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All literary correspondence, contributions, &c., to be addressed to the Editor.

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CANADIAN ILLUSTRATED NEWS.

Montreal Saturday, 6th May, 1876.

AMERICAN TREATY OBLIGATION.

The severe remarks made by Mr. MACKENZIE as Prime Minister and Leader of the House of Commons, during the recent session of our Parliament, on the bad faith of the United States in keeping their treaty obligations, are now being very widely commented upon in the newspapers of Great Britain, endorsed as they were by Sir JOHN MACDONALD, the Leader of the Opposition, who characterized the conduct of the American Government as "most unsatisfactory." We gave during the session the points in the correspondence relative to the refusal to admit British Columbian Fish and Fish Oils into the United States under the terms of the Treaty of Washington, advantage being taken of a petty quibble, which can hardly be described as other than dishonourable. The date of the admission of that Province into the Dominion was anterior to that of the Treaty; although it is true that the negotiations for the Treaty took place before the admission of the Province. The latter incident is the whole extent of the subterfuge set forth for breaking faith, in not complying with the express words of the Treaty.

We come next to the question of Canadian vessels navigating American canals. Here, the case is, if possible, worse; and this matter, is not new. It will be remembered that the old Reciprocity Treaty provided that the United States Government would use their endeavours to obtain from the State of New York the right for Canadian vessels to navigate the canals of that State. But this treaty obligation was treated as so much wind. No effort was ever made to put it into effect. And now, the first letter of Governor HOFFMAN in the correspondence submitted to Parliament, last session, contains the information that the State laws offer no restrictions to such navigation, and never have offered any. The effect of this letter of the Governor of New York, without stating it in terms, is to charge the Government of the United States with a breach of faith.

This, however, is not all. Many will remember that, before the Treaty of Washington was finally negotiated, there were protocols published, in which the Commissioners of the United States sitting at home at Washington, under the immediate counsels of their own Government, did solemnly pledge the national good faith to use due exertions to procure for Canadian vessels this free navigation of the State canals, and did tell the British Commissioners that they might confidently rely on satisfactory results. After this solemn promise, reduced to writing, as a national offer, there came the solemn obligation of the Treaty itself, which still more strongly pledged the good faith of the Government and people of the United States. All is, however, of no use. It appears from the correspondence before us,

that, as soon as the letter of Governor HOFFMAN sweeps away one cobweb, some other petty little subterfuge, based on United States Revenue Laws is set up, just as if the first duty of the United States Government was not to alter its own Revenue Laws, so as to keep faith in treaty obligations and preserve the good name of a great nation from being smirched by dishonour.

The end of the list is not, however, yet reached. There comes news that fresh quibbles are to be invented to prevent the appointment of another United States Fishery Commissioner in the place of Ex-Governor CLIFFORD, deceased. The United States have in hand the Geneva award, the amount of which has proved to be much larger than required for the claims; and now there comes a question how they will make away with a large balance of money, not honestly theirs! We shall watch the progress of this Fishery matter with very great interest.

We have not the slightest expectation that good faith will be kept, but shortly, no doubt, we shall hear a great deal of oratorizing and American Eagle soaring, at the Centennial of the Republic, at Philadelphia. How will, however, all that high flown oratory compare with the Punic faith we have indicated, and, especially, when set off with the story of the gross corruption with which the highest officials at Washington seem to be "steeped to the lips?" No petty material gains won by sharp practice in negotiations can ever be set off to a great nation for the injury caused by such things. They are of a nature to make men ask whether one century is sufficient to make it proper to call stable the form of Government under which they occur.

INDIANS OF BRITISH COLUMBIA.

No general census has yet been taken of the Indians of this Province. The estimate of about 30,000, given from the best information that could be obtained, may probably be found to be some thousands under the actual number. The Reserves are in a most unsatisfactory state, being small and insufficient at the best, and these very materially cut down by encroachments of white settlers. In the interior of the Province, the habitations of the Indians are like those of the other native tribes of the Dominion, but the coast Indians live in Rancherias, with 12 or 15 families in each house, and 12 or 15 houses in the village. These are built of boards split from cedar by means of wedges, with flat roofs with large timbers in the interior as supports, often carved. They have different localities for summer and winter residences, and remove the roof boards from one place to the other, leaving the frame and timbers permanent. No attention is paid to cleanliness, and on the approach of any epidemic, the tribes of course are decimated. At Cowichan, and some other places on the mainland, the missionaries have succeeded in changing this mode of living, and the condition and prospects of these Indians has greatly improved; and the Indians have adopted the manners and customs of the whites and often indulge in their luxuries. In agriculture several of the bands have made considerable advance. At Cowichan, and on many parts of the mainland, large quantities of potatoes, turnips, carrots and other vegetables were grown and stored for winter use, and some of the wheat, vegetables and apples grown by the Indians on the Lower Fraser obtained honorable mention at the Provincial Exhibition. On the Kamloops Reserve, 60 acres of grain were put in in 1874, and a much larger quantity in 1875. The Aht Indians, on the West Coast of Vancouver, have commenced clearing available patches of land, with a view to cultivation, but these Indians have very little prairie land, and their fields have to be obtained from dense and heavily timbered forests. On the North West Coast of the mainland, and on Queen's Charlotte's Island agriculture is difficult, the land along the coast being rocky and with thick forests of pine, but

the natives grow potatoes wherever there is a strip of alluvial soil and partially cleared ground. In all localities, the sea and rivers and lakes teem with fish, and this is the staple food of all the Indians of British Columbia. All kinds of fish are very abundant in the North Pacific waters, but the six varieties of salmon constitute the most constant article of food. The dogfish is caught for the oil contained in the liver, which is a common article of barter among the Indians. There is a great variety of fur-bearing animals, the exports of furs in 1874 amounting to \$307,625. Cranberries are also plentiful and are gathered for export as well as home consumption. In Cowichan and on the Lower Fraser, the Indians are beginning to buy and breed horses and cattle, and many tribes of the interior count their stock by the thousand. But the smallness of the reserves and the difficulty of obtaining grazing land is a very serious drawback to their prosperity. For instance, the band at Kamloops numbers 100 families, 830 head of cattle, while their reserve only gives 2 acres and a half of land for each animal for summer and winter and none for agriculture. The Songee Reserve, near Victoria, is very valuable, but is too near the city to be a proper place of residence for the Indians, and it is proposed to sell it and remove the Indians to a more suitable location. 7 Reserves on the mainland, and 9 on the Island have been surveyed and divided into 20 acre lots, but as a good deal of the land is of poor quality, it is manifestly very insufficient for the needs of the Indians. Few schools have as yet been established among these Indians. Nine received aid from the Indian Department in 1874, and a grant of \$250 is offered to each school with an average of 30 pupils on account of the migratory habits of most of the tribes, but this average attendance is not easy to attain. One new school was opened by the Wesleyans in 1875 at Fort Simpson. There are many most enthusiastic and devoted missionaries, several of whom conduct mission schools, and industrial schools with great energy and success. The suppression of the liquor traffic has been most beneficial, but, unfortunately, there is no law in the United States against selling spirits to other than American Indians, and the Northern tribes can still purchase considerable quantities at Puget Sound and take it direct to their houses. In Alaska, too, the Indians have been taught by the U. S. soldiers at Sitka, to manufacture spirits from potatoes, molasses or sugar and the numerous berries to be obtained in the country, and it was reported that the knowledge had been extended to the Indians of Queen Charlotte's Island, but so far, no difficulty has arisen from it. The mainland Indians are described by the agent to be "as a rule, sober, industrious, self-reliant, and law-abiding," but there is a good deal of dissatisfaction among them owing to the unsettled state of the land question, and fears are entertained of serious difficulty if some means are not devised to place it on a satisfactory footing.

The Indians on the West Coast of Vancouver Island were visited by the superintendent in 1874. These Indians comprise some 20 tribes, numbering about 3,000 souls. They are short in stature, dark in complexion and robust and strong in appearance. They are hardy and industrious and the richest of any Indians in the Province. It is not at all uncommon for a single Indian to realize from \$500 to \$1,000 a year from the seal and other fisheries. But, unfortunately, they are inveterate gamblers, and from childhood to old age there is no sacrifice they will not make to gratify this vice. The frequent assemblages of different tribes for "potlatches" or donation feasts, often at the most important time for their fisheries, is quite destructive to any settled habit of industry. They are splendid seamen and expert canoe men, but care little for agriculture, and the extent of cultivable land on the coast is so limited

and the supply of fish so unlimited that it is likely they will always remain "Toilers of the Sea." Their canoes are splendid models of architecture from the tiny child's toy to that holding a hundred men, and they manufacture a large number of articles with neatness and facility, among which are gold and silver jewelry, ornamental carvings in slate and stone, and wood, boxes, cups, baskets, shell work &c. They have very strict customs with regard to tribal rights and boundaries, which have led to frequent and bloody disputes, decimating their population, but a great change for the better has taken place. The superintendent states that observation and personal inspection have convinced him, that they are a simple but fearless people, confiding and easily controlled, only requiring firm and judicious management to be an aid to the general prosperity of the country, and friendly and peaceful citizens. They have never had any missions established among them.

THE HARD THINGS OF THE BIBLE.

It is not often that a sermon preached in the ordinary course of parochial instruction can be singled out for special mention. The principles of social ethics are so generally recognized, the philosophy of Biblical exegesis has been so frequently and learnedly expounded, and the routine lessons of the catechism are so much a matter of course, that except in cases where the rhetorical qualities are a consideration, or some innovation of doctrine is attempted, we accept the sermons which we hear or read, and do not comment upon them. But now and then there is a sacred discourse that arrests our attention by the simplicity of its plainness, and the quiet force of its straightforward, incisive logic. Of these is the one bearing the title which we have placed at the head of this article, and a copy of which has been laid upon our table. Its author is Rev. JAMES ROY, M. A., Pastor, we believe, of the Sherbrooke St. Methodist Church of this city.

The sermon is unpretentious and brief, not extending beyond fifteen pages of a small pamphlet. But, in this circumscribed space, it goes over the whole cycle of the hardships of interpretation which, according to the Petrine dictum serving as a text, are to be found in the inspired volume. We are made to understand, at the outset, that there are three natural and sufficient causes why, in the Scriptures, are "some things hard to be understood"—first, when we consider the subjects of which they treat; secondly, the objects to be accomplished by the Scriptures, and thirdly, the time during which the Bible is to endure. In an argument by enumeration, the author shows that the existence of these difficulties has been confessed—first, by the Prophets themselves; secondly, by history; thirdly, by the denominational systems of to day.

The second part of the sermon passes from theory to practice, and urges the argument *ad hominem*, which is necessarily the marrow of all useful pulpit teaching. We are told that the wrong opinions formed on these subjects are to be credited, not to defects in the Bible, but to defects in our selves. These defects are subtly traced to the twofold source of personal idiosyncrasy and defective education, both of which are amply illustrated by psychological and historical examples.

The third part of the discourse is particularly fine where it is shown that our wrong opinions may be known by their disastrous effects. Wrong opinions are ever ruinous, and when the preacher applies what he calls the test of fruitage, his power, terseness and originality are remarkable. As a specimen of his mere style, we cite his peroration:—

"The traveller who seeks a land beyond the sea often finds it a lonely voyage. Chill winds blow about him, and he longs to see the shore. Far off upon the distant rocks, he sees the wrecks of gallant ships. The surf beats over them, and the low murmur of the waves sings their dirges; but, guided by the watching stars, and by