

## Our Contributors.

### CHIEF REDSKIN ON THE JESUIT BILL.

BY KNOXONIAN.

It was said that the insurrection in the North-West which took place four years ago was caused by reading the *Globe* and other bad papers. The dusky squaw, we may suppose, sat in the door of her wigwam and inflamed the heart of her husband with *Globe* editorials, while he held the papoose. The chiefs fired the hearts of their braves by reciting extracts from the *London Advertiser*. The half-breeds, we may imagine, stirred each other's blood by quoting from the *Hamilton Times*. And thus it was that the insurrection was stirred up.

Now if the Indians and half-breeds were such receptive readers in those days no doubt they must be well informed on the Jesuit question. They must take a great interest in the discussion of the Estates' Bill. Indeed we may imagine a chief, whose name we shall call Redskin, stopping off at Toronto on his way to Ottawa to see old To-morrow and delivering an address to an audience composed chiefly of Toronto citizens. The chief speaks fair English with considerable force and fluency.

#### CHIEF REDSKIN'S SPEECH.

White men of Toronto, I read by my camp-fire that you have trouble among your tribes. I read that some of your Protestant tribes are going to make war on your Jesuit tribe. I hear something about shooting and driving into the sea. I am very glad to hear these things because such speaking shows that you are becoming better men and may soon be as good as an Indian. You send your missionaries to the Saskatchewan to teach us the Gospel of peace, and when I read your papers I find you talk of going to war with each other. You tell us not to shoot at other tribes and then you talk of shooting each other about this Jesuit Bill. You say the Good Book teaches that we Indians should not scalp each other, but when any eloquent brave threatens to scalp the Jesuits at a public meeting, the people cheer and raise a war whoop that might almost be heard at the Saskatchewan. No doubt the Jesuits raise just as great a whoop when their braves threaten to scalp the *Orangistes*. I cannot understand you Christian people. You puzzle me. You send missionaries to teach us we should not quarrel, and then you quarrel among yourselves. You say the Indian should not scalp and then you threaten to scalp each other. You tell us to love the Great Mother across the sea and then some of you talk about breaking away from the great Mother's Dominion because you can't agree among yourselves. Your missionaries tell us that the Great Spirit will not be pleased with the Red tribes if they fight, and then your own tribes talk about fighting. Does the Great Spirit allow the white men to do what the red man must not do? I cannot understand you white men. I don't understand

#### YOUR GOVERNMENT.

You tell the red man to become civilized, and learn to govern himself, and you promise to give him a vote if he will learn how to use it. You white men have had votes for fifty years. Votes are cheap and plentiful among you. Some of you sell your votes for a dollar. What good does voting do you if you cannot settle this Jesuit business without scalping each other, or complaining to the Great Mother about your quarrels? Your Government is a failure if you can't settle this Jesuit business. You sent up soldiers four years ago, and hanged some of us and put a lot more of us in the penitentiary because we had not enough respect for your Government and its servants, and now many of you say your form of government is no good. Why did you hang the red man for saying the same thing?

I don't understand

#### YOUR EDUCATION.

You say Ontario has the best schools in the world. I read much of your great universities. I read about the great Toronto University, with its great professors and hundreds of students. I read much about Victoria. I hear about the great work that is being done at Queen's. I often hear of McGill and Laval and other great universities. You white men are very learned. You know much. You put B.A., M.A., LL.B., LL.D., Ph.D., Q.C. to your names. Yes, you are very learned. You know much. Your papers are full of articles on universities. Your country is full of college men. Your graduates know all things. Now of what use is your education to you if you cannot settle this Jesuit question without scalping each other and breaking up the country? Red men could settle it in that way.

#### REDSKIN'S PERORATION.

White men! you took Canada from us. We were here long before the Jesuits. You drove us from the St. Lawrence to the Saskatchewan. You said the red man must give way to civilization. Of what use is your civilization if you cannot settle this Jesuit question without the scalping knife? What good does your education do if you cannot govern yourselves? What is your religion worth to you if it does not make you good citizens? Many years ago the Jesuits sent us the first missionaries. Now the Protestants are sending us missionaries. They all teach us not to scalp. Now the people who teach us not to scalp, talk about scalping each other. White men! You are a failure. Your Government is a failure. Your civilization is a failure. Your religion is a failure. Give us back our country.

### SOME REMARKS ON VISITS TO TORONTO SUNDAY-SCHOOLS IN 1888.

BY MR. C. DURAND.

In 1887, I made a number of visits, chiefly to Presbyterian Sunday-schools in this city—an account of which was kindly inserted in the *Globe* newspaper, and during 1888, continued such visits to Presbyterian and other schools, an account of which I am desirous of publishing. I am anxious while in this world to do all I can for religious aids, such as I know Sunday-schools and Bible classes to be, in which in this city alone every Sabbath, at least forty thousand children and young people are taught, and in which children and teachers take part.

On February 20 I was surprised on visiting the Church of the Ascension (English Church, near corner of York and Richmond Street, West, of which I will speak again) to find that between six and seven hundred children were taught, and a Bible class of over three hundred persons, and on the Sabbath previous that nearly one thousand children and young persons were taught—including teachers in two schools visited by me—the West Bloor Street Presbyterian Church, and the East Bloor Street Methodist Church Sunday-schools.

The wonderful aids to the furtherance of Christian progress and knowledge in the world, shown in the schools and Bible classes connected with them, and by the Young Men's Christian Associations, which partly arise from them is truly wonderful. The numbers of children attending such schools in Europe, America and Canada is immense—the exact figures I don't know, but they amount to many millions. This Christian aid is yet only in its infancy, not over a century old at most, and is only about sixty years old in Toronto and Canada.

The first Young Men's Christian Association in embryo was started about that time or a little later in Toronto by the late Mr. Nasmith, father of our citizen, Mr. Nasmith, the tax-receiver. I was a superintendent of one of these schools (Sunday-schools) in Hamilton in 1833, about which time they became common in Canada. Now the number of Young Men's Christian Associations in America alone is over 1,000 with 150,000 members; Great Britain has 668, and Germany 628; I don't know the number in the Dominion. There was a convention of these Associations held last August in Stockholm, Sweden, which was very great and useful. The first association is said to have been founded by George Williams, June 6, 1844, with twelve members, so stated in the *Presbyterian Record*, but the one I allude to existed in Toronto before this, which was the nucleus of our present great Association. It is said the world's Associations now number 3,500, and the members are over two millions in Europe, America, India, Japan, China, Africa, West Indies and Madagascar. Now these Associations spring in a considerable part, no doubt, from Sunday-schools and are one grade higher in the scale of Christian progress. The members everywhere aid in the Sunday-schools and Bible classes. It was only in 1793 that the first missionary, Mr. Carey, went to India to preach, and now there are over half a million native Christians there and 600 missionaries, and the native religions begin to tremble for their existence. A wonderful progress in every department of Christian work has been made in every way within a century—including these Sunday-schools. What may not another century do? If Jesus be God, risen and alive forever more, with all power in heaven and earth, why despair of the ultimate success of the conversion of all nations? We can afford to look with strong disfavour on the cold criticisms and remarks of Canon Taylor, of England, on missionary work.

I commenced my visits in 1888 by visiting the Erskine Church and Mission Sunday-schools, with a promise to give special prizes to some of the scholars, since given.

These two schools consist of over 300 children and are progressing finely in knowledge, the main school being ably superintended by Mr. J. A. Patterson, and the Mission as ably by Mr. Yellowlees. Lately quite a religious revival has taken place in the Church and Mission, resulting in many conversions. No fewer than eighty-five members were added to the Erskine Church on the 24th inst.

On the 22nd April I visited the large Sunday-school in the Northern Congregational Church, superintended by Mr. Clark. Here there are 270 children, a Bible class for young ladies, and a large staff of teachers. The school was established as far back as 1858. The pastor of this church has done a good work for many years and his sermons are always well worth hearing.

On the 13th May I visited the Sherbourne Street Methodist Sunday-school, and found it an unusually large interesting school, superintended by one of the Messrs. Brown Bros., stationers and bookbinders, and spent an hour there. The rooms in this school are large and convenient and well adapted for the classes taught. There had been an Infant class of children here of 160 which was that day divided into two classes, and the older ones put into senior classes. The whole school consists of over 500 children with a large class of teachers.

I could not that day address the scholars as I would have wished to do, but hope to do again. Suffice it to say that this school, like many others of the Methodist Churches in this city visited by me is remarkably energetic in Christian work.

One of these church schools especially I might name, that of the Elm Street Methodist Church, of which I will speak again, which I found to be a well organized and exceedingly large school, under the superintendency of Mr. Score.

In the Sherbourne Street Church Sunday-school there must be a great amount of good done from the number of teachers,

ladies and gentlemen, who are in attendance, and in the Bible classes.

When it is remembered how many Methodist Churches there are in all parts of Toronto and that they all have large Sunday-schools, and the large schools attached to the English Churches, so numerous also, it will be easily seen that my estimate of the children taught is not too large.

Forty thousand children being taught every Sabbath and pointed to eternal life, through our blessed Lord and Master, compose a mighty host, and such instructions may result in evangelizing our city. Teach the young in the way they should go, impress on their little minds that God lives, that Jesus was crucified and rose again—most holy belief—appeared to men as proof of his resurrection, and who can tell the utility in after life to rising men and women. Add to this what I always impress upon teachers' minds, that they must sow the seed of teaching with constant prayer for their classes.

On the 17th June I went to St. Mark's Mission School attached to St. Andrew's Church, situated on King Street, West—being my second visit there—and spoke to the Infant class and general school. This is a school that always welcomes me and which I delight to visit owing to the good order kept, the attentive manner of the children, the deep Christian character seen in all its work, the great civility of the teachers and superintendent, who on that last day was absent but had an efficient deputy.

There was a gentleman from St. Thomas there as well as myself, who spoke to the school. This mission has had the advantage of the preaching of Mr. Gondour, a mission student, who was there that day, and who by his piety and attention had got the school and the people who attend there into a most creditable state of Christian feeling and work. Mr. Joss is one of the ablest of Toronto's Sunday-school managers and is doing a great and good work for the blessed Master whom he serves. The school continues to hold its usual number (360 were there that day in all) with a very active, pious class of teachers, male and female. Blessed is the work done here to all concerned, children and teachers, and as I often tell the schools, the work is such that it acts for good as well upon the teachers as the children taught. By such work the teachers are, or at least should be, as much benefited spiritually as the dear children who for the time being are under them. Having spoken in 1888 in these schools I feel how deeply responsible their teachers must be, who have them all the year under their care. The intelligence displayed by the children young and old, their desire to understand what is said to them, always appears to me a most delightful thing.

Toronto, Feb. 25, 1889.

#### LETTER FROM FORMOSA.

Through the courtesy of Dr. Wardrope, Convener of the Foreign Mission Committee, the following letter from Dr. George L. Mackay is placed before our readers:

DEAR BROTHER,—On October 21st, the Lord's Day, I went with Rev. Tâu Hê, Mrs. Mackay and her children to Pat-li-hun; 110 assembled, we preached, then baptized nine, ordained one elder and one deacon. On the 28th we went up the river to Gô-ko-khi, several students accompanied us. 100 met for worship. We told of Jesus the world's Creator and Redeemer, baptized two, and ordained one elder and one deacon; then sat around the Lord's table. Nov. 4th, Rev. Giâm Chheng Hôa went with us to Chin-nih. We all spoke. My subject was Mark iv. 41, "What manner of man is this?" We baptized eight, ordained two elders and one deacon, after which we commemorated the dying love of our ever-gracious Saviour and Intercessor. On the 11th we all proceeded to Lün-á-téng. I preached from Jeremiah iv. 3. We baptized fourteen, ordained one elder, a young man whose father was the first convert in the place, afterwards chosen elder and now at rest above. One deacon was ordained, after which we broke bread, etc., as our blessed Lord commanded. We do so with open Bible on the table lest anything be added or taken away. Fully 100 were eager listeners.

On the 18th accompanied by all the students we went to Tôa-tin-tia. The fine, large, new chapel was packed. I preached, A. Hôe and Hé spoke a few words, their sixty communicants sat around the table of our Lord. Some came from other places. On Sabbath, 25th, I took four students and crossed over to Pat-li-hun, preached on Deut. iv. 29, then walked across the table-land to Thô-á-hûg. Spoke in the streets, put up in a temple, and at night all assembled in our chapel; there I spoke on Zech. ii. 13; baptized six, and sat down to the feast. Monday, 26th, we were off at cock-crowing and arrived at Aûg-mûg-kang in good time. Fully 100 met for worship. In the evening we met for communion. Tuesday, 27th, we travelled to the city of Tek-chham. Extracted many teeth, sang in the streets, dispensed medicines to scores in the chapel and at night 130 met for worship. Ordained two elders and one deacon. Wed. 28, thermometer seventy degrees at noon. We left the city about four a.m. and arrived at Aû-Lâng at five p.m. Saw many with Ophth Granu, also Malarial Cachexia and Psoriasis. Extracted many teeth, baptized ten, ordained three elders and two deacons, and did what is mentioned in Acts ii. 42. Thursday, 29th, we all got up at 3 a.m. and at four a.m. we were on the march along the bank of the river in the midst of wet grass, etc. We had to feel our way, no moon and no stars shed light on our winding path.

At noon the thermometer stood 110 degrees where we halted for food. Passing through towns and villages we arrived at Lâi-siâ, a Pi-po-hoan village where the E.P. Mission in the south have their most northerly station. Coming in