

the boys is admirably equipped, and leaves little or nothing to be desired. The girls' building is quite inadequate, and should be double its present size, and otherwise improved. The pupils in both schools, numbering one hundred and forty, are exceptionally intelligent, and earnest in the prosecution of their studies. Having spent the day in examining and hearing classes, I can speak with confidence in this respect. The high average of ability and attainments among them is due to the special care exercised in reviewing pupils, and to the fact that many are in attendance for the second and third sessions. Not a few are preparing to be missionaries and teachers, while some will enter other professions, and many will become agriculturists and mechanics or follow mercantile pursuits. Their influence for good in future can hardly be over estimated. They will enter their different spheres of usefulness, as enlightened citizens, possessed of a sound education, and actuated, as a class, by the principles of the Gospel. This is what is needed to solve the difficulties which beset the government and true development of our common country. Real progress must be along these lines.

I wish all the friends of this mission and those who hesitate about supporting it could have looked into the face of the pupils, as I saw them the other day assembled in their chapel, so bright and promising, and so prompt and accurate in answering questions. It would surely move their hearts to pray and give for the advancements of an undertaking to which the Lord has so manifestly set the seal of his approval. And let it be remembered that these are not our only schools. We have thirty-two others of similar aim equally deserving of generous support.

I write this much in the hope that, as the season for the allocation of missionary funds is at hand, the matter referred to may receive from ministers, Sunday-schools, and congregations the attention it merits. D. H. MACVICAR.

*Presbyterian College, Montreal, Nov. 30th, 1889.*

### THE ISLAND OF SANTO.

LETTER FROM REV JOSEPH ANNAND.

MR. EDITOR,—I may assume that your readers are not familiar with this one of the "Sunny Southern Lands," one of the fairest of the "summer isles of Eden." This is not a newly discovered region; it is what was once thought to be the north end of the great southern continent, needed, in the opinion of geographers of that period, to balance the great northern territories. While Canada was still a wilderness, two years before Quebec was founded, and 188 years previous to the rise of your own beautiful city, Quiros, the Spanish navigator was here. He attempted to establish a colony and build a city on the north side of this island. So far as we know not a vestige of that enterprise remains visible. Quiros' description of the newly discovered continent was either highly imaginative or there has been great deterioration since then. He might have admitted that the ancient garden of Eden was at the north pole, but he maintained that the modern one was on "Tierra del Espiritu Santo." It was, he said, to be the inexhaustible source of glory, riches and power to Spain. Millions of birds announced the rising of the sun, the air was perfumed with flowers, the climate was perfect, nobody would know fatigue here, no crocodiles were in the rivers and no mosquitoes were in the land, etc. The source of fiction is fact, so even in the above extravagant language there is some truth. There are certainly no crocodiles. As for mosquitoes, they are doubtless here. Possibly they may have been introduced at a later day. It is affirmed that mosquitoes were unknown in Oahu until a certain foreign vessel visited the port, and now Honolulu swarms with the pested insect. Whatever changes may have taken place in the climate or in the occupants of the island, doubtless the physical features of the country remain unchanged. The lofty mountains, the deep ravines, the foot hills, the alluvial plains, continue as of old, clothed with a dense vegetation from the water's edge to the mountain summit.

Santo is a fine specimen of a tropical isle. However, the fruit and nuts of all kinds said to be growing here, are, with the exception of breadfruit and cocoanuts, of little value. Mangoes, oranges, limes and lemons have not yet been introduced, save in a few spots. The whole country is a wilderness. Not an acre of cleared land can anywhere be seen excepting that occupied by Europeans; and the latter are only four in number, namely, two French Roman Catholic priests residing on the north-east side, a French planter on the south-east and your missionary on the south side. The natives are not so numerous as was at one time supposed, and their huts are located here and there all through the island. The people differ little in appearance from the other New Hebrideans. They are a finely built race of the Melanesian type; but many of them are now suffering from disease introduced by foreigners of a low class. There are no trade commodities among the natives of commercial value. Their own barter consists of women, pigs, canoes, mats made from pandanus leaf, a leaf from which a dye for their mats is extracted, shell beads, spears, clubs, bows and arrows, pigs' circular tusks, rude clay pots, yam and taro. To these civilization has added a few muskets, axes, knives, and a few other little things of not much worth. These people were great fighters and inveterate cannibals until lately. Decrease of population from this cause, combined with European disease and infanticide, has so reduced their numbers that war is now unpopular. There has been no war on this side of Santo for more than two years, and there has been no cannibalism known to me.

The people occupy their time in cultivating yam, taro and bananas—these three are their principal food—making canoes, building houses, visiting, feasting and dancing. They spend about half their time at these occupations, the other half is passed largely in "lotus eating." Their style of dress is decidedly more suitable for this latitude than it would be for Canada. That of the men consists of a belt made of a number of small cords—strips of bark or narrow matting, then a small piece of fine matting or cloth fastened to the belt behind and brought forward between the legs the end taken up under the belt and allowed to hang down about six inches in front. This is one of the most respectable male dresses in the whole group. The women's dress is somewhat similar. Their belt is generally a number of strings of beads with long narrow leaves secured to the belt like the wrapper of the men. Both sexes wear a bunch of leaves or grass attached to the belt behind. The children up to ten years of age go naked. Lime, ashes, coals, paint and coconut oil are largely used in ornamentation. Fowl's feathers in their hair, pig's tusks, and bead anklets and necklaces are with the above, full dress suits.

Their whole being and doing are for this life, of the future they know little and seem to care less.

With this fragmentary statement as to our island and its people I cannot leave your readers for the present to fill up in their own imaginations our environments. We are here to Christianize and civilize these barbarians. In preparation for this labour we have secured a comfortable home as a centre of operations. We have acquired the language of the people so far as to give them a small primer in their own tongue. A building has been erected in which we have a daily morning school, at which eleven young men were present to-day. On Sabbath service is held twice within the one building, yesterday thirty-five natives of this isle were out at both services, and listened well to what I had to tell them. They also joined in singing the hymns "Come to Jesus," "The Great Physician," "I've found a Friend," "Draw me Nearer," "Rejoice and be Glad," "Nearer the Cross" and "Bringing in the Sheaves." The work of evangelizing is thus begun, and we trust that with God's blessing in answer to the prayers of His people we shall yet see glorious results.

*Santo, New Hebrides, 12th Aug., 1889.*

### THE COURTESY OF THE PRESS IN CONTROVERSY.—THE CHRISTIAN RULE.

MR. EDITOR,—I think the following remarks and the article I subjoin may very properly and usefully appear in your widely-circulated religious paper. The article although not wholly religious, has a strong bearing that way. To advance religion and the Gospel of the blessed Lord Jesus, we have to mix with every-day affairs, with the common concerns of life, as the Gospel is really for the reform of morals and religious life in this world, in view of eternal life hereafter. God wishes all men and women to be like Christ, whose life is our example to follow. Now, I think journalism should be conducted courteously—no unnecessary, biting, wounding expressions, should be used. You know how often such expressions occur in our leading journals, remarks not founded on truth, most unbrotherly and unchristian, false, too, in many respects. Christ has set us an example to be gentle in our remarks to others, and although he whipped the gamblers out of the temple in apparent anger—rather let us say condemnation—and at times vehemently condemned the hypocrisy of the Scribes and Pharisees of his day, yet we see how nobly—gloriously let me say—He behaved when buffeted and abused before the High Priest and Pilate! How gently He submitted to be nailed to the cross, with His bleeding hands and feet, saying, "Father, forgive them for they know not what they do." St. Paul uttered an expression once of bitterness to the High Priest, but immediately corrected himself. We, as Christians, live under the influence of the Holy Ghost, and should be holy, pure and gentle as far as possible.

Now, I lately noticed in the *Globe* some very bitter remarks on the conduct of Dr. Sutherland, because he was urging on a body of men in Lambton to carry out certain principles—righteous and proper—only conflicting with the interests of two other political parties. Such remarks were written in a stinging, unchristian way. The article might have been written without this bitterness and indeed without imputing false motives to a highly religious man, who had the right to his own opinions whether agreeable to others or not; and they were upheld by over 700 very excellent voters.

Now let me say in all truth and fairness, although I am in no way connected with it, and hardly ever write for the *Mail* newspaper, that for several years past (it was not always so) it has shown a very excellent example to the press generally. Hear what that noble apostle, St. James, says in the third chapter of his beautiful epistle, verses 3, 4, 5, 6, 7, 8, 9, 10. "And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body and setteth on fire the course of nature; and is set on fire of hell." The pen is moved by the mind and will, and it says what the tongue would say.

Ecclesiastes, chapter 5, verse 2, says: "Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God: for God is in heaven and thou upon the earth; therefore let thy words be few."

In the *Empire* of the 27th inst., a reference to injure is made as to the birthplace and place of education of the editor (Mr. Farrer) of the *Mail*, and a bitter deduction made therefrom. Suppose he was educated originally in a Jesuit col-

lege, was not (Luther and I think Father Chiniquy, too? A man may reasonably change his opinions if they were once erroneous—I don't say this knowing his opinions are wrong) but to show that if wrong once the question is, is he right now? Now allow me to add the following very timely and just remarks of a great humorist—yet a wise man—at least in this matter.

#### BURDETTE'S ADVICE.

Excellent advice does "Bob" Burdette, the genial humorist give in one of his last magazine articles. Speaking of the lowering pettiness of spite he says:—"Every time you are tempted to say an ungentle word, or write an unkind line, or say a mean, ungracious thing about anybody, just stop; look ahead twenty-five years, and think how it may come back to you then. Let me tell you how I write mean letters and bitter editorials, my boy. Sometimes when a man has pitched into me and 'cut me up rough,' and I want to pulverize him, I write a letter or editorial that is to do the business. I write something that will drive sleep from his eyes and peace from his soul for six weeks. Then, I don't mail the letter, and I don't print the editorial. I put the manuscript away in a drawer. Next day I look at it. The ink is cold; I read it over and say, 'I don't know about this.' There is a good deal of bludgeon and bowie-knife journalism in that. I'll hold it over a day longer.' The next day I read it again. I laugh and say, 'Pshaw!' I haven't hurt anybody, and the world goes right along making twenty-four hours a day as usual, and I am all the happier. Try it, my boy. Put off your bitter remarks until to-morrow. Then, when you try to say them deliberately, you'll find that you have forgotten them, and ten years later, ah! how glad you will be that you did! Be good-natured, my boy. Be loving and gentle with the world, and you'll be amazed to see how dearly and tenderly the worried, tired, vexed, harassed old world loves you." Good advice from a humorist or any one else.

CHAS. DURAND.

*Toronto, Nov. 29, 1889.*

### THE EDUCATIONAL QUESTION IN MANITOBA.

MR. EDITOR,—I fear from some references in your editorial pages to a lecture delivered by me here on Public School Education, that I am regarded by you as having expressed a decided preference for a system allowing separate schools over a purely secular system. The publication in your pages of the part of the lecture directed against the latter, while the briefer but equally strong condemnation of the former is omitted, will be apt to confirm the impression on the minds of your readers. You will therefore permit me to say that I have not expressed any preference of either system over the other. The nearest approach I have made to it, as will be seen by reference to the part of the lecture published in your pages, is where I have said that I for one could not consent to purchase the abolition of Separate Schools at the expense of the entire secularization of our public school system. All the less could I do so, that I believe the payment of such a price was both the endorsement of a wrong principle and unnecessary as a matter of equity. Both systems are in my humble opinion wrong in principle and prejudicial in operation. One of them, that of Separate Schools, is in the mean time the existing one here. In refusing to seek to accomplish its abolition by giving, as we are invited to do, either a tacit or an expressed consent to the establishment of the secular system, I regard myself as no more indicating a preference for the one over the other, than a man who is in the hands of a bandit and is offered his liberty on the giving up of his money is to be regarded as indicating a preference for his money over his liberty, when he declines to make voluntary surrender of his purse. The government of the day may continue the one system with all its injustice, or it may inflict on us the other with its banishment of the Bible from the teacher's desk. Meanwhile the Church and the ministers of the Church, avoiding all fettering compromises, should keep themselves free to lift their testimony on behalf of a system of public school education at once more observant of equal rights and more consonant with the best interests of the State.

In closing the lecture, I claimed the right of the people in a Christian country to give effect to their common Christianity, in the arrangements of the public school, while providing carefully by a conscience clause for the preservation of the rights of those who are unhappily hostile to the inculcation of Christian ideas. The proposal was not advanced as new. It seems to me the rational common-sense course of procedure, and what is much more important, it is substantially that contemplated in successive deliverances of our General Assembly. I notice that you speak of it "as of the nature of a compromise." I am at a loss to see where the compromise comes in. It is a compromise in the sense and only in the sense, that temperate living is a compromise between gluttony and abstinence. The allowance of Separate Schools on the other hand is a compromise and in my humble opinion, an indefensible one—while the infliction on a community such as we have here of a purely secular system would be little less than an outrage. In asserting the right of society in a Christian country and in the interests of its own well-being to give full effect to Christian ideas in the schools which it maintains, the Church takes, I believe, thoroughly defensible ground and is performing an invaluable service to the State with whose true advancement its own well-being is inseparably linked.

JOHN M. KING.

*Manitoba College, Winnipeg, Nov. 20, 1889*