

The Wesleyan

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THE EDUCATIONAL SOCIETY.

DEAR EDITOR.—I have noted with great pleasure the announcement in your issue respecting Educational Meetings in Fredericton District, the names of the distinguished members who are to bear aid to the local pastorate and laity, and the warm spirit of sympathy with the objects of the Society which breathes in the appended note.

May I be permitted at this juncture, just as the Educational Campaign is being organized throughout the Maritime Conferences, to lay a few considerations before the ministers, members, and congregations of our church?

With the objects of the Educational Society all our people are personally familiar. They are objects worthy of a good church, which proposes with God's help, to retain, augment and perpetuate its influence in the country; and though they have been repeatedly stated in the Wesleyan, they may well appear again. I quote the second article of the constitution:

"The objects of the Society shall be to assist in maintaining our Universities, Theological Schools, and Higher Mission Schools, to defray the expense on the examination of candidates for the ministry of our church; and to aid such candidates in obtaining an education."

The special methods, by which means are to be sought for the financial support of the Society in accomplishing these objects are set forth in the sixth article of the Constitution, which is as follows:

"Sermons shall be preached on behalf of the society and collections taken up in aid of the funds in all our churches and preaching places, at some time in February or April in each year.

Meetings shall be held on each circuit or station at which the claims of Educational work shall be placed before our people and contributions taken for the funds of the Society."

The Society has completed one year of its operations; though the hopes of its more sanguine promoters have been far from realized, it has nevertheless, in its first year, accomplished good results. I confine myself to the development of one point in connection with its financial operation. The total receipts of the Society for the year were \$7931.93. Of this sum our Maritime Conferences contributed \$1290.14, as follows:

Nova Scotia.....\$580.14
N. B., and P. E. I..... 468.13
Newfoundland..... 252.87

When we come to the question of distribution we find that the Mount Allison College received \$800.

The Theological School, Sackville, \$300
Theological Students at Sackville, 750

Thus it appears that our Eastern Educational and Theological interests were aided to the extent of \$1,850, being \$509.86 in excess of the entire sum contributed by the corresponding conferences. This fact is quite in accordance with the grand connectional principle in which the Society is based, but it is suggestive of thought, and will assuredly when pondered "provoke to zeal and good works."

In the carefully prepared report of the Society it is estimated that for the coming year an income of \$15,000 will be needed. The Society will certainly need that, and more, if it shall do all that the precious interests entrusted to its care and nurture require to be done.

It is probable that this sum, nearly ninety per cent in advance of the income of the past year, will be raised? In regard to the Western Conferences, the opinion was unanimously expressed by their representatives at the meeting of the Central Board that the exceptionally tempestuous weather and blockade roads of February 1875, the month in which the meetings in the West were held, in a large proportion of the circuits caused a

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due weight to these hindrances of the pa
But it is clear that our anticipations of
enlarged success for this movement must
be based not on the expectation of smooth
roads and bright skies, but on the awa
kening of fresh interest in, and therefo
increase liberality in behalf of the cause
itself. May the Divine Spirit bless every
sermon preached, every address delivered,
to the promotion of this interest, and this
liberality.

But should it be considered a difficult
thing for the Methodist Church of Canada
to raise an annual income of \$15,000 for a
cause so notably connected with its own
well-being and progress? Let those who
think this sum large beyond all reasonable
expectation consider that the church
which is asked to raise it, numbers over
100,000 members, and has nearly half a
million of adherents.

A study of last year's figures is, in one
aspect not discouraging. The society looks
for its financial resources not only to the
Sabbath Collection, and that at the annual
meeting in each circuit, but to the sub
scriptions of those friends who, by the
payment of five dollars annually, consti
tute themselves its members. In the
Eastern Conferences, if we except not
more than a dozen circuits (I write with
out any knowledge of details regarding
the Newfoundland Conference) this class
of annual subscribers or members has yet to
be created. Suppose that during the in
creasing campaign an average of one sub
scriber for each circuit, outside of the
above small limit, be obtained, and the
problem of increased revenue, so far as the
Eastern Conferences are concerned, is
half solved. Suppose, in addition, that
one hundred more Educational Meetings
be held within our bounds than were held
last year, and a complete solution is
reached. All this, on the supposition
that there be no increase of contributions
from former givers. I make bold to ex
press an extreme solicitude that not a
single circuit shall be without its Educa
tional Meeting. It is a great mistake to
suppose that Education is a subject
adapted only to audiences in cities or our
more popular villages. So far as my ex
perience testifies, it is to the greater
avidity of hearing in other quarters. I
know that our beloved ministers are "in
labors more abundant."

But if amid their multiplied engage
ments they can arrange, even in compar
atively isolated appointments, to talk, and
get their brethren to talk, to their people
on this great subject, which runs right
down to the very roots of our church's
life and vigor, they will, I am sure, find no
service of the year more profitable to
themselves and to their flocks. The peo
ple are waiting to hear, and when they
hear, to give "as God has prospered
them."

I venture to add that if in accessible
Circuits it is thought desirable to hear
direct from those whose position naturally
gives them the fullest information regard
ing our Institutions and Educational
necessities, my brethren around me, to
the full extent of their ability, will re
spond to such calls.

Sincerely yours
DAVID ALLISON.
Sackville, Feb. 8th, 1876.

Note.—In regard to the statement of disburse
ments given above, I would observe that the grant
to our Theological School, as to each of the Wes
tern Schools, Cobourg and Montreal, was \$750. The
funds on hand allowed 16 payments of only \$300 to
each, some 40 per cent. of the grant. I may add
that two-thirds of the entire revenue of the So
ciety were devoted directly to the Education of
Candidates for the Ministry of our Church.

The Young Men's Christian Association of
New York has had a prosperous year. At
the annual meeting, held January 24,
the treasurer reported that the receipts for
1875 were \$26,958, and the disburse
ments \$26,788. Classes were maintained
during the year in German, French, Span
ish, book-keeping, and vocal music, with a
larger attendance than was ever known
before. From October 1 to October 20,
635 students were enrolled. The average
attendance at Dr. Thomson's Bible class
was 1064; at the services of song, 414; at
the Sunday prayer-meeting, 125; at the
lectures, 1186; and at the monthly recep
tions, 1250. An appeal was made for the
clearing off of the mortgage debt on the
Association building, which amounts to

FATHER CHINIQUY AND HIS WORK.

CHARACTER OF CONVERTS.

If having been stated in one of the
French Ultramontane papers of the city
that Mr. Chiniquy's converts were main
ly disreputable people of both sexes,
one of our reporters took the trouble
to submit the published list of names
to several of the detectives and police
officers. Among these names they re
cognized several as being the same with
those they were acquainted with as low
characters. The officers gave the ad
resses of a number of these individuals
and upon the reporter visiting them he
found that they were not the same per
sons as those who had signed the list,
though bearing the same name, and
some of them were quite indignant that
they should be suspected of turning
heretics. In one case, however, the de
tectives know of two disreputable wo
men in Visitation street who said they
had turned Protestants, and were get
ting wood from Mr. Chiniquy's com
mittee.

THE SCENE AT RUSSELL HALL.

Since Monday morning Mr. Chiniquy
remains during the day at his
Church on St. Catherine street, as his
private residence was too small to ac
commodate the increasing crowds of
people who come to see him. On Thurs
day, at ten o'clock, some sixty or seventy
men and women were found waiting in
the church for Mr. Chiniquy, who had
not yet arrived. They seemed to be
long, almost without exception, to the
very poorest class, and were thinly
dressed, and some of them unkempt
and untidy. Some of the women had
baskets in their hands, and the ma
jority who were spoken with, admitted
that they were there to get assistance.
About one quarter of them were French,
and between these and the Canadians
there was an avowed want of sympathy
and harmony. The Canadians com
plained that the French were better
cared for by the Committee than
themselves, but the French upon being
questioned said they thought that no
partiality was shown in the distribution
of the aid. A Canadian woman, who
stated that she had a sick husband and
six children, said the Committee only
gave her two eggs, while they gave her
French neighbor a fine beef steak. A
Yankee Canadian, who spoke good
English, and who had a decidedly rowdy
air about him, declaimed strongly
against the partiality of the Committee,
and expressed a disposition to pitch
some of the Frenchmen out of the
Church. Subsequent enquiries showed
that the Committee, which is composed
of French and Canadians, make no dis
tinction in their distribution of aid, and
they perform their peculiarly difficult
duties in as satisfactory a manner as
possible.

ARRIVAL OF MR. CHINIQUY.

When Mr. Chiniquy arrived, at nearly
eleven o'clock, there were not far
from a hundred persons present. There
was no fire in the church, and some of
the people were almost shivering with
the cold. Mr. Chiniquy went forward
to the platform, and the people all se
ated themselves. He took from his pocket
a book in which the names of the con
verts are entered, and opening it before
them, addressed them substantially as
follows:—

"I have here the names of some thirty
men and women which I am obliged to
strike off the list, for I have learned
since yesterday that they are drunkards,
thieves and bad characters. I am very
sorry to have to do this, but there is no
other way. I am ready to receive both
good and bad, but you must under
stand, my friends, that when you come
here and give your names as converts
to the religion of Jesus Christ, you must
be ready to serve God and become bet
ter men and women. Yesterday sev
eral persons came here and gave their
names, but I have learned since, that
they are bad people, who came only to
get bread and money, and therefore I
must take their names off. I am very
glad to have you come here, and give
your names as converts to the Gospel,
but you must be honest and sincere,
and serve God with your whole hearts.
All these names are going to be pub
lished in the papers, and it will be a
shame to all of us to have it said that
some of them are bad people. God has
placed you on the earth to get ready for
heaven, but there are two roads, and if
you want to reach heaven you must
take the good road. However, when I

think what the Church of Rome has
taught you, and how she has deceived
you, I can excuse you to a certain point,
for being bad. Yesterday a man named
Chaput came here and asked to have his
name struck off the book; I asked him,
how long have you been a Protestant?
'Only three weeks' he said. 'Then why
do you want your name taken off?'
'Because,' said he, 'you have not given
me enough.' (Laughter.) Some peo
ple have told me that I was being de
ceived, and that we were giving bread
to the *canaille*, while the honest people
did not get any. Now, my friends, you
must remember that in everything you
do God sees you; and you must give
an account one day of everything you
have done. I have come here to see
you, my beloved countrymen, because I
am grieved to the heart to see my coun
try at the foot of an idol. All of you
who are Roman Catholics are idolaters,
because you adore a god made with
hands, a thing that God has expressly
forbidden you to do. You must cease
to adore those false Gods and those
images, and give yourselves to Jesus
Christ who shed the last drop of his
blood for you upon the cross.

Mr. Chiniquy continued for some
minutes longer to speak to them of the
love of Jesus, and to instruct them in
the Christian duties of humility, pa
tience and charity. He then spoke of
the various means adopted by the priests
to get money out of the people by the
sale of scapulars and images, and by
the erection of churches to Notre Dame
de Lourdes, &c., &c. He went on to tell
them that Protestant countries were far
more prosperous than Catholic coun
tries, that it was Protestants who were
at the head of nearly all the industries,
and who used their money in employ
ing people to work, while the Romish
priests used it for their own gratifica
tion, or to build fine churches with.
Why were the Catholics everywhere
poorer and less intelligent than the
Protestants? It was because they adore
idols, and God does not bless those who
adore idols.

TAKING THE NAMES OF THE CONVERTS.

When Mr. Chiniquy had finished
speaking, he asked those who wished to
leave the Church of Rome to come for
ward and give their names, and a Com
mittee would visit those in want. Im
mediately he was surrounded by a large
number who, one after the other, gave
their names, the street and the number
of their residences, which were regu
larly entered in a book. A father would
give his name and those of all his fam
ily, and a mother would do the same.
One man gave his name, but a bystand
er remarked that he had already given
it a few days ago. He was rebuked by
Mr. Chiniquy for this, and his name
taken off. A fine-looking man of about
twenty, who had given his name, in
formed the writer that he came from
France about a year ago, and since then
had several times heard Mr. Chiniquy
preach. Among others who gave their
names were an old grey-haired man and
a pleasant-looking young woman, ap
parently his grand daughter, who seem
ed very happy at what they were doing.
Altogether, about thirty new names
were taken, enough, as one of the con
verts remarked, to make up for the bad
ones that were taken off.

DISTRIBUTING SUPPLIES.

A good many complaints were made
to Mr. Chiniquy by men and women
that they could not get served by the
Committee, and he said he would go
and see what was the matter. He then
left, telling them that he would be back
at 3 o'clock, and proceeded to the store
house and head-quarters of the Com
mittee at 129 Vitre street. The place
was full of men and women waiting for
food. A large quantity of bread and
meat were stored up, and three intelli
gent gentlemen, members of the Com
mittee, were very busy in overseeing
the distribution. The Committee oper
ate in this way: They keep a list of all
the names of persons who have signed
their abjuration of the Romish Church,
and two persons, who are paid therefor,
go round and visit the applicants for
aid, and endeavor to ascertain if they
are deserving. Wood, meat, bread and
potatoes, form the staple supplies given,
and the distributions amount in value
to about \$100 per day. Those apply
ing to Mr. Chiniquy get from him, if
he considers them worthy, a certificate,
which they present to the Committee.
If sometimes happens that this certi
cate is not honored, and then com
plaints are made to Mr. Chiniquy. In
these cases, however, the Committee re

fuse to give food because they have
learned that the applicants are impos
tors or undeserving. Both the Com
mittee and Mr. Chiniquy keep lists of
impostors, which they compare to
gether. Mr. Chiniquy had a long list
of thirty or forty names of such persons,
whom he calls *oeufs pourris*, or

ROTTEN EGGS.

comprising disreputable people of both
sexes whose real character has been as
certained. On Tuesday the distribu
tors came near being mobbed, and the
provision forcibly seized upon by some
score or so of men whom the Committee
refused to serve on the ground of their
being impostors. They say they must
have one or two policemen there in fu
ture to keep order and protect the
stores.

GENERAL RESULTS.

Out of the fourteen hundred persons
who have given their names to Mr.
Chiniquy as converts from Romanism,
it is not surprising that at this unusual
season of general distress, so large a
number should be in want. Doubtless,
the hope of assistance has a good deal
to do with swelling the lists of converts,
and amongst so large a number it is
almost inevitable that some should come
in under false pretences. It is only the
desistate that one meets with at Rus
sell Hall, but it is the opinion of intelli
gent French Protestants of many years
standing, that fully three fourths
of all whose names are published are
respectable people who are sincerely
converted to the religion of Christ.
Mr. Chiniquy is well aware of the dif
ficulties surrounding the situation, and
though he is occasionally deceived as to
the character or some of the pretended
converts, his large heart never errs in
the desire to do them all the good he
can, and to advance his Master's king
dom. As he well expressed it, he de
sires to get a current started from Ro
manism to Protestantism, and then it
will draw within its influence a dif
ferent class of people.—*Montreal Wit
ness.*

M. RAYMOND, a Government official un
der the First Empire in France, has just
died, leaving all his fortune, 40,000 francs,
to the gendarmes. The following story
is told of M. Raymond when he was a se
cretary in the War Department: An em
ployee in that department had been un
justly dismissed. He appealed in vain
many times to the War Minister. His
letters were ignored. While despondent
in consequence, he met one day M. Ray
mond, the Minister's secretary. He told
him his case and said: "You are a man of
honor. Can you understand such a denial
of justice?" "Listen," answered Ray
mond: "Your writing is useless: by it
you will accomplish nothing. Do you
want me to advise you as a friend?"
"Yes, indeed." "Well, then, you see
that little angle of the gallery? Every
morning at 7 o'clock the Emperor shaves
there before a little mirror suspended on
the window-sash. To-morrow morning
put your petition on the end of a stick,
and wave it before the window until the
Emperor notices it. You may be sure he
will send to ascertain what it means." So
the next morning at the hour designated,
the employee, stationed in front of the
window, was seen violently waving a stick
with a seal packet fastened to it. An
officer came up to him and asked what he
meant by that proceeding. "Sir," was
the answer, "I am the victim of an out
rageous piece of injustice on the part of
the War Minister, and I want the Emper
or to know it." "Give me the petition. I
am Marshal Duroc." The same day the
petition was sent to the War Office with
these words written on the margin by the
Emperor: "If what this man says is
false, let him be arrested. If it be true,
let justice be done him within twenty
four hours." The next day the petitioner
was reinstated in the War Department.

From Sicily comes the report that Etna
is not perfectly tranquil. On the evening
of December 19 people observed dense
smoke arising, mixed with reddish vapors.
A local journal says that "while the giant
is emitting flames from his flanks, his head
is covered with snow."

A singular sporting character recently
died in England, who was known by the
name of John Hawley, although his real
name was Lionel Scott Pilkinton. His
burial, according to his own desire, was
peculiar. The body, dressed in hunting
clothes, including whip and spurs, was
carried on a board to a hole in the garden,
lowered into a stone coffin, and laid be
tween the carcasses of two favorite cows
once belonging to him. He had desired
that an old pony which he used to
hunt should be shot and buried with him,
but this wish was not complied with. No
funeral service or rites were performed at
the grave.