred of ministers being pressed to baptize the innocents after life was extinct. Funeral-sermons for children are as common as any ordinary religious exercises.

Mr. Clericus was passing home from this painful duty when he was invited to spend an hour with an aged disciple. When the usual pastoral conversation had ceased, the discussion was turned upon books. To scatter literature was Mr. C's constant determination and delight; on this he relied in some degree for the people's elevation. Wesley saw this advantage early in life, and enforced it upon his preachers. Mr. C. was a Wesleyan.

"Books!" ejaculated the presiding female, "there be enough in this house, anyhow. The Bible and Hymn-book is jest plenty. Here, Rubeen, fetch that sensical thing you bought to haucshing in St. John's. There Passon, the man what made that book should be sent to the *silence* (asylum). It haint gospel nor sense nor nothen—it haint!"

Mr. Clericus opened the title-page and read "THE LETTERS OF JUNIUS—*Two volumes in one. Stat nominis umbra.*."

"And that, too," added the boy" placing in his hands the "Night Thoughts" in a delicate little volume, partly besmeared with tar and verdegris.

"Why these,—my dear people, these are invaluable," said the assonished Parson. "Can't you read them—don't you admire them? The most exquisite sentiments in the language are here. This Junius was a most brilliant writer"—

"A fool, I guess" said the impatient Reuben.

"But just listen to Dr. Young," and he read—

> "The winter is needful as the spring,
> The thunder as the sun, a stagnant mass
> Of vapours breeds a pestilential air;
> Nor less propitious than Favonian breeze
> To Nature's health than purifying storms."

The sublime stanzas fell upon no jewelled intellects—the mind all unsympathetic failed to value the literary beauties. "How would you like to exchange?" asked Mr. C. producing from his coat-pocket a gilded volume of the "Pilgrim's Progress."

"Wouldn't cheat nobody, Passon. Do you take those unsensical books if they be any sarvice; we'll pay you for this un."

The boy fairly gloated over his new volume. The grand old dreamer, Bunyan, has been immortalized in every Protestant village of Newfoundland. His delectable grounds and giants and conversations are as familiar as their own singing ocean waves. Never was a more enthusiastic people in religious notions. During revival seasons, especially, the entire population becomes totally unqualified for any other pursuit than singing, praying, visiting, day and night. Religion on these occasions is the only theme of discussion. Irrelevant words are banished with no studied reproof. Even the boys have enacted laws to regulate their conduct when tugging at their laden catamarans. At such times the temptation to vent the passions in oaths and inflictions upon the working dogs when any obstruction comes in the way, human nature being what it is, is hard to resist. But the new regulation counteracts this evil tendency.

"Down upon your knees this moment!" cry a dozen voices simultaneously as the gang of boys cluster around the guilty culprit. The censured youth may rebel against his companions as well as his God; but instances have been known of these penitent children having been overheard afterward in an agony of prayer in secret. We admire the relenting disposition of these sons and daughters of Neptune. Instances of cherished vindictiveness are remarkably rare amongst them. Mr. Clericus often remembered a scene in the hallowed old chapel in a certain locality. A few days previously he had visited this settlement with a view to begin a series of religious service. He set out to reconnoitre among the people. He was on the eve of taking counsel with a man of reputed good judgment, standing by a stage, axe in hand, when these thoughts of solicitude were rapidly swept from his mind. Most deliberately this fisherman with uplifted weapon vowed to exact vengeance from a neighbour should he repeat a provocation which had just passed. Mr. C. turned away sadly; yet that very evening the services were begun. It was a week afterward, and the first response to an invitation to come forward for prayer was producing its effect. Turning to the altar, Mr. C. beheld prostrate in distress the person referred to, while his sworn enemy was engaged in wiping the perspiration from his brow and endeavouring to minister consolation the nature of which the man knew but little himself.

That was a memorable revival. It was shared by several circuits. Beginning at an extreme point of land, it swept over the entire neck which separated the two large Bays of Conception and Trinity—to Hants Harbour on the one shore and Black Head on the other. Scenes such as are recorded of the Irish Revival were there most frequent. It will not be difficult for a few who will peruse this chapter in the life of Mr. Clericus, to recall the startling circumstances which were every where developed during that eventful winter. The sudden cry amid preaching at Black Head, of "Glory! I have found Him," and the equally strange response from the opposite gallery of "Ha, I expected that! Hallelujah!" The fifty young men of Perlican, who shut themselves up in a prayer meeting to seek for gospel liberty, though not a soul of them had ever been heard in supplication before; and the amazing burst of revival flame which succeeded, till no mortal being could control the mighty [illegible] The repeated demands which seemed to arise simultaneously from a score of villages and camping crews—"Come over and help us!" The consternation of Roman Catholics who, while the work was in progress, betook themselves to prayers in every direction, and after being reassured by the Priests, vowed that there were Parsons down yonder who pretended to pardon sins for eight and fourpence! There were extravagances, true. One deluded woman would swoon conveniently, and declare on recovering the most solemn messages from the other world. To one she brought news of pardon, to another of reproof, to a third of warning. Scores were terrified, astounded, and stupified by the novel occurrence; especially when their own names were mentioned. This damsel became for a week an oracle, an angel; but the delusion conquered, the revival sped on with undiminished impetuosity. Swooning, previously so popular, became disgusting and ceased.

There were doubtless, cases of presumption. Many have returned to their "wallowing." Reactions have been sad, no doubt, and painful; but the Great Day will reveal some glorious, imperishable fruit as the result of that revival. We would heartily welcome its counterpart this hour to the most refined circles of our provincial Methodism, certain that intelligence would but allay the emotions physical, while all that was truly genuine would meet with general christian sympathy. May the Church receive it! Amen! Amen!

Newfoundland Mission and its Missionaries.

BY REV. W. WILSON.

No. 12.

A Chapter on the Fishery.

Arable spots are found all round the shores of Newfoundland, which, when cleared of stone, and cultivated, produce luxuriant grass, and culinary vegetables, the latter unsurpassed for richness of taste, by the productions of the best cultivated gardens in Europe. Whole districts may be found to compensate the agriculturist for his toil and expense; yet sterility is the character, and not the exception of the country at large, but this sterility of soil is more than counterbalanced by its submarine wealth, gathered and brought to land by the skill and ceaseless industry of her hardy fishermen. As soon as stern winter has passed away, and the powerful influence of Sol's rays has loosened the icy fetters by which the streams were bound, and the land was covered, prodigious shoals of fish come upon the coast to give food to the hungry, and replete the exhausted stores of the now anxious inhabitants.

It was the large quantities of fish that excited the astonishment of the discoverers of the Island. There is still extant a document published by Captain Hayes, (the second in command to Sir Humphrey Gilbert, who made a voyage to Newfoundland in the year 1583, in the reign of Queen Elizabeth), relating to the fish with which its waters abounded. I will give an extract from this curious document or report, in the antique language and orthography, in which it was written.

"Touching the commodities of this countrie, serving (answering) either for sustentation of inhabitants, or for maintenance of traffique, there may be diuers: so and it seemeth nature hath recompenced that only defect and incommoditie of some sharpe cold, by many benefits: viz: with incredible quantitie, and no less varietie of kinds of fish in the sea and fresh waters, as Trouts, Salmons, other fish to us vnknowen: Also Cod which alone draweth many nations thither, and is become the most famous fishing of the world. Abundance of whales, for which also is a very great trade in the bayes of Placentia, and the Grand Bay, where is made trane oiles of the whale. Herring, the largest that have been heard of, exceeding the Alstrond herring of Norway: but hitherto was neuer benefit taken of the herring fishing. There are other fish very delicate, namely the Bonito, Lobsters, Turburt, with others infinite not sought after: Oysters hauing pearle, but not orient in colour: I took it by reason they were not gathered in season."

The above was written near three hundred years ago, and with the exception of the "Oysters having Pearls," nearly the whole can still be predicated of the fish and fishery, on the coast, and in the streams of Newfoundland. Whales are often very numerous, but the whale fishery is not now prosecuted. In some parts herring, salmon, and mackerel-fishing, is carried on to a considerable extent; but Cod-fish is the staple of the country, and its fishery occupies almost the entire labour of the people. The systematic and universal practice of the Cod fishery, has necessarily produced three classes in society, merchants, planters, and fishermen.

The merchants of Newfoundland are a respectable and wealthy class of men. There are a number of small merchants, but the principals of the large firms mostly reside in England or Scotland, and have agents in one, sometimes in several parts of the Island. Agencies of these large firms, are also in different parts of the continent of Europe; as, Hamburg, Oporto, Lisbon, Malaga, and other ports up the Mediterranean. The merchants premises, are called merchants rooms and are always by the water side. Spacious wharfs for landing goods extend sufficiently far, for ships to lie alongside. On their wharves are fish stores, salt stores, and provision stores, and at the head of wharves, are the dry goods' stores, all of which are generally well supplied. Connected with the merchant's room, is a staff of clerks and mechanics, as coopers, carpenters, and blacksmiths, for very few of these reside at the fishing stations.

The second class is the Planters. The word Planter, at once conveys to the mind, the idea of cultivation, and would lead the reader to suppose that Planters were farmers, or were in some way engaged in agricultural pursuits. But this is not the meaning of the word in this country. The word was applied when America was discovered, to all settlements west of the Atlantic, which were called "Plantations." The term "Planter" in the Newfoundland vocabulary means, the owner of the fishing room, who is himself a fisherman, and not a farmer. A few potatoes, but seldom sufficient for the use of his family during the year, was the whole amount of his Plantation.

The Planters were not an educated body of men, in the times of which we are speaking; there were but few schools, and their constant employment in reference to fishery, rendered education very difficult for them to acquire. But their kindness cannot be excelled by any people upon the face of the earth.

By the word Fishing Room, is meant the Planter's premises; where the fish is made or cured. On the Fishing Room is the Fishing Stage. This is a long shed built out sufficiently far in the water for the fishing boats to lie at the stage head. The stage is supported by posts fixed in crevices of the rocks, against which the sea always beats, and sometimes with sufficient violence as to throw down the building. These stage posts are of different lengths, but usually, from ten to fifteen feet, and are braced with shorter posts or shores, which rest against the perpendiculars, at an angle of about forty-five degrees. Upon these posts, are nailed the stage poles horizontally, which are the only floor of the building. The sides are [illegible] boarded, and covered with rinds, or the bark of the spruce tree, procured as afterwards described. The length of the stage is sometimes fifty feet; but it is shorter, or longer, according to circumstances. Five or six feet of the building near the water, is left uncovered as a place to throw the fish from the boat. This space is called the stage-head. Entering the [illegible] at the stage-head, we first see the [illegible] or. This is usually on the right hand, as being most convenient for handing the fish. The splitting table is that whereon the fish is split and prepared for salting. It has a trunk hole for dropping the heads and offal of the fish, into the sea; and a gully through which to drop the liver, which forms the cod-oil, into a barrel placed under the table. Near the middle of the stage, is a large vat, for washing the fish after it has been sufficiently long in salt. At the upper end of the stage is the green fish, or fish under salt. Near this end of the stage, is also "the water horse", that is the fish after it has been washed from the salt in the vat, and left to drain preparatory to its being taken out of the stage to dry.

We now leave the stage and passing an oil house and a fish house, a small house to keep the dry fish, we come to the Fish Flake. This is a scaffolding more or less extensive according to the business of the Planter. The fishing-stages along the north shore, are always removed in the fall, unless perchance the sea knocks them down and carries them away; but the fish flake remains during winter. The flake is from eight to ten feet high, built like the stage, with perpendicular posts and shores. Upon these posts, are laid the longers, which are slight poles at a few inches distance from each other, and these longers are covered with spruce boughs upon which the fish is laid to dry. The fishing boats and all the apparatus for the fishery, as nets, hooks, lines, &c., are also the property of the Planter.

The third class is the Fishermen; these are properly the labourers, and their ranks are supplied from the youngsters brought from Europe by the merchants. The merchants were accustomed early in the spring, to bring a number of young men from England or Ireland, who are engaged, or shipped in their native land for the fishery; and the time for which they are shipped is two summers, and one winter. These young men when they arrive, as are all strangers when they first land, are called youngsters. When they have spent one summer, and one winter; they receive the title of *white-nose*; but, when their full time of service is expired, they receive the honourable appellation of *oldsters*.

As soon as the frost is out of the ground in the spring, the planter does all his planting; which consists simply of putting a few potatoes in the ground. The manure used is mostly kelp, gathered from the sea-shore, and brought on men's backs, in bags. The potatoes are planted in long beds about four feet wide, they are put into the ground with a narrow spade; trenches are dug on each side of the bed, and the earth thrown upon the seed. The remainder of cultivation, both of potatoes, and the kitchen garden, is left to the women.

This done the planter very early in the month of May, proceeds to ship both his *boat's crew*, and his shore crew. He generally commands the boat himself, and his title is *skipper*. He requires two men with him; one is called midshipman, because his station is the middle of the boat; the other man is called the *fore-ship man*, because his station is forward. The fore-ship man is sometimes called captain; but the captain of a fishing-boat is the cook. The captain is frequently *a youngster*.

The shore crew is mostly females. The planter's wife is generally *skipper of the shore crew*. If she has no daughters sufficient for the work, she hires, or *ships*, (for the same word is used) what help she may require. In the case of the girls, as well as the men, a written agreement is made which defines the work each person is to perform. This agreement is called *the shipping paper*. Thus, one is shipped to *tend table*, and *cut throats*; which means, to put the fish on the fishing-table, from the stage-head; and cut the throat of fish. Another female is shipped as *splitter*, and a third as *salter*. These shipping-papers after stating the work to be performed, usually close with this sentence: "And I am to do anything else for the good of the voyage."

The crew shipped, the first thing is to "come in collar," that is, to commence the spring work. It takes its name from part of the mooring of the boat, in the form of horse-collar, which is passed over the stern of the boat, and holds her, without an anchor. On coming in collar, the boat's crew go *rinding*. The warm sun in the month of May, causes the sap of trees to flow, and forms a large quantity of *cambium* under the bark, by which it is easily removed from the tree. About the tenth of May, the *rinding* parties go into the woods, and strip the rind, or bark from the spruce trees for about four feet of their height; tie it in bundles, and bring it out on their backs, (their only means of transport), to the fishing-room, where it is used for covering the fish when nearly dry, and also for covering their stages, and small houses.

Rinding being over, they next rebuild their fishing stages, and repair their flakes; then go to the merchant's store for their spring supply. For the boat is wanted canvass, cordage, hooks, lines and small anchors; for the general purposes of the fishery, salt, nets, lines, twines, knives, pues; provisions, *bread*, which always means sea-biscuit; flour, pork, butter, tea, and molasses. Thus prepared, the fishery commences about the middle of May. The first bait used is herring; these are taken in herring nets; but the cod has not yet struck in for the shore, and is therefore only taken in small quantities. About the first of June the caplin strikes in, and then is the Newfoundland harvest. This small fish, about the size of the smelt, comes to the shore to spawn, [illegible] followed by [illegible] the most inconceivable [illegible] *skull*. The caplin is a [illegible] with a dipnet, [illegible] caplin seine. A certain [illegible] are appointed in each [illegible] supply the boats with [illegible] fisherman is now [illegible] scarcely out of his [illegible]

Soon after two [illegible] morning, he is away [illegible] the fishing ground w[illegible] by the dawn of day. He [illegible] day, and returns perhaps at [illegible] of fish; throws it upon the stage-head, and immediately leaves for bait, in order to get to the fishing-ground again by day; or on the following morning brings in his second *put* in the evening, and so on through the week. The fishermen's clothes are seldom off, except on Saturday, and Sabbath evenings. I once heard a fisherman on Friday evening say, "I was now pull off my boots, as I have not had them off since Monday morning." The caplin [illegible] for six weeks, and is followed by the [illegible] The squid comes upon the coast in the beginning of August, and continues until the middle of September. It is a small round fish, about five or six inches long; its colour is a [illegible] pink, and it is luminous in the dark. [illegible] to ten arms or suckers in which [illegible] itself to different substances, in [illegible] it grasps its prey. It also has a [illegible] ink-like matter, which as its name [illegible] it ejects this black liquid when [illegible] Some writers call it the *ink fish*. The squid is taken by jigging, and is the best bait for the caplin. With the departure of the squid the fishery begins to lag, but another small fish called the *lance*, supplies bait for a short time longer.

Let us now look at the labour of the shore crew, and we shall see, that the labour of the females is quite as incessant, and even more exhausting, than the labour of the men. When the men have thrown the fish upon the stage-head, it is put upon the splitting table by one of the females with a *pue*. The pue is an instrument having a long handle like a hay-fork, but with only one prong, fixed in the centre of the stick. This prong is stuck in the head of the fish, and thus with great ease and rapidity it is thrown from the boat to the stage-head, and from thence to the table. The throat is now cut, and the fish passed to another female, who pulls off the head and the [illegible] drops it through the trunk-hole into the water; takes out the liver, and drops that into the gully; then pushes the fish across the table to the splitter, who with one stroke of her knife, takes out the sound-bone, and drops it into the water; and slides the fish into a drudge-barrow. The women at the splitting-table have each a leather apron, called a barvel, which fits to the neck and covers the dress. When the drudge-barrow is full, it is dragged to the upper end of the stage, where the fish is taken out and salted. The mistress is generally the salter. The stage work commences in the evening as soon as the fishing-boat arrives, and if the *put* of fish is large will occupy the whole night. As soon as the sun is up next morning, the females have to carry the last water-horse from the stage to the flake, a distance of some fifty yards in a hand barrow. The hand-barrow is made by nailing a few short pieces of board on two small poles, about eight feet long; and is carried between two persons. The quantity of fish in the water-horse is indefinite, it simply means one *put*, or trip of fish, that had been washed from the salt the day before, and left to drain; sometimes it is not more than two or three quintals, sometimes it is ten or twelve, but each quintal of fish in this green state, is calculated to weigh two hundred and forty pounds. Breakfast over, all hands away into the stage to prepare another water-horse for the next day. A *put* of fish sufficiently salted, is thrown into the vat; water is then drawn up with a rope and block, put in the vat, and the salt is washed off; the fish is taken out of the vat and left to drain. This is the water-horse. The water-horse being thus prepared, the fish spread in the morning, has to be turned; after which, perhaps an hour is taken to trench the potatoes, or weed the garden. In the afternoon the dry fish has to be put in piles or large round heaps, and covered with rinds; and as evening approaches the fish spread in the morning has to be taken up and put in faggot, or little heaps, and left on the flake until the next day, when it is again spread. The sun is nearly down by the time the fish is in faggot, when the out door work of necessity ceases. But the poor exhausted females have scarcely sat down in the dusk of the summer evening to take a little refreshment, before the voice of one of the boat's crew is heard, "Come missis, a fine put of fish." The response to this is, "Come girls, finish your tea, and let us get to work." There is then the same work the second night as the first, and the same routine of labour the next day, as has been already described; and thus it continues during the week, until Saturday night, so that the women, no more than the men can