

Contributors and Correspondents.

DIARY IN THE EAST.

(Continued.)

We met a few Gibonites apparently returning from Jerusalem, and it was well we met them, for it was just in time to turn us out of a wrong path which we had begun to follow. The gulls among the hills wind about in such a way as to be very confusing to those who do not travel the paths very frequently. As it was, we reached Jerusalem before dark, and, as usual, were welcomed by a friendly greeting from the top of the house where the good Bishop was taking his daily exercise and meditating at eventide.

Our next excursion was to the famous convent of Mar Saba. We fixed a day for the ride two or three times, but each time rain or snow prevented our going. It was only occasionally that my kind friend, Mr. M., could spare a day from mission work, so that when the day we fixed turned out wet, it occasioned much delay. At first I felt rather inclined to mourn over these delays, fearing I should never see the places I wished to visit. But I soon saw how much better things were ordered for me than I could have arranged them for myself. My long stay in Jerusalem gave such valuable time for quietly and leisurely taking in all the sacred impressions connected with it. The hours I spent with my Bible sitting on the slope of Zion, or above the garden of Gethsemane, or beside the Pool of Siloam, or on the Mount of Olives, " beholding the city," have laid up for me a store of memories attached to each page of the gospels, that are something very different from the hurried impressions obtained by most travellers. I felt quite sorry for some I met whose few hours or days in Jerusalem were divided between rushing from one sacred spot to another, and bargaining with dragomen about their rate of pay. It was the 10th of February before we made out our trip to Mar Saba. By that time, in spite of snow and cold winds, the scarlet anemones were beginning to appear, besides several other flowers quite new to me, especially one beautiful little yellow one which I saw that day for the first time. Its tiny blossom of brilliant gold-colour, shaped somewhat like a butterfly, was soon seen in whole beds, contrasting well with speed wells and other flowers, white, blue, and pink, which made some of the little terraces on the hillsides as bright as any garden parterre.

It was a lovely morning as our usual trio rode down the valley by the Kedron. We needed no guide. The track to Mar Saba is well marked, and Miss G. had been there before. Our path was by the side of the Kedron nearly all the way. Sometimes we were higher above it, following a narrow path along the steep hillside. Sometimes we rode through grassy slopes, close to the stream which we forded some five or six times. It is a most uncommon thing to find water in the bed of the Kedron all the way to Mar Saba, so unusual that I had some difficulty in convincing Dr. Chaplin, of Jerusalem, that it was really the case. He had kept notes of the period of the flow of the Kedron during the many years of his residence there, but such a thing as the water reaching in continuous flow as far as the gorge at the convent, he had never known of. Our ride was very charming, the sun was bright, but not too hot, and the brilliant flowers and sparkling stream were constantly calling forth exclamations of delight from one or other of us, and our progress was much delayed by Mr. W.'s kind willingness to dismount and gather flowers for us. As we approached the convent, the gorge of the Kedron became very grand. The cliffs on each side approach each other closely, and are nearly perpendicular in many places, rising 200 or 300 feet from the narrow winding glen. Along the south side of the gorge a rocky path, partly cut in steps, leads to the convent, which, as every one knows, is built on the side of the cliff, tier above tier in the most curious way. The opposite cliff is honey-combed by cells, which once were the abode of many an anchorite. At present the only inhabitants of the rocks seem to be a peculiar kind of grackle, with yellow wings and black backs, which are very numerous, being well-fed by the monks. It is the only occupation I ever heard imputed to the monks of this sort of Botany Bay, of the Greek Church. The air was full of the song of these birds, and the tinkling of bells, which echoed and re-echoed from the cliffs in a very musical manner as we neared the convent. I believe the monks kept some one constantly on the watch for visitors, and that there is a signalling apparatus from the look-out-place by which warning bells are sounded. We, two ladies, of course, could not enter the convent walls; no woman is ever admitted there, and Mr. W. refused to leave as alone outside. So we all sat on the rocks above the convent and took our midday meal, and enjoyed the view of the rocky glen, and the quaint building. Just above us was a tower, to which ladies are admitted when any party of tourists remain the night at Mar Saba, and have no tents. It must be a queer comfortable place, not very easy to get into or out of, as the only entrance is a door some twenty feet from the ground, in the case of the party (of which I have

already spoken as containing two Canadian clergymen) even this poor shelter was not to be had for the ladies, as the keeper of the tower was in Jerusalem when they reached Mar Saba. The party had no tents, for the intended to return to Jerusalem before night, but were so long delayed in searching for the care of Adullam, that when they reached Mar Saba it was nearly dusk, and it was impossible to take the three hour's ride back to Jerusalem along such a track in the dark. The gentlemen were admitted at once to the convent, but the two poor ladies might have died of cold and exposure outside for any thing the monks would do. Their rules are perfectly inflexible. Happily a party of German travellers were also at Mar Saba with their tents, and the ladies were only too glad to share the cooking tent with the cook and another man-servant.

After our lunch and a ramble about the cliffs looking for flowers, we mounted again for our return. It was well we had not lingered longer, for the afternoon clouded over, became very cold, and at last, when we were about half an hour from home the rain came down in torrents. By the time we reached the house, the water was pouring in streams from our habits, for when it rains in Palestine in earnest, it feels something like buckets of water being poured over one's head. On the way, just before the storm broke on us, I had been interested by watching a little shepherd lad who was leading his flock along the hillside above our path. It was near the opening of a side valley, by which Bethlehem is reached from Mar Saba, and I could not but think of David and his shepherd days, when, no doubt, he wandered about these very hills watching his father's flocks. The first view of Jerusalem coming up the valley from the direction of Mar Saba, is very fine. It gave me a better idea of the elevation of Mount Zion and the Temple Area, than any other view that I got. When the Temple of Solomon crowned the precipitous ascent from the valley of Jehoshaphat, and his palace graced the height of Zion, it must have presented a most magnificent spectacle; no doubt, the opposite heights of Olivet and the Hill of Evil Counsel were then well clothed with trees, instead of being bare and black as now a-days, and their foliage would contrast beautifully with the marble and gold of the temple and palace. May we not hope that days are coming when, the curse being removed, Jerusalem will again be a "crown of glory in the hand of the Lord, and a royal diadem in the hand of their God," and the land will again bring forth its increase abundantly, and be a delightful land.

The Manners of Canadian Boys.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Seeing an article in No. 177 of your paper on the "Manners of Pupils in Public Schools," I was forcibly struck with the truth of the statements. As you, Mr. Editor remark, the statements are true in regard to Canadian youth as well as to the youth of the U. S. There is no honest old gentleman amongst us, brought up under the severer discipline of his young days, trained in the school of hard work, or it may be even in the school of poverty, but will appreciate what was there set forth. As a teacher in a public school I have watched with much attention the steady growth of this mal-mannerism in our country. It has spread like a plague. I have fought against it and been worsted in the fight. As a teacher I have brought to bear upon it both force and kindness in vain. Our present medicines are unable to counteract the disease. This free and easy barbarism is proof against all kinds of arms. It is one of the greatest social evils of our times. Meet a youth of this kind with reason or humor, and he will reply with slang or curses. I have seen a mother playfully attempting to overrule her eight year old son in a matter that was thoroughly wilful on his part, opposed in a most unnatural manner, and the boy came off victor by the explosion of several oaths. And this let me say occurred in a wealthy, intelligent, Christian family. What measure of insolence then can we expect to see meted out to strangers?

My object at present will be to show partially at least where this evil originates, and where it can best be checked. Our public schools cannot be blamed for originating it. Doubtless it is there fostered. Generally speaking it can only originate and grow in either of two places—the homes or the schools—or under these two combined. My impression is that the home training is at fault for originating it, and the school system for fostering it. We must not here include all our homes, for indeed we have many admirable ones. Yet what a multitude of homes give not merely an imperfect training but a thoroughly pernicious one. Many who came to this fertile country poor men have had more bestowed on them by Providence than they can well use. Their children at an early age begin to play the gentlemen without their full consent. They dress in fashionable clothes, wear a good round hat, go out to late evening parties, perhaps smoke, play cards, drink, etc. They have their own way generally. Their education imperfect, they lack all true boyishness, and in its place possess pride and insolence. They must be men, and what they lack in true power is made up by a false show and overbearing demerit. With an ill grace they submit during school hours, and leave school altogether as soon as possible. They plan to get rid of going to church. They

go to Sunday school and give the teacher the headache every Sabbath by their unbecomingly familiar, genuine laziness and inattention. At school they spoil the partially home trained boys. They heartily despise and treat with severity truly well-mannered boys. It would take much space to describe at length the unmanly rascal. No teacher willingly fosters such a spirit. He curbs it as much as possible during school hours, and to these few hours his whole power is limited. Formerly the school teacher had almost unlimited power, and no doubt he sometimes abused it, but he gave the world better boys at least. The moment school is dismissed teacher and scholars have lost all relation until they meet again, and that according to law. The teacher as such has no right to reprimand any boy for what he does outside of school hours, and many instances could be given of teachers notified to this effect by parents. By punishing for any offence outside of school hours he comes within the power of the law. Moreover the teacher is prohibited from using the Bible. Formerly all were taught from its sacred pages, and during the Bible lesson the teacher had opportunity of reaching the heart by the truth. Does any one expect the teacher to get up short sermons or lectures of morals for the benefit of the pupils? He has no time for it, and cannot use the Bible which alone can effectually support moral teaching. Of what effect would moral teaching, from the lips of most of our ministers be if supported by the Word of God? Then what can you expect from our teachers crowded with a multitude of subjects. But perhaps I have sufficiently indicated where the evil originates, and is fostered, as well as the teachers inability to check it. Much more might be said, but this will be sufficient to show that in both homes and school laws there is much room for improvement.

TEACHER.

Manitoba College.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—Having being asked by ministers, who did not hear the discussion on the floor of the General Assembly, to state the claims of Manitoba College for support, I cheerfully answer that those aiding the college may do so intelligently.

There is in the Province of Manitoba no College maintained by the state, such as University College, Toronto. Nor, owing to the state of our finances and the demands of a new province, is it likely that we shall have such an institution for many years to come. The higher education of the youth of the country is, therefore, and will continue to be for some time, in the hands of the different denominations. And unless any denomination establishes a college in the Province, its young men must go to Ontario or Quebec, or attend the college of the other denomination here. All experience shows that a much larger proportion of the population of any country receives the benefits of a higher education by having a college of its own. Hence, if our young men must proceed to Toronto, Kingston, or Montreal to attend a Collegiate Institute, and afterwards a College, few of them will be college-bred. We must not forget that Winnipeg, not to speak of settlements forming to the west, is, in time and money, nearly, if not quite, as far removed from Toronto and Montreal as these cities are from Edinburgh and Oxford. However good Ontario and Quebec Colleges, we can not in this Province, avail ourselves of them. Distance and lack of means preclude the idea.

The other alternative is not more satisfactory. I have all respect for other denominations, and am confident that they would do their utmost to educate the sons of the Presbyterian Church, but I have too much respect for myself as a Presbyterian to ask such a favor, and too wholesome a fear of the consequences to try the experiment of committing the education of our youth to any denominational college not connected with our church. Their religious views might be respected, and yet they would breathe an atmosphere inimical to their Presbyterianism. The men in connection with our church, who have visited this Province, and studied this question, are, as far as known to me, unanimous in reference to the course to be followed. There was, consequently, but one opinion expressed in the General Assembly—the college must be sustained.

I trust I have said enough to show the necessity of having a college here. But whatever difference of opinion may have prevailed before the college was established and incorporated, the church is now committed to the scheme. To refuse sympathy and material aid to the college now, would be to deal a serious blow to the best interests of the Church in this province. It would beget distrust, and unsettle the minds of our people in reference to the policy of the Church. Having put our hand to the plough we cannot look back. The necessity for the college now is much greater than when it was established, and every argument in its favour then is unimpaired in force now. This is one of the best agencies the Church can employ for her work in this new country.

Allow me now to explain how the college stands in need of aid from the older parts of the Dominion. The college was at first located in Kildonan district, about four or five miles from Winnipeg. Quite a large log building was erected there at considerable expense for college purposes. After a time, it was felt that, owing to the city of

Winnipeg, being the political and commercial centre, and likely in a short time to have a large population, it would be advisable to have the college removed to that city. Public opinion being divided in Manitoba, the General Assembly of the late Canada Presbyterian Church, sent out Messrs. Cochran and Cro, as commissioners, to examine into all the facts of the case. They recommended the removal of the college to Winnipeg, the people of that city agreeing to provide suitable accommodation. This was accordingly done, and a building was rented in which classes were conducted last winter. This building was not found sufficiently commodious, and was otherwise unsuitable. A building was offered for sale at a reasonable rate, which, in the judgment of the Board of Management, would answer the requirements of the college for many years to come. Rather than continue renting a building, and perhaps making additions and repairs, the Board resolved to buy. This building is on the opposite side of the street from the one at present occupied. The lot has a frontage of 66 feet on the main street, and a depth of 132. The building is of frame, substantial, warm, and well built, large enough to furnish accommodation for twenty-five boarders, and leave ample space for the necessary class-rooms. And when the college requires increased accommodation, these premises can be disposed of, it is confidently expected, at an enhanced value. The money to purchase these premises could not be easily raised here. For four successive years we have reaped only two half crops, owing to the ravage of the grasshoppers. The province is only in its infancy yet, and there is no accumulated capital of any amount, and all there is could find a more remunerative investment than our college. The population, too, is but small, and although the proportion belonging to our church is large, yet it would tax our energies too much to attempt, at present, to raise the amount by subscription. The General Assembly, consequently, learning the facts of the case, agreed to raise the amount of \$3,500 in Ontario, Quebec, and the Maritime Provinces, and donate the same to the College Board to purchase the building spoken of. A committee, with the Rev. Geo. M. Grant, M.A., Halifax, convener, has been appointed for this purpose. They have agreed to raise the amount by subscription and collection in the different congregations of the church. James Croil, Esq., 210 St. James Street, Montreal, has been appointed Treasurer, and any contributions will be gratefully received by him or any member of the committee, and duly acknowledged. The action of the Assembly, which was unanimous, and the worthiness of the object will, I trust, secure a hearty response to this appeal. We must make the college worthy of the church, and efficient for our work. A reference to the work done would make this letter too lengthy, and it is rendered unnecessary, inasmuch as information on any topic can be obtained from the college report. To prevent misapprehension, allow me to state that I have no other connection with the college than being appointed on the Board of Management by the General Assembly, and teaching a class three days in the week.

Yours, truly,
JAMES ROBERTSON.

Vindication of Probationers' Scheme.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—A good deal has been said of late on the subject of probationers and their treatment by themselves, "Layman" and "Clergyman." In your issue of the 6th inst., there is a letter expressing surprise that none of the friends of the scheme have come forward in its defense. Now, Sir, as we have had some little experience of its working, we think that we are in a better position to point out its advantages than any of those who have concocted the scheme, or are, at present, carrying out its provisions.

In the limits to which this letter must necessarily be confined, we can, of course, enumerate only a few of those advantages, and then leave it to a discerning Church to judge if it is not a most admirable scheme, both in itself and in the manner in which its provisions are carried out. The consideration of its advantages will, doubtless, silence forever the complaints of probationers, and convince the Church generally that those self-supposed ill-used men are enjoying almost inestimable advantages.

1. So far as probationers themselves are concerned, the scheme affords them an excellent opportunity of becoming acquainted with the geography of our country at their own expense. They have also ample advantages for the study of human nature, meeting as they do in their peregrinations, specimens of almost every type of humanity. Their advantages in these respects, however, might possibly be improved by transferring them to greater distances and at shorter intervals; but as there seems to be no complaint on these points, a change in this respect might not be desirable, though it would certainly increase the facilities for acquiring a knowledge so indispensably necessary to success.

2. Probationers are, from the very designation given them, supposed to be on trial, and if they were at once sent to congregations where their settlement would likely take place, they would be without that experience which is so essential to their assuming the pastoral office with any fair prospect of success. The time they are supposed to be doing mission work before they have completed their studies in college is wholly inadequate to give them the requisite experience. The working of the

present scheme, whether intentional or not, "waddy and well," provides that they spend a large part of their time in mission stations which have been dignified with the name of congregations, but which have no intention whatever of having a settled pastor. If probationers were deprived of the experience thus gained, they might settle down in profound ignorance of the manner in which the business of the church is sometimes done, and therefore, would not have the "wisdom of the serpent," though they might possess the "harmlessness of the dove."

3. Another very important advantage of the present scheme is that it tends to make them find their "proper level."

There are among probationers as among any other class of men, some who have very exalted opinions of themselves, who have been building airy castles, and picturing to themselves the exalted positions they should fill when they had completed their college course. They need to be made feel that it is a great honour to occupy even the humblest position. After submitting for a time to the gentle and salutary regimen which the scheme provides, they come to themselves, and thus are fitted for usefulness, and in many cases their actual settlement is promoted. They soon learn that aspirations of a certain kind are vain, and becoming tired of the prescription, meekly settle down at the first reasonable opportunity.

4. It may be said by some that in a financial point of view, probationers are at a disadvantage. This objection, however, is more specious than real. It should be remembered that the first missionaries or probationers, as they really were, were sent out without purse, and yet they lacked nothing. How much better off are probationers now? The scheme provides them with food, and as to raiment, they should not be anxious as to "wherewithall they shall be clothed." They are also paid two magnificent sum of seven dollars a week, which will, in general, pay their travelling expenses. It may seem a hardship, however, to be thus relieved of their money, but they are amply compensated by the consciousness that they are thus contributing their quota to the encouragement of railway enterprise, and to the opening up and development of the resources of our noble Dominion. It may be objected still, that this money might be needed to provide for the temporal wants of their families, in cases in which probationers have such. Even here, the objection has only a seeming, not a real force. Families often require to practice domestic economy, ministers' families especially, and a splendid opportunity is here presented for the cultivation of this laudable virtue, with its kindred one of self-denial.

5. The "last, but not least," of the advantages which probationers enjoy under the present scheme, which I shall now notice, is, that those who have assumed the responsibilities of the conjugal relation, have the mutual affection of themselves and their helpmates, intensified and deepened, according to their poetic sentiment, "Absence makes the heart grow fonder."

While those who have not yet entered into that relation, have ample opportunities of making a selection.

These are but a few of the advantages which probationers enjoy. The consideration of even these, should put an end to all complaints. On another occasion I may enumerate other advantages to probationers, as well as to all other parties concerned. VERITAS VINCI.

August 9th, 1875.

Religion in Schools.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I must enter my earnest protest against some of the things urged by your correspondents in reference to education. They all take it for granted what they ought to begin by proving, viz.: That it is the duty of the State to educate at all, and still more that it is the duty of the State to educate in religion. Neither "J. D." nor any other of your correspondents has given the first shadow of argument, either on the one point or the other. Now I say, and one say is just as good as another, that the State is no more called upon to educate, as that word is generally understood, than it is called upon to teach all the young people trades, or to put them in a way of earning their living. No doubt, education does an immense amount of good, but so does a trade, and if the Government is to engage in everything that does good, where will it end? Nor if the State is to instruct in reading, writing, and arithmetic, do I see that it must teach religion also. You might as well say that every apprentice's master is bound to teach his apprentice the Shorter Catechism. Has "J. D." or any of your correspondents made any distinction in these matters? None whatever. And if religion is to be taught in schools because "it does good—*à fortiori*—ought it to be taught in Churches for the same reason? The fact is the arguments, or rather statements of your correspondents, shows that the Church of Rome is right in demanding separate schools, and that it is right also in holding, that the State ought to endow the true religion, and persecute and put down all the rest. Popish persecution is consistent. Protestantism, when it takes to that, is false, to all its principles and all its traditions.

Yours, etc., G. T.

MORAL.—The doing well of little every-day duties makes one the most useful and happy.—*Hell Spring.*